
HINDUISM

9014/02

Paper 2

October/November 2017

MARK SCHEME

Maximum Mark: 100

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.

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**GUIDE TO MARKING HINDUISM A LEVEL
(9014 MAURITIUS)**

Each essay is marked out of 20, using no half marks. Candidates should have answered five questions, at least one from each of the four Sections A - D.

If they have answered more than five questions, **all answers must be marked** and the five which score highest should be credited. This adjustment should be noted clearly beside the mark grid on the front of the script.

If they have answered fewer than five questions, this should be noted on the front of the script (e.g. 'Only three questions answered').

If they have failed to observe the rubric (e.g. by answering three questions in one Section and ignoring another Section) they should receive the highest total which is consistent with the rubric. '**Rubric Error**' should be clearly written on the front of the script and on the script packet, along with the Candidate's number.

If an answer has obviously been numbered wrongly or not numbered at all, it should be marked as the question it appears to be from evidence within the answer. In case of doubt, the script should be referred to the Principal Examiner.

The **Assessment Objectives** specify the following mark breakdown for each essay:

- | | |
|--|----------------|
| (a) knowledge of the topics and specified texts | 60% (12 marks) |
| (b) understanding of the meaning and significance of the material studied | 25% (5 marks) |
| (Obviously, both of these qualities often appear together). | |
| (c) ability to express him/herself explicitly, logically and critically in any argument | 15% (3 marks) |

Although candidates are increasingly being encouraged to recognise the importance of using their knowledge rather than just repeating it, high standards of evaluative skill are not expected in the 8058 and 9014 mark schemes. Differentiation is best achieved by judging:

appropriate coverage of topic;

general coherence of the essay (does it 'hang together?');

relevance to the actual question (is the **question** understood, not just the **topic**? Is the question actually answered?);

relevance and appropriateness of quotations used (a paraphrase in the right place should score higher than an accurate quotation which is just 'dragged in'. Sanskrit is not required but, if used, there must be evidence in English that it is understood).

'Grace marks' should on no account be given. If an adjustment is made when the paper is considered as a whole, it must be on grounds of the quality of a specific answer or answers.

Bands and Descriptors

The following Descriptors should be used to aid **differentiation** in marking. Careful application of these should minimise the need for examiner scaling. A further aim is to use these descriptors to achieve optimum year-on-year consistency in marking.

Examiners are expected to familiarise themselves with the following requirements for each

Band. In marking each answer, the examiner should always be asking the following key questions:

What Band does the quality of this answer suggest? (say, Band C);

Within the correct Band, should the answer have a higher or a lower mark? (i.e. 12 or 13?).

Note: In no circumstances should marks be awarded simply on the basis of adding up ‘points made’ in the candidate’s answers.

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Band A **16–20*** a commendable answer for an eighteen-year-old; shows a high level of detailed and accurate knowledge, displayed with confidence, clear reasoning and relevance to the question; articulate, well-constructed;

For 18, 19 and 20 marks shows evidence of independent interest or background reading.

*Examiners should award 19 or 20 as appropriate. A candidate’s script may not be ‘perfect’, but if it is as good as may reasonably be expected from an A level student who had studied this Syllabus then it must be highly rewarded.

Band B **14 or 15** a very competent answer, with some evidence of critical judgement attempted; covers the main points in reasonable depth; relates the material coherently to the question on the paper, rather than writing about the topic in general.

Band C **12 or 13** gives an adequate list of the main relevant information, without much additional comment or explanation; possibly a fair repetition of class / teacher’s / textbook notes; answer may be uneven: good in parts but missing an important point or ignoring what the question is actually asking.

Band D **10 or 11** shows a fair understanding of the topic; material mostly relevant, although lacking in detail and/or specific examples; possible weaknesses: misses one whole aspect of the question; writes only in a narrative style, ‘telling the story’; ignores the set question apart from a final paragraph; presents material as a list rather than a sustained argument.*

*When this has happened because time was running out, it is important to pay careful attention to the quality of the ‘list’ given, and to look out for clues to understanding (which can be credited).

