

Cambridge O Level

HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

October/November 2024

MARK SCHEME

Maximum Mark: 60

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.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **25** 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 descriptions 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 it 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 Mark 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, teacher/Examiners should use the following guidance:

- If most of the descriptors fit the work, then the teacher/Examiner will award the top mark in the band.
- If there is just enough evidence (and the teacher/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)

Levels	Descriptions	Marks
3	A good attempt to answer the question, demonstrating some or all 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 comprehensive account of the breadth and/or depth of the issues. 	5
2	A competent attempt to answer the question, demonstrating some or all 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 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 for Part (d) questions (Assessment Objective 2)

Levels	Descriptions	Marks
4	A good attempt to answer the question, demonstrating some or all the following: <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 argument raised showing an awareness of the issues involved • critical engagement with the question throughout the response. 	9–10
3	A competent response to the question, demonstrating some or all the following: <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	A limited response to the question, demonstrating some or all the following: <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	A weak attempt to answer the question, demonstrating some or all the following: <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 Upanishad which describes <u>two</u> birds in a tree.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Mundaka Upanishad <p>1 mark for each valid response.</p>	1
1(a)(ii)	<p>State what <u>one</u> of the birds is doing.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • eating fruit • not eating/watching the other bird eat <p>1 mark for each valid response.</p>	1
1(b)	<p>Outline <u>one</u> example used to explain the nature of the self in the Chandogya Upanishad.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The rivers which run in all directions until they become the sea and then they no longer know what individual rivers they were • The trees that are injured, or loose branches and leaves, those parts die but the rest of the tree continues to live • The seed of a tree will grow into a tree but when it is broken open there is no way to see the essence of the tree it contains • The salt that is dissolved in water, it cannot be seen or felt but it is found in every part of that water and will exist forever, whatever happens to the water. <p>Marks awarded for any valid combination of points, development and examples.</p>	3

Question	Answer	Marks
1(c)	<p>Explain what the description of <u>two</u> birds in a tree teaches Hindus about karma.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The two birds are representations of the self (atman) or soul (jiva) of a person. Sitting in the tree, one of them eats the sweet fruit which grows there, and the other does not. This is a metaphor for the relationship of the self to karma, as the fruits of one's actions.</p> <p>The sweetness of the fruit absorbs the bird that is eating it so that it wants more and forgets about everything else. This represents the desire to enjoy sensory pleasures and the material world as if that is the true or ultimate reality. Doing that means becoming attached or entangled in karma, which keeps the atman in the cycle of death and rebirth. Put simply then the fruit represents karma, and the bird is the self continually engaging with it.</p> <p>The second bird can be understood as the atman that is not entangled. Because it knows that the material world is not ultimately real it does not become absorbed by the taste of the fruit; it is no longer creating karma. This bird is also sometimes interpreted as being Paramatman, the Supreme Self, watching over the individual self, ready to guide it to liberation from karma.</p>	5

Question	Answer	Marks
1(d)	<p>‘The path of devotion does <u>not</u> require reading scripture.’</p> <p>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.</p> <p>Candidates might consider some of the following:</p> <p>The path of devotion (bhakti) is probably the marga most commonly followed by contemporary Hindus. It is concerned with showing devotion, usually to a single named deity. This can take the form of murti puja, and other acts of worship such as mantras, singing bhajans (hymns) and similar. Sadhus can be devotees on the bhakti path, renouncing the world in order to seek the deity. Bhakti can also involve (sewa) service or charitable works in the name of the deity.</p> <p>Although the bhakti marga is described in some scriptures, notably the Bhagavad Gita, and confirmed as a legitimate path to moksha, it is less clear whether potential bhaktas are required or expected to have read those (or indeed any) scriptures. Candidates might argue that none of the common forms bhakti takes seem to have an inherent requirement for a knowledge of scripture: mantra are usually learned from a guru and other forms of worship can be learned the same way; murti puja can take different forms which could be learned through observation and tradition.</p> <p>However, it might also be argued that even if it is not necessary, reading scripture could be done in a devotional spirit, with the intention of pleasing the deity and this could therefore be a bhakti practice. Hanuman, who is widely revered as an example of the perfect bhakti practitioner, is depicted in scriptures as offering bhakti to Rama in many forms. He is also described as a perfect brahmacharya, with an extensive knowledge of scripture that impressed Rama.</p>	10

