

Cambridge O Level

HINDUISM

2055/02

Paper 2 Scriptures, Ethics and Hindu Life

October/November 2025

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 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **20** 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.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Unclear
	Omission mark
	Development
	Evaluation
	Irrelevant
	Not answered question
	Correct point
	Benefit of the doubt

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.

Question	Answer	Marks
1(a)(i)	<p>Name the person learning about the nature of the self in the Chandogya Upanishad.</p> <p>1 mark for each valid response. Responses might include:</p> <ul style="list-style-type: none"> • Svetaketu. 	1
1(a)(ii)	<p>What is the family relationship between this person and their teacher?</p> <p>1 mark for each valid response. Responses might include:</p> <ul style="list-style-type: none"> • Father and son 	1
1(b)	<p>Outline the example of the rivers in the Chandogya Upanishad.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The rivers run in all directions/to the east and to the west • The rivers run from sea to sea • The water in them becomes the rain, which returns to the sea • When the rivers are part of the sea, they do not know that they were ever a river. 	3

Question	Answer	Marks
1(c)	<p>Explain how the Bhagavad Gita Chapter III connects knowledge and action.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The Bhagavad Gita chapter III opens with Krishna telling Arjuna that there are two paths or roads to enlightenment, or liberation; they are the paths of knowledge(jnana) and action or work (karma).</p> <p>But although they are two paths, they are not entirely distinct. Krishna goes on to explain that a person cannot avoid action entirely, in favour of wisdom as action is part of the nature of the material world. To renounce action but reflect upon it is a delusion. In addition, failure to act according to dharma, when it is an obligation upon the individual, will create negative consequences.</p> <p>Instead a person seeking liberation should act, but they should also use wisdom to become free from attachment. Without attachment to the fruits of their actions a person can and will act unselfishly, as dharma requires, this is nishkama karma.</p> <p>Krishna goes on to say that the wise should not try to disturb the ignorant by preventing their selfish actions but should rather set the example of unselfish action. People should do their own work, however humble or worthless it seems to them, because this will lead them to better things while doing someone else's work will not. Knowledge is necessary for people to know what their own duties are and not simply to act according to desire.</p>	5

Question	Answer	Marks
1(d)	<p>'The Bhagavad Gita Chapter III contains everything a Hindu needs to know about their religion.'</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. Candidates might consider some of the following:</p> <p>The Bhagavad Gita is a part of the much longer Mahabharata, one of the Hindu epics. The name Bhagavad Gita literally means Song of the Lord, and some Hindus consider its 17 chapters to be shruti, as they are the words of Krishna. The text takes the form of a dialogue between Arjuna, a warrior-prince who is unhappy about fighting in a war against his relatives and former friends, and Krishna who acts as his charioteer. The discussion concerns dharma and the means by which liberation can be achieved.</p> <p>The Gita is one of the most widely read Hindu texts, it is short in length and more accessible in style than many others. It has also been translated into many other languages. These things might be used to argue that it is the best source of some aspects of knowledge for many contemporary Hindus, but they do not amount to it being a complete account of all necessary knowledge.</p> <p>The Bhagavad Gita is sometimes considered to be a summary of the Vedas, bringing together apparently different ideas about dharma, karma and the way to attain moksha in a synthesis of understandings. This approach recognises different paths or means for attaining moksha as valid and outlines how they can be followed. However, the short length of the text means that there is no detail about how to practice any of the paths, which might create practical difficulties: for example, a Hindu wishing to practice bhakti with no other source of information might find themselves unsure about how to follow the instruction to offer everything to Krishna.</p> <p>Philosophical and metaphysical concepts are also referred to without being fully explained. This could be seen as supporting the view that only the Gita is necessary as it simplifies possible means of understanding these ideas to the one assumed by Krishna in the Gita. If the text is regarded as shruti then other interpretations in other texts are arguably of no value in comparison to this, but those who do not believe the text has that status might consider it incomplete.</p>	10