Band E **8 or 9** basic knowledge only, but what appears is fairly accurate; shows just enough understanding of the topic, though possibly not of the question being asked; possible weaknesses: a seemingly pre-prepared answer copied out; a short answer ‘padded out’ with irrelevant material; weakly argued, contains material which contradicts the accurate part, or in some other way raises doubts about the candidate’s understanding.

It is particularly important to be fair at the lowest level. Differentiation must be as accurate as possible here as everywhere else across the mark range. There is a significant qualitative difference between an answer scoring 7 and one scoring 3.

Marking very weak answers is difficult because they tend to be weak in different, unpredictable and idiosyncratic ways. Some are ‘last minute’ answers from good candidates, abandoned for lack of time.

The following are guidelines, but answers / scripts which are particularly problematic should always be referred to the Principal Examiner.

- 6 or 7** knowledge too limited; answer thin on detail; understanding in doubt (of the topic itself and/ or of what is being asked); standard of writing / approach to the question is more appropriate to O Level; very short (typically, one page of script).
- 4 or 5** a minimal attempt made to address the topic; recognition of several key terms (e.g. karma, dharma, Upanishad); a few sentences written which show evidence of recognising the topic / or show an attempt to give a 'common sense' answer; short (at least half, but less than one page of script).
- 2 or 3** shows recognition of meaning of at least two key terms relevant to the question, even if what is written is incoherent or fails to make a point; one or two paragraphs only (perhaps half a page in total).
- 1** at least one sentence containing a pertinent point or key term and showing some understanding of its meaning / relevance.
- 0** no discernible relevance at all to the topic or the question.

Section A

Question	Answer	Marks
1	<p>To what extent does Samkhya teach that Prakriti is the first cause of the universe?</p> <p>Answers should show knowledge of Samkhya philosophy and demonstrate understanding as prescribed for study in the syllabus.</p> <p>Candidates might show that Samkhya is so called because it ‘enumerates’ twenty five Tattvas or true principles, 24 comprising Prakriti, the matter underlying all physical existence and the twenty-fifth Tattva, Purusha/soul. Its chief object is to effect liberation of the conscious Purushas, from Prakriti a single unconscious and unintelligent principle.</p> <p>It is composed of three essential characteristics (trigunas; sattva, rajas, tamas). The two primary purposes of evolution of Prakriti are the enjoyment and the liberation of Purushas. Samkhya teaches that Prakriti is the first or material cause of the universe.</p> <p>Candidates might show that such a statement is not really adequate, because it does not distinguish the ultimate cause, Purusha although to a large extent this is what is taught.</p>	20

Question	Answer	Marks
2	<p>‘The eight limbs of yoga indicate a pathway that leads to the attainment of physical, ethical, emotional, and spiritual health.’</p> <p>Discuss.</p> <p>Answers should show knowledge of the eight limbs of yoga as prescribed for study in the Syllabus and how they lead to health.</p> <p>Candidates might outline the eight limbs Yama: universal morality; Niyama: personal observances; Asanas: body postures; Pranayama: breathing exercises and control of prana; Pratyahara: control of the sense; Dharana: concentration and cultivating inner perceptual awareness; Dhyana: devotion and meditation on the Divine; and finally Samadhi: union with the Divine and show their relative importance in attaining the final goal, kaivalya, involving real health at every level.</p> <p>Some candidates argue that the basis of all the seven other limbs is Samadhi, available through the practice of meditation, making it more important than all the others because it provides the consciousness on which the rest depend.</p> <p>Candidates might argue that without yama and niyama nothing else is possible etc. Upon practising all eight limbs of the path it becomes evident that no one element is elevated over another in a hierarchical order. Each is part of a holistic focus which eventually brings completeness to the individual as they find their connectivity to the divine.</p>	20