Question	Answer	Marks
2(a)(i)	<p>Name the monkey god who met Rama on behalf of his king.</p> <p>Hanuman</p>	1
2(a)(ii)	<p>Name the king who sent him.</p> <p>Sugriva</p>	1
2(b)	<p>Outline the reasons the king and Rama needed each other’s help.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sugriva needed to be reinstated as king of the vanaras as he had been unfairly exiled by his brother Vali/Bali • Vali/Bali had also taken Sugriva’s wife for himself • Rama’s wife, Sita, had been kidnapped by the demon Ravana and he needed first help to find her and then to free her from captivity. <p>Marks awarded for any valid combination of points, development and examples.</p>	3
2(c)	<p>Explain what the Bhagavad Gita Chapter III teaches about why people do wrong actions.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>After hearing Krishna explain the path of action Arjuna asks him why people choose to do wrong things. Krishna explains that it is to do with desire (the word he uses might also be translated as lust). This encompasses desire for many material things, which Krishna describes as clouding wisdom and blinding the soul. Anger works in a similar way.</p> <p>Both desire and anger are the result of passion which deludes the soul into believing it can be satisfied by material things. Like a fire, such desire cannot be satisfied, and it will consume whatever is fed to it, creating further desire (greed) and anger that nothing fulfils the desire. It is this that leads to wrong actions and unhappiness.</p> <p>The path of action means recognising that desires will arise, and that only action can remove them. This must be action without attachment however and that requires a harmony of body, mind and intellect and a focus on the divine.</p> <p>People do wrong actions because they are deluded as to the true nature of things, because they have no wisdom, because they are attached to the material world, and because they have lost sight of the teachings Krishna is recounting. But the root of all of these things is desire.</p>	5

Question	Answer	Marks
2(d)	<p>‘All Hindus need to interpret the meaning of scripture for themselves.’</p> <p>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.</p> <p>Candidates might consider some of the following:</p> <p>Scripture is often written in unusual (to contemporary eyes) forms and often uses metaphor and symbolism. Interpretation is the process of reaching a clear understanding of what the words mean and how they are meant to be acted upon. This is arguably something that is inherent in any reading of any text since everyone who reads them is different and words and phrases can carry different meanings simultaneously. However, it is given greater significance in the context of scripture since these are texts with a special status and authority.</p> <p>To say that everyone should reach their own interpretation would be supported by people who hold the view that an individual has a personal relationship with the divine and must therefore reach a personal understanding of the how the divine, and the requirements of their religion, relate to their own life. Not everyone agrees with this perspective however, and candidates might consider the importance of studying with a guru in Hindu traditions to suggest that personal interpretation is less significant.</p> <p>There is a vast number of texts considered scripture in the context of Hinduism and many of them are written as reflections on ideas contained in others. This supports the idea that considered interpretation has its place but could also be said to imply that there is no need to interpret the more complex or ambiguous texts oneself since sages have done that already.</p> <p>Hindu scriptures address a range of concerns, not all of which will be relevant to everyone. Engaging with the philosophy and metaphysics of the Upanishads could be argued not to be relevant for an individual who is primarily concerned with acting in a dharmic way and texts that are concerned with that might be considered clearer and less open to individual interpretation.</p> <p>It might also be noted that many Hindu texts are simply not accessible to everyone; they might exist only in Sanskrit form, the texts themselves might be expensive and/or hard to locate, many people cannot read at all in any language or may lack the opportunity or time for careful study in this form. All of these would mean that an absolute requirement for reflective engagement with scripture would be an unfair one.</p>	10