Question	Answer	Marks
2(a)	<p>State <u>two</u> of the nine forms of devotion Rama teaches Sabri in the Aranya Kanda.</p> <p>1 mark for each valid response. Responses might include:</p> <ul style="list-style-type: none"> • Company of saints/devotees/good people • Selfless service to a guru • Chanting mantra/the holy name of Rama. 	2
2(b)	<p>Outline what happens in the section of the Kishkinda Kanda you have studied.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Kishkinda is the name of the kingdom of the Vanaras, and that is where the events take place • Rama and Lakshmana are spotted travelling into the kingdom • The king, Sugriva, who is in hiding, sends Hanuman to find out what these two warriors want in his kingdom • Hanuman disguises himself as a holy man in order to talk with the brothers • He recognises Rama's true nature and brings him to Sugriva • The two kings make an alliance to help one another. 	3
2(c)	<p>Explain the meaning of the salt-in-water example used in the Chandogya Upanishad.</p> <p>Responses will be marked using the AO2 marking descriptors. Candidates might consider some of the following:</p> <p>The example of salt dissolved into water is used in the Chandogya Upanishad as a means of explaining the famous mantra <i>tat tvam asi</i> (that thou art); in other words it describes something about the nature of the self. The salt dissolves into water, becoming invisible. But, when the water is tasted, it is clear that the salt permeates every part of it and it cannot be removed. This is a metaphor for the way Brahman, or Absolute Reality, permeates everything else, including Svetaketu (or anyone else tasting the salt).</p> <p>The salt is an invisible essence in the water, and, in the same way, the atman is an invisible essence in the person. Whether or not it is noticed whether someone chooses to taste the water has no effect on its real presence. Similarly, failing to realise the true nature of the atman does not prevent its reality.</p>	5

Question	Answer	Marks
2(d)	<p>'Hindus must read the Upanishads to understand karma.'</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>Karma literally means action or activity, but it is generally used as a name for the idea that actions have consequences which are played out across different rebirths. The simplest expression of the concept is that good or positive actions will have good or positive consequences and vice versa, but the question of what is good complicates matters. What is important in most Hindu traditions is to become free of karma as it is karma which keeps the atman trapped in samsara. Therefore understanding what karma is might be considered of central importance for many Hindus.</p> <p>The Upanishads certainly make reference to karma. The Brihadaranya Upanishad contains what is probably the earliest account; other Upanishads go on to explore the concept further. As with other concepts that originate in the Vedas the Upanishads interpret and expand on the concept of karma and contemporary Hindu understandings of it are rooted in those texts. It could therefore be argued that to achieve a complete understanding for oneself study of the Upanishads is necessary. However, understanding can also be gained from a guru and it is debatable whether understanding the historical development of an idea is of spiritual importance to an individual.</p> <p>The Bhagavad Gita includes a clear account of karma and of how an individual can be freed from it. Since the Gita is more widely translated than the Upanishads and also a single text rather than a collection of them it could be argued that a full, practically useful understanding can be gained from the Gita instead. A single Upanishad might not be considered such a complete account and many of them are also open to different interpretations.</p>	10

Question	Answer	Marks
3(a)(i)	<p>Name the varna which has the duty of ruling society.</p> <p>1 mark for each valid response. Responses might include:</p> <ul style="list-style-type: none"> • Kshatriya. 	1
3(a)(ii)	<p>Name the ashrama in which artha is an appropriate goal.</p> <p>1 mark for each valid response. Responses might include:</p> <ul style="list-style-type: none"> • Grihastha/householder 	1

