

MARK SCHEME for the October/November 2007 question paper

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.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

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

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the October/November 2007 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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- 1 Whichever two examples are chosen, candidates must refer to the concept of Brahman/Atman and show understanding of the significance of this idea in the Upanishad. Repetition of the text without explanation of the meaning of the teaching will gain no more than basic marks.
- 2 It is not necessary to produce part-answers of exactly equal length as long as the main points are made in each section. Unselfish action which does not look to its 'fruits' or results should be understood as the goal, an abiding theme in Hindu understanding of duty.
- 3 Candidates are allowed to 'tell the story', but as well as the narrative they should also be careful to note the significance of the incidents concerned in the context of true bhakti (devotion) to Rama. In this case, it is the humble and despised of society who are affirmed by God as a result of their generous action.
- 4 It should be noted by candidates that this is a 'why?' question, although 'how?' will no doubt be part of it. The main object, however, is to discuss why many people find the image of a god directs their thoughts and aspirations and guides their actions and decisions. This can be the case in the routine of home and work, and is seen often spectacularly at festival times. Details noted should be accurate as far as the festivals they are describing are concerned.
- 5 There is plenty of scope here, depending on which of the many image-forms of the god the candidate chooses to discuss. Points might include the dignity of the pose, the trident, the blue colour on his throat, the 'universal' nature of much of the symbolism (e.g. Lord of the Dance) etc. In all cases, details given should be accompanied by commentary which relates them to the theme of the question: the power of Shiva, possibly including his Shakti.
- 6 Candidates may choose only one of the avataras for discussion, or more than one if they choose. This will limit what they have to write (a full list of avataras is not required) but also give scope for discussion of the concept of the avatara and why this idea has proved to be of lasting value for many Hindus in their understanding of the power of God in human life. Good candidates might also comment on the opposition to the worship of avataras which has arisen at various times in Hinduism.
- 7 Here candidates should limit themselves to one of the varnas, as the question asks, to avoid writing out large amounts of material about varnas in general. The second part affords scope for them to show understanding of the opposition to the negative effects of the traditional caste system about which many reformers have complained. Stressing the relationship between 'birth' and 'duty' is the essence of the debate.
- 8 The concept of moksha should be understood and outlined. Candidates are likely to see it first as the fourth of the purusharthas. It could be explained in terms of an ideal, the goal of human endeavour, not as a 'heavenly reward' but as fulfilling what is best in the human life lived according to dharma.

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- 9** The value given to the relevant samskaras (e.g. naming of a child, sacred thread, marriage) in the context of a Hindu's grihashta ashrama should be understood. Good answers should tackle the fact of changing attitudes and modernising trends, while showing why the traditional ceremonies are still upheld by many devout Hindus as a way of passing on valued traditions to each new generation.
- 10** This historical material should be well-known, enabling the candidate then to make some critical judgement, possibly concentrating on the lack of popular appeal of this movement compared with, say, the Arya Samaj. The two part-answers need not be of equal length as long as relevant points are made.
- 11** It is not enough just to say that Dayananda founded schools, though this should be known. Candidates should be able to discuss his passion for truth and his lack of tolerance for any thing that looked like superstition. In his works he not only aims to clear Hinduism of all 'unnecessary' accretions, but believes that young people's potential should be valued and built upon from their earliest years. Answers should be confined to the topic of the question, not general essays on Dayananda.
- 12** Here candidates will use the biographical material they know, but must not unbalance the answer with excessive narrative. They have to relate Gandhi's way of life – particularly in its simplicity, unbending devotion to truth as he saw it and pursuit of practical solutions – to his stated principles of pursuit of truth by non-violent methods. His eccentricity, which alienated some, might be mentioned. The question does not call for a general biography and answers should stick to the theme.