Question	Answer	Marks
3(a)(i)	<p>What is the grihastha stage of life?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • householder/married or family life <p>1 mark for each valid response.</p>	1
3(a)(ii)	<p>What is the vanaprastha stage of life?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Forest-Dweller/hermit/retired <p>1 mark for each valid response.</p>	1
3(b)	<p>Outline the ceremony that marks the start of the brahmacharya ashrama.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The ceremony is the upanayana samskara (sacred thread ceremony) it marks the acceptance of a student by a guru • The student has a ritual bath, and their head is shaved/hair trimmed • They are given new clothes, traditionally a robe and a deerskin • The guru whispers a mantra (usually the Gayatri mantra) to the student, who repeats it • The student is given the sacred thread – three lengths of nine-stranded cotton, to be worn diagonally across the body. <p>Marks awarded for any valid combination of points, development and examples.</p>	3

Question	Answer	Marks
3(c)	<p>Explain the purpose of the rituals involved in the antyeshti samskara.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Antyeshti means last sacrifice/ritual, a reference to the Vedic idea that there are specific sacrifices which are required of an individual throughout their lifetime in order to help maintain cosmic order (rta). As the last of these antyeshti are the funeral rites.</p> <p>Rites of passage, which includes funerals, are processes which mark transition from one state to another. The antyeshti marks both the passing of the dead person from this world and the transition of their family from a place where death (which creates ritual impurity) is present back into the wider world and society; the whole process takes 12 days (although there are regional variations in practice). The family are involved in washing, anointing and wrapping the body in a ritual of purification.</p> <p>Other than very young children and holy people Hindus are cremated when they die. This is because fire will help burn away any attachment the atman might have to the body, enabling it to move on in the cycle of rebirth. Open air funeral pyres are preferred, and this is lit by the eldest son of the deceased; this demonstrates the continuation of the family tree. The skull is cracked open to free the soul from the body. Anyone present during the cremation will take a bath or shower afterwards to cleanse themselves of the impurity of death. The ashes are left traditionally for three days before the eldest son collects them and scatters them in running water, again an act of cleansing.</p> <p>The mourning period starts at the cremation. For the next 12 days the family has no religious obligations and must avoid certain activities and foods (this varies according to varna). This is a time for expressing grief and for performing rites that will help the soul of the deceased move on. Rice and milk are offered; these staples of life communicate gratitude for the life that has gone and encourage the soul to seek a new one.</p>	5

Question	Answer	Marks
3(d)	<p>‘The namakarana samskara is <u>not</u> important to Hindus in the modern world.’</p> <p>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 using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Namakarana means name-giving and the samskara involves formally naming a new baby and identifying it to the family and community of which it is a part. It could be argued that at the most basic level having a name is a fundamental necessity of life and Hindus in the modern world are likely to agree with that position. However, needing to have a name for both social and legal reasons is not the same as considering it important to have a religious ceremony surrounding that process.</p> <p>Samskara can be understood as meaning rites of passage. Hinduism recognises many possibilities for such rituals throughout a lifetime, beginning at conception and ending with the scattering of ashes after cremation. Many of the rites on the most commonly cited list of 16 samskaras are no longer in common practice and some, such as the rite to encourage the birth of son, might be considered outdated by modern Hindus. The most commonly observed samskaras today are probably the upanayana (sacred thread/initiation), vivaha (marriage) and antyeshti (funeral). However, many people consider it important to welcome a new baby into the world and the namakarana at its core consists of precisely doing that. It is therefore possible to argue that namakarana is still observed by many Hindus without necessarily being named as such.</p> <p>Traditionally the namakarana requires the involvement of a priest and ritual fire. For Hindus outside India this might be harder to achieve, and they might choose a less formal way of celebrating the birth of their baby. Hindus in the modern world follow different paths and consider different traditions important and the idea of a formal ritual may seem outdated. For religious families a new child is being welcomed into the religion as well as the community and this might make some kind of ritual more important.</p>	10