Question	Answer	Marks
3(b)	<p>Outline the role of the ashramas in Hindu life.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The ashramas are the stages through which an ideal life passes • Each ashrama is concerned with a particular aspect of a full human life: the brahmacharya (student) with learning, the grihastha (householder) with raising a family and contributing to society, the vanaprastha for teaching others and beginning withdrawal from the material world and the sannyasa for focusing on moksha • Each ashrama has its own dharma, and fulfilling dharma contributes to maintaining rta (cosmic order) • The ashramas exist in combination with the purusharthas to create a fulfilled human life which can end with liberation. 	3
3(c)	<p>Explain why kama is <u>not</u> an appropriate aim for Hindus in the sannyasa ashrama.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The sannyasa ashrama is often associated with old age and being the final stage of a life that has passed through all three of the others; in this case the individual will have had kama as an appropriate aim when they were in the grihastha ashrama. However, it is possible for a Hindu to become a sannyasa much younger, in which case kama might never have been an aim for them. In either situation giving up kama is one part of renouncing worldly concerns altogether, and this is the core of the sannyasa ashrama.</p> <p>People in the sannyasa ashrama are wholly focused on moksha. Traditionally people entering the ashrama formally renounced their ritual obligations according to the Vedas and would be regarded as dead in a metaphorical sense. Since kama is sensual pleasure, it is intrinsically inappropriate for a person seeking to separate themselves from the material entirely.</p> <p>Traditionally the ashramas only applied to men and men seeking to become sannyasi who had a living wife needed her consent to take that step. He also has a duty to ensure she is cared for afterwards. Since his wife is no longer with him there is no appropriate person with whom the sannyasi can seek sexual gratification (one form of kama).</p>	5

Question	Answer	Marks
3(d)	<p>'Varna is very important for all 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>Varna is often presented by those who study religion as a core concept in Hinduism. It is part of varnashramadharmā, which describes an individual's duty based on their social class and stage of life; this is often presumed to be the basis of all understandings of dharmic living and therefore as something all Hindus must know and care about if they wish to live a good life. This would make varna a very important concept for all Hindus, but varnashramadharmā is not necessarily the basis of all Hindu thought on how to live well. It could be argued that the idea of varna comes from a specific form of Brahminical Hinduism, and while this might well be the best-known form of the religion outside India it is not the only one.</p> <p>The varna system and the society which developed around it was presumed universal and supported by the British rulers of India and this colonial association with the idea might contribute to a rejection of the system by contemporary Hindus. As practiced during British rule and, at least in some places, probably before that, the concept of being avarna, or outside the system, and therefore out-caste or untouchable was an unavoidable element of social structures. Contemporary forms of Hinduism often emphasise the universal nature of the religion as Sanātana (Eternal) Dharma, which implies unity and equality of the human race. Hindus within these traditions may well regard any concept that divides rather than unites people as a corruption or distortion of the truth of their religion and so reject the varna system, at least as it has been practised in recent history.</p> <p>Similarly, ideas such as that the system is hierarchical, with varnas being 'better or worse' might be considered distortions of the ideal system. Also the rigidity of social class being conferred by birth and therefore unchangeable. These ideas are often considered to be a confusion of varna with jati, which is not a Vedic concept. The existence of avarna individuals or groups is also not rooted in the Vedas. But the idea of four social groups, to which belong as a result of a best fit for their personal qualities is of Vedic origin. Hindus might therefore consider the original Vedic concept to be important and still applicable in the modern world.</p> <p>The age of the concept and the changes in social contexts for many people might also contribute to a dismissal of the importance of varna. Statistically, most people in the contemporary world live in cities and both the social structures of these and the work needed to keep them functioning are very different to the requirements of villages or smaller towns. This could make the concept of varna seem of less relevance to modern Hindus, but it might also be used to argue for the degenerate nature of the Kali Yuga rendering a truly dharmic lifestyle all but impossible.</p>	10

Question	Answer	Marks
4(a)(i)	<p>Name the ashrama a guru is traditionally part of.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Vanaprastha/Forest-Dweller. 	1
4(a)(ii)	<p>Name <u>one</u> thing a student might study with their guru.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • the Vedas • the Upanishads • dharma • scripture • philosophy • paths to liberation. 	1
4(b)	<p>Describe the traditional role of the shudra varna in Hindu society.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Shudra is the fourth varna, also known as the servant class • The primary duty of the shudras is to serve the other three varnas • The Manusmriti says that this service should be ungrudging or cheerful • Jobs such as cleaning, caretaking, cutting hair and unskilled manual labour like building work are the kinds of job traditionally associated with shudras. 	3