Question	Answer	Marks
4(a)	<p>Give <u>two</u> duties of the brahmacharya ashrama.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • to study the Vedas • to obey their guru • to be celibate <p>1 mark for each valid response.</p>	2
4(b)	<p>Outline <u>one</u> way the sannyasa ashrama might help a Hindu achieve moksha.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Sannyasa is the renunciate stage; a sannyasi has given up all aspects of ordinary life in order to focus wholly on moksha • Sannyasi can be entirely dedicated to spiritual pursuits meaning they are not distracted and can more easily overcome delusions, (maya) Sannyasis have no material possessions or family ties to distract them from their chosen practice; attachment of any kind keeps the atman entangled in samsara • The sannyasa ashramas are often seen part of an ideal life and living up to a religious ideal is meritorious; progressing through all four ashramas means an individual has the wisdom to achieve liberation and has accomplished all the things which might prevent that. <p>Marks awarded for any valid combination of points, development and examples.</p>	3

Question	Answer	Marks
4(c)	<p>Explain why the varnas might be considered the foundation of an ideal society.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The varna system has its origins in the Purusha Sukta, which is in the oldest of Hinduism's sacred texts, the Rig Veda. The Purusha Sukta describes how the sacrifice of the primal being (Purush) created four different kinds of people: the brahmins (priests), kshatriyas (warriors), vaishyas (tradespeople) and shudras (servants) from specific parts of the body. Other parts of the material world are also described as emerging from parts of Purush and so the account as a whole can be understood as a description of how the world came to be as it is. The Purusha Sukta does not use the word varna to describe these four groups however, and it is unclear how that term came to be associated with this fourfold division of people.</p> <p>The Vedas are shruti texts, meaning they are considered divinely revealed. That suggests that there is a reason or benefit to respecting the idea that people can be divided up in this way this is commonly connected with dharma and also with rta (cosmic order) because maintaining social order contributes to that. Supporting rta is the primary concern of most Vedic rituals so it seems likely that this idea also gives importance to other behaviours, including the creation and structure of society.</p> <p>For most Hindus the varnas are understood to all be of equal worth and the inclusion of an individual within a specific varna to be a matter of the best fit for their qualities and attributes. A society based on this system would therefore have people who are suited to the various occupations necessary to keep it running and who all know their own place in that system. This should create a peaceful and harmonious society in which everyone is able to properly fulfil their svadharma.</p>	5

Question	Answer	Marks
4(d)	<p>‘Dharma is <u>not</u> the only purushartha that matters.’</p> <p>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 using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Dharma is connected with maintaining rta (cosmic order), meaning that people acting adharmically can have consequences on a far larger scale than just their own lives and rebirths. Since Santana Dharma is considered by some to be a more appropriate name for the religious traditions commonly known as Hinduism the central importance of dharma is hard to reject. But the other purusharthas are part of living a dharmic life and so they must also matter.</p> <p>The four purusharthas, or aims of life, are dharma, kama, artha and moksha. Moksha, liberation from rebirth, is the ultimate aim. While it could therefore be considered as mattering more than any of the other purusharthas it could also be argued that it is most likely achieved over multiple lifetimes, and/or that an individual may not know whether they will be liberated at the end of this lifetime making it less of a concern than other purusharthas which can be more clearly observed.</p> <p>The other purusharthas are also more directly associated with choices, actions and the process of the life being lived while moksha is what might come at the end of it. It would be difficult to argue that moksha does not matter at all, but it could certainly be suggested that it matters in a very different way to the other purusharthas.</p> <p>Kama (sensory pleasure) and artha (wealth) are considered appropriate only for the grihastha (householder) ashrama. During that ashrama they are appropriate because they encourage the householder to fulfil their duty to have and support a family and to contribute economically to society. The pleasures associated with these ashramas are also important, provided it is not pursued at the expense of other goals. Pleasure of all kinds is a part of kama and is a necessary aspect of healthy human existence; artha supports kama and allows those dependent on the individual to flourish as well. These two purusharthas therefore matter to those in the grihastha ashrama but are renounced in the other ashramas.</p> <p>Pursuing kama and artha appropriately means doing so in accordance with dharma. Dharma is sometimes translated as duty and each of the ashramas has its own set of responsibilities to fulfil, its own dharma. Dharma extends beyond this however, including what is right. It is in this sense that it moderates the pursuit of kama and artha, even within the grihastha ashrama: neither should be pursued to excess or outside of certain ethical boundaries. Since two of the four ashramas are only acceptable aims if they are in accord with dharma, it could certainly be argued that dharma matters more.</p>	10

Question	Answer	Marks
4(d)	Overall practicing Hindus are unlikely to separate the purusharthas in a way that requires judging which matters more than the others. They are connected to one another and intended to be integrated into life as it progresses through its various stages and what matters most at one stage need not be assumed to be what matters most at another.	

Question	Answer	Marks
5(a)(i)	<p>Name the form of God Ramakrishna Paramahansa devoted himself to.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The Mother • Devi • Shakti • The Divine Feminine • Kali <p>1 mark for each valid response.</p>	1
5(a)(ii)	<p>Name Ramakrishna Paramahansa' s best known student.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Vivekananda • Sarada Devi <p>Marks awarded for any valid combination of points, development and examples.</p>	1
5(b)	<p>Outline <u>one</u> religious experience Ramakrishna Paramahansa had as a child.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Walking across a paddy field, eating puffed rice, Ramakrishna saw white cranes flying across a black sky; he became absorbed in the beauty of it, falling into a trance • During devotional worship he was so focused he would achieve samadhi, a state of altered consciousness. <p>Marks awarded for any valid combination of points, development and examples.</p>	3

Question	Answer	Marks
5(c)	<p>Explain the work of one of the 19th- and 20th-century reformers to achieve the abolition of sati.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>While reformers in this period were concerned with a range of social issues the question is concerned with sati the immolation of widows on the pyre of their husbands. Candidates might explain how the status of widows in Hindu societies at this time was complex and meant they had very few options available to them. Sati was seen by many as a religious tradition, bringing merit to both the woman herself and to her husband, while from the perspective of the reformers it was an inhumane and abusive practice. It is likely that most people today would agree with this view, and the existence of laws banning self-immolation support the idea that the reformers values have been widely accepted.</p> <p>In 1812, Ram Mohan Roy began to campaign for a ban on sati. He was motivated by the experience of seeing his own sister-in-law being forced onto her husband's pyre. He visited Kolkata's cremation grounds to persuade widows against immolation, formed watch groups to do the same, sought the support of other elite Bengali classes, and wrote and disseminated articles to show that it was not required by Hindu scripture. He called it murder according to every Shastra. He set up vigilance groups and protests in the cremation grounds to stop the barbaric practice and lobbied the British, who ruled India at the time, to pass a legal ban. In this he was successful, so his influence can be seen in the persistence of such bans to the present day.</p> <p>In 1875, Swami Dayananda Saraswati established the Arya Samaj as a permanent organisation intended to educate Hindus about their rich cultural heritage and to reform the social structure within India. He believed that Vedic education should be equally available to boys and girls, and educating women has the effect of encouraging them to seek and defend their rights and to know on what religious basis practices such as sati might be urged upon them. The Arya Samaj still exists today and honours the principles of its founder.</p> <p>MK Gandhi shared this view about the education of women, believing that a lack of education and information enabled women to be abused. He disapproved of sati and considered it to achieve the opposite of its stated aim purity cannot be demonstrated by dying but by living and striving to live a virtuous life. He also condemned the inherent inequality in the practice since no such demonstration of loyalty or devotion was required of a widowed man. Gandhi wrote and spoke about many things he saw as social evils and modern civil rights campaigns are influenced by his ideas about the equal worth of human beings.</p>	5

Question	Answer	Marks
5(c)	It is hard to describe Ramakrishna as a social reformer and he made little specific reference to sati in his teachings. However, he worshipped God as mother and saw the divine presence in all women. He is said to have told women that they did not need to fast in order to be pure, which could suggest he is also likely to have believed sati an unnecessary practice. His own wife certainly did not commit sati. Ramakrishna's influence can be seen in the work of his students; he was Vivekananda's guru, and Vivekananda was largely responsible for the first formal presentation of Hinduism to the world outside India.	