Question	Answer	Marks
4(c)	<p>Explain how passing through the brahmacharya ashrama might help a Hindu achieve moksha.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The brahmacharya ashrama is the first ashrama, also known as the student stage. During this ashrama a Hindu engages in study of the Vedas with their guru. They also live an ascetic and chaste life, ensuring there are no distractions from their studies. This is important as these studies will teach them how to live the rest of their lives.</p> <p>As the first ashrama the brahmacharya ashrama can be seen as a foundation for all the others. Entering it is considered an initiation, marked by receiving a sacred thread which marks the individual wearing it as twice born. This idea of a second birth indicates the importance in Hinduism of gaining wisdom and spiritual insight and this importance is because such wisdom can be the start of attaining moksha. The virtue of celibacy which gives the ashrama its name means that students have to practice self-discipline, which will help them later when they can legitimately seek kama (pleasure) and artha (wealth) but must only do so within certain limits. Living dharmically will mean that they are better prepared to renounce the world when the time comes to do so and might also be understood as reducing or at least not adding to their karmic debt.</p> <p>During their studies the student becomes familiar with the religious practices at the heart of their tradition and also the underlying reasons for these. In later life they can use this knowledge to focus more completely on striving for moksha, but even if they move from the brahmacharya to the grihastha ashrama they have an understanding of dharma and knowledge on how to live dharmically even without renouncing the material world.</p>	5

Question	Answer	Marks
4(d)	<p>‘Every Hindu must go through all the samskaras.’</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>Samskaras are rites of passage or rituals that mark a transition from one state to another. Traditional Hinduism recognises the possibility of many of these, not only marking transitions between the ashramas but also other significant life events. The Dharmashastras list up to 40 distinct samskaras, although they are not all considered equally significant. Some samskaras are rituals which take the individual from a ritually impure state to a pure one, rites carried out during pregnancy for example, and others mark a shift from one aspect or role in life to another. Collectively samskaras might be understood as orienting or directing the individual towards dharma and this might contribute to a view of them as essential for any Hindu wishing to live a dharmic life.</p> <p>In the contemporary world there are only a few of the traditional samskaras which are commonly performed. This could be used to suggest that they are not compulsory, but it might also be that many people are simply not taking their religious obligations seriously in the Kali yuga. Modern cultural values and ideas about the human condition can contradict older ideas about ritual purity and pollution; this might make some contemporary Hindus reluctant to observe a rite based on the idea that a state such as pregnancy makes someone unclean. People holding these views might argue that the world changes and so the need being fulfilled by rites of passage is likely to change also. But it could also be argued that while human values and attitudes change religious practices should be based on eternal truths and those remain the same even if people no longer recognise them.</p> <p>Many of the less commonly observed samskaras mark events that will almost certainly happen anyway, such as a baby’s first taste of solid food. The question of whether it is the event itself that is significant or the addition of other ritual elements to it might be considered, since the event is effectively compulsory regardless of personal opinions on the matter. It might also be noted that choosing not to have a ceremony on the basis that the event itself is inevitable is not a form of reasoning that is universally applied, since few people choose not to have a funeral for their loved ones even if they choose not to observe any of the samskaras at the other end of a life.</p> <p>Observing the samskaras shows that an individual is aware of their religious duties and of their role in wider society; by giving structure to the passage of a life they contribute to maintaining social order which is often linked to cosmic order (rta) and so to dharma. The vivaha samskara in particular might be considered compulsory for this reason, both because married couples are widely regarded as the basis for a stable society and because marriage is the only situation in which some can have children or pursue artha in accordance with dharma. By contrast the upananyana samskara has traditionally been restricted on the basis of varna and it would therefore be hard to justify a claim that it was compulsory for all Hindus.</p>	10

Question	Answer	Marks
5(a)	<p>Name <u>two</u> reformers who founded samajs to work for social change.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• Ram Mohan Roy• Swami Dayananda Saraswati	2
5(b)	<p>Give <u>three</u> areas of social concern for MK Gandhi.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none">• Indian independence from British rule• Caste-based discrimination• Untouchability• Exploitation and/or abuse of women.	3