Question	Answer	Marks
5(d)	<p>‘The Arya Samaj was a more effective movement for change than the Brahmo Samaj.’</p> <p>To what extent do you agree? You should use evidence from your study of Indian reformers to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The major achievements of both are likely to be summarised. In agreement with the statement, it might be argued that the Arya Samaj had a more widespread and popular appeal, and that its legacy (in education particularly) is stronger today. The Brahmo Samaj was founded more than forty years before the Arya Samaj. Over that period the social and political context changed, and different concerns became prominent such as education. It could be argued that each organisation was equally effective within the circumstances it was created to address, and this has changed as the world has changed.</p> <p>The fact that the Arya Samaj was founded in 1875 and still exists across the world today might be used by candidates to make a case for its significance in modern Hinduism. They might argue that there is still a perceived need for the kinds of social reform the original society advocated and with increasing numbers of Hindus living outside India the need for Hindu unity could be said to be greater than ever.</p> <p>The group is also opposed to other aspects of Hinduism as it is commonly practised, including the use of murti in worship. Since this remains among the more popular and better-known forms of Hindu practice candidates might suggest that the group has had little success with some reforms. The issue of the authority of the Vedas is another area on which candidates might focus their discussion. It could be argued that most Hindus recognise the origins of their religion in the Vedas, but this is different to seeing the texts as a source of ultimate authority.</p> <p>Some candidates might contrast the Arya Samaj with the Brahmo Samaj, a close contemporary in terms of origin and with some apparently similar aims. Candidates might argue that both movements were concerned with the same social issues and were founded at much the same time in response to imperialism and missionary evangelism. The ultimate aim of both was to reform and reinvigorate Hinduism and remove abuses or distortions of the religion’s teachings. In the light of this it could be argued that one group is no more important or effective than the other. However, there are some fundamental differences; these are indicated by the names of the movements with the Arya Samaj (Aryan Society) focused on the Vedas and the ideal of society contained within that while the Brahmo Samaj (Society of Brahman) was built more around a concept of Brahman that was only minimally supported by the Vedas.</p> <p>As they exist today, the Brahmo Samaj is small and sometimes regarded as a wholly separate religion to Hinduism. By contrast the Arya Samaj is more active with communities across the world. There could be a consideration of whether the questions raised by Brahmo Samaj have been taken up by others.</p>	10

Question	Answer	Marks
6(a)(i)	<p>Where did Ram Mohan Roy die?</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • England/Great Britain/UK • Stapleton/Bristol/county of Avon <p>1 mark for each valid response.</p>	1
6(a)(ii)	<p>Give <u>one</u> religious practice that was rejected by Swami Dayananda Saraswati.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Murti puja • idol worship <p>1 mark for each valid response.</p>	1
6(b)	<p>Outline what Swami Dayananda Saraswati did during his years as a sannyasi.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • he was a wandering ascetic, travelling all over India in search of religious truths • he studied with the different sadhus that he encountered • he gave up materials possessions and lived a life of austerity, often fasting and living in the forest • he meditated and practiced yoga • he met his guru, Virajananda <p>Marks awarded for any valid combination of points, development and examples.</p>	3

Question	Answer	Marks
6(c)	<p>Explain the significance of the work of Ram Mohan Roy for Hinduism in the modern world.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Ram Mohan Roy is remembered as a social reformer working in India during the British Raj. He was the founder of the Brahma Sabha, which became the Brahma Samaj. He is sometimes known as the pioneer of the Hindu reformation, and the father of modern India. He wrote widely about Hinduism and social issues, and he made some of the earliest translations of Vedic texts into English.</p> <p>Roy is perhaps best remembered for his campaign against sati, the burning of women on the funeral pyres of their husbands. This campaign resulted in the first legal ban on this practice being passed in Bengal in 1829. The fact that sati remains illegal throughout all of modern India can be seen as part of his legacy. He believed that Hinduism gave no clear justification for any discrimination on the basis of gender. Other practices he opposed, such as dowry payments and child marriage, are illegal in contemporary India. Other causes were also important to Roy, in particular he promoted Western style academic education and beneficiaries of this were influential in furthering his work.</p> <p>The Brahma Samaj still exists today; while it was founded as an organisation with various social aims it is now a religious movement, also known as Brahmoism. The primary articles of faith of Brahmoism include a rejection of dogma, superstition, the need for priests or formal ritual and the authority of any scripture. They also oppose any form of bigotry or discrimination based on irrational distinctions such as caste, colour or religion. All this can be considered part of Roy's legacy; he founded the Brahma Samaj and in his philosophical work utilised ideas from different religions alongside Hindu ideas. Ultimately the egalitarian ethical monotheism he promoted could only be supported by rejecting scriptures as a source of authority, although this was not a step taken by Roy himself.</p>	5

Question	Answer	Marks
6(d)	<p>‘It is <u>not</u> important that women receive the same education as men.’</p> <p>To what extent do you agree? Refer in your answer to your study of Indian reformers.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Education can be seen as very important in Hinduism; it is emphasised in the ashrama system as the first ashrama, the brahmacharya is the student stage of life during which the Vedas are studied with a guru as a preparation for the rest of life. There is no ban on women studying the Vedas and there are examples of women in Hindu history who were respected sages, such as Gargi who is described in the Upanishads as having brahmavidya (the highest possible knowledge of ultimate truth). There are references in the Vedas to girls being brahmacharini (the feminine form of brahmacharya) and to this education helping her to gain a husband. Later texts divide women into two categories: those who marry without being educated and those who study the Vedas first.</p> <p>However, the Manusmriti, which has strongly influenced social and cultural traditions associated with Hinduism in more recent history, ascribes to women their own strhi dharma, which is different to that of men. In this view women are meant to be obedient and serve their husbands. They should perform, on his behalf, the duties to which they are best suited by nature and these duties are focused on the household and the family. The teachings of the Manusmriti make the four ashramas applicable only to men, a woman must support her husband while he is a grihastha and go to the forest with him when he becomes vanaprastha, but she does not carry any such status herself and the responsibilities which go with that ashrama are his not hers. This view can be used to support the view that women do not need a formal education at all and it, together with the idea that women are more likely to be tempted to do wrong than men and must therefore be protected from bad influences, ensured that women were prevented from accessing education in India for several centuries.</p> <p>It could however be argued that women being suited to different tasks does not remove the need for education entirely, but rather supports the idea that they should have a different form of education suited to their future role in life. Gandhi arguably built on this idea when he argued for equality of education on the basis that a woman is at least partially responsible for educating her children. By contrast Swami Dayananda Saraswati wanted Hindus to go back to the Vedas, believing that the social ills he saw were rejected by Vedic teachings; the Vedas (as noted above) support the education of women. Ram Mohan Roy believed that educating women would enable them to raise their own voices in protest against oppression.</p>	10

Question	Answer	Marks
6(d)	All these social reformers were interested in showing that Hinduism was not a religion which promoted injustice and believed that a society which prevented half its population from accessing education could be neither truly fair nor properly claim to be a Hindu one. For many contemporary people the existence of equality rests on people having the same choices and the same access to the resources (such as education) that allow them to make those choices. For others the equal but different perspective can be used to support different schools and curricula for men and women. It might also be noted that where education is not provided by the state and a family does not have the resources to educate all its children, gender might be one of the factors involved in determining which are sent to school.	