Question	Answer	Marks
5(c)	<p>Explain why Ramakrishna Paramahansa might be considered an influential reformer of Hinduism.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Ramakrishna Paramahansa was not a campaigner for social reform in the sense of founding organisations or petitioning governments. However, he was a well-respected religious leader and was influential both through his religious teachings and as an example to others. Ramakrishna was Vivekananda's guru, and Vivekananda was responsible for the first deliberate attempt to present Hinduism as a world religion, on a par with religions such as Christianity and Islam, which were considered by many Hindus to be a threat due to proselytisation and conversion.</p> <p>Ramakrishna believed that all religions led ultimately to the same truth, regardless of their apparent differences and Vivekananda shared this view with the Parliament of World Religions as an intrinsic part of Hinduism. This is now a widespread understanding of Hinduism, leading some to prefer Sanatana Dharma as a name for the religion.</p> <p>Ramakrishna was well read, and he reflected on and taught his interpretations of many Hindu scriptures. His teachings were often in the form of stories or parables, which were widely accessible regardless of a listener's level of education. He was also known for using every day, mundane ideas to explore and explain Vedic philosophical concepts.</p> <p>Ramakrishna was married at a young age, and his wife was even younger, as was typical at the time. This tradition was of concern to many social reformers because of the potential abuse and exploitation of such young wives. Ramakrishna regarded his wife as his student and taught her mantras. The respect with which he treated her can be seen as setting an example to others; his acceptance and encouragement of her following a spiritual path and even becoming a guru herself demonstrate a commitment to equality that was influential on those who admired him.</p>	5

Question	Answer	Marks
5(d)	<p>‘Social reform is totally separate from religion.’</p> <p>To what extent do you agree with this view? 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>Many societies today consider themselves secular in nature and religion to be a totally separate sphere to wider social matters; from this perspective issues such as access to education, employment and other matters relating to equality are secular concerns, often regulated by law and understood as being in accord with the broader values of the society in which those laws will be enacted. People holding this view of a clear division between social and religious values often also regard religion as a personal and private matter for individuals to practice or not as they choose and, should those personal religious values come into conflict with social ones it would be for the religious ones to give way.</p> <p>The reformers named in the syllabus were concerned with matters of equality that could be presented as conforming to this view of society, requiring religious practices and values to give way to or compromise with more secular ones. Issues such as equal access to education, women s rights, and challenging caste-based discrimination are certainly in accord with the values many secular societies espouse. However, this view also depends on the belief that the issues being challenged were securely rooted in the religion of Hinduism and most of the reformers, in particular Swami Dayananda Saraswati, were of the opinion that they were distortions or corruptions of the truth of Hinduism. This does not mean that Dayananda regarded the issues he campaigned about as separate to Hinduism though; rather he believed returning the religion to its original and pure form and educating people about that would result in the abolition of those corruptions which led to social ills.</p>	10

Question	Answer	Marks
6(a)	<p>Give <u>two</u> of the concepts on which MK Gandhi based his teaching.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Truth/satya • Non-Violence/harmlessness/ahimsa • Satyagraha/truth-force • Morality/ethics • Discipline/self-restraint. 	2

Question	Answer	Marks
6(b)	<p>Outline the view of <u>one</u> Hindu reformer on the education of children.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Swami Dayananda Saraswati believed that all children were equally entitled to education, regardless of their gender; however he also believed girls and boys should be taught in separate schools • MK Gandhi believed children should receive 'basic education' in their own language which should develop human values and make the individual economically self-reliant • Ram Mohan Roy believed that universal education was a vital tool for social reform; he personally subsidised scholarships and grants to help those who could not afford fees and materials send their children to school. 	3
6(c)	<p>Explain why sati was a significant concern for Hindu social reformers.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Sati is the name given to the practice of a widow being burned alive on her husband's funeral pyre. Supporters of this practice argued that it was a voluntary act of devotion on the wife's part, showing that her whole existence was invested in her husband. The act was also believed to wipe out any negative karma he had accumulated, thus ensuring him a good rebirth. This belief was sometimes extended to include his immediate family, meaning they had a vested interest in encouraging sati.</p> <p>As well as objecting on the basic humanitarian grounds that burning to death is an extremely painful and unpleasant way to die, many people believed that the act was rarely truly a voluntary one. Traditional views about the inauspicious/unlucky nature of widows meant their lives were intolerably restricted. There was often pressure from families for women to choose sati, both because of the merit that it was believed to bring to them and also for practical reasons such as not wanting to have to provide for her needs. Reluctant women were sometimes physically forced into it: Ram Mohan Roy witnessed one such involuntary sati, when his brother died and his 17-year-old sister-in-law was forced onto the pyre with him. He later described the horror of witnessing this as a trigger to his determination to end the practice.</p> <p>Even where sati was genuinely voluntary it could be seen as adding to the pressure for upon other women to take that option. It was also condemned by MK Gandhi as an inherently unequalitarian act since there was no comparable pressure on a husband to follow his wife into death and no perceived spiritual merit to be gained by his doing so. For those who regarded Hinduism as inherently equalitarian such inequality indicated that the practice was not truly Hindu in nature.</p>	5

Question	Answer	Marks
6(d)	<p>'All reformers' concerns about society were based on their personal experiences.'</p> <p>To what extent do you agree with this view? 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. Candidates might consider some of the following:</p> <p>Some major social concerns of the reformers named in the syllabus were women's rights, which included child marriage, the oppression of widows and sati. They also promoted more equal access to education and rejected caste discrimination. On the face of it few of these issues relate directly to the men campaigning for reform: none of the named reformers were in the lower castes, all were educated and obviously none of them were women and were therefore not subject to the various forms of discrimination and oppression they were seeking to change.</p> <p>The exception is child marriage MK Gandhi was married at 13 to a girl a year older; Ram Mohan Roy was married three time, twice as a child at the ages of 9 and 10; Ramakrishna was 23 at the time of his marriage but his bride was only 5 years old. None of these marriages were unusual by the standards of the time and place although Ramakrishna's treatment of his wife as a disciple and later a fellow guru certainly was. It could be argued that their personal experience of child marriage affected their attitudes to it but there is limited evidence for such a claim. Ramakrishna Paramahansa arguably only married to please his family, and the age of his bride was irrelevant to him if he never intended to live a normal married life. Ram Mohan Roy's biographers do not say much about his wives or his life with them, except to note that the first died very soon after the marriage and the third outlived him. Gandhi's marriage is generally described as successful; his wife was personally involved in his political campaigning, which could be used to argue for the success of the marriage being evident in their shared work, with the corresponding implication that his experience of being married as a child would not be a reason to object to the institution. However, Gandhi also expected his wife to obey him, and she is usually described as having considered obedience and service to as part of her duty as a good Hindu wife, which could mean that she also felt it was her duty to hide any problems or unhappiness in her marriage from outsiders.</p>	10

Question	Answer	Marks
6(d)	<p>There are other experiences in the biographies of reformers that relate to the issues about which they were concerned. Swami Dayananda Saraswati is said to have had his first doubts about the status of murtis after witnessing a mouse eating offerings left for Shiva; Ram Mohan Roy witnessed the involuntary sati of his 17 year old sister-in-law, and this distressing sight triggered his campaign to ban the practice; MK Gandhi experienced discrimination during his time in South Africa, for example, when he was not allowed to use his first-class train ticket but was ordered to move to third class. While events like these are certainly relevant parts of a reformer's motivation, they are also unlikely to be the sole reason behind their work; none of these men were concerned with only the issue they had direct experience of.</p> <p>It might also be noted that reformers like Roy, Dayananda and Gandhi were educated Hindus who used their academic understanding of Hinduism to challenge the authenticity of the practices they were concerned about. This might be said to imply that they were motivated more by the idea of a pure form of the religion than by empathy for people suffering within the systems they sought to change. It might also be argued that, if the reformers had found those systems to be supported by an appropriate religious source, they might not have objected to their continuance.</p>	