Question	Answer	Marks
3	<p>Assess the claim that Advaita Vedanta is the most direct path to realising the atman.</p> <p>Answers should show thorough knowledge of Advaita Vedanta and demonstrate understanding it as the direct path to realisation, compared with that of devotion or action.</p> <p>Candidates might show that the philosophy of ‘not-two’/Advaita is the earliest form of Vedanta and has Sankara as its most famous exponent. It teaches that Brahman is truth, the world is illusory and the atman is not different from Brahman. The direct path requires following the three stages listening to the teachings of the sages, especially one of the four great sentences, reflection on a great sentence and contemplation of the truth “That (Brahman) art Thou”, etc Practice is also needed to destroy one’s latent selfish tendencies by this knowledge from the Upanishads before realisation can be attained.</p> <p>Candidates might show that correct understanding provides knowledge of the identity of Atman and Brahman, which is analogous to dispelling the false knowledge which on a dark night might make one think a rope is a snake. This results in liberation. Detailed understanding of Brahman in the context of Advaita implies an understanding of atman and as such is creditable.</p> <p>Candidates might show awareness that Sankara did not ignore the way of bhakti. Many devotional hymns are attributed to him, indicating that devotion as well as the way of action still play a major part in Sankara’s interpretation of Advaita. Advaita is generally considered the most direct path to liberation, because it is focused entirely on jnana. However this ‘direct’ path is not easily accessible to all.</p>	20

Question	Answer	Marks
4	<p>To what extent do Sankara and Ramanuja teach the same thing?</p> <p>Answers should show knowledge and demonstrate understanding of the philosophical theology of Sankara and Ramanuja both the similarities and differences.</p> <p>Candidates might show that Sankara argued that all that is perceived is unreal and temporary, it is the eternal witnessing that is real, whereas Ramanuja believed them to be real and permanent and under the control of the <i>Brahman</i>. In Ramanuja's system of Visishta Advaita (qualified non-dualism), God is one of three realities. The other two are the world and the souls. These are related to Him as the body is related to the soul. They inhere in Him as attributes in a substance. Matter and souls constitute the body of the Lord dwelling in them. Matter and souls are attributes of God. He is that which is qualified.</p> <p>Sankara considers reality as one and realisable ultimately only by the Self-knowledge taught in the Upanishads whereas Ramanuja advocates the way of devotion to a separate all powerful God. For him the knowledge of Brahman that ends spiritual ignorance is meditational or devotional.</p> <p>Candidates might show awareness that Shankara, with his many hymns and his famous insistence on caring for his own mother's funeral shows a strong devotional side as well.</p>	20

Section B

Question	Answer	Marks
5	<p>To what extent is the idea of Moksha in Jainism similar to idea of Moksha in Hinduism?</p> <p>Answers might show that Moksha in Jainism and Hinduism is fundamentally similar but still outline the important differences.</p> <p>Candidates might show awareness that Moksha and Nirvana are one in Jainism. When a soul (atman) achieves Moksha, it is released from the cycle of births and deaths, and achieves its pure self. Attaining Moksha requires annihilation of all karmas, good and bad, because if karma is left, it must bear fruit. Jainism cultivates wisdom through the triple gems of – right vision right knowledge and right conduct which provide the path for attaining liberation from the cycles of birth and death. When the soul sheds its karmic bonds completely, it attains divine consciousness.</p> <p>Candidates might show that in Hinduism Moksha is seen as a final release from this illusion when one's worldly conception of self is erased and there takes place a loosening of the shackles of experiential duality, accompanied by the realisation of one's own fundamental nature, Truth, Consciousness and Bliss. The Atman and Brahman are all one – the formless Nirguna Brahman which is beyond comprehension.</p> <p>Candidates might show many similarities but the fundamental difference is that Jainism assumes a multiplicity of souls, whereas in Upanishadic Hinduism Atman is one, and not different to Brahman.</p> <p>Candidates are free to take a different perspective on Hinduism than Advaita Vedanta as a comparison to Jainism.</p>	20

Question	Answer	Marks
6	<p>‘The Noble Eightfold Path is the most important of the Theravada Buddha’s teachings.’</p> <p>Discuss.</p> <p>Answers might show that ‘The Noble Eightfold Path’ is indeed one of the principal teachings of the Buddha, who described it as the way leading to the cessation of suffering (dukkha) and the achievement of self-awakening.</p> <p>Candidates might show that it is used to develop insight into the true nature of phenomena and to eradicate greed, hatred, and delusion. The Noble Eightfold Path is the fourth of the Buddha’s Four Noble Truths; the first element of the Noble Eightfold Path is, in turn, an understanding of the Four Noble Truths. In Buddhist symbolism, the dharma wheel’s eight spokes represent right views, intention, speech, action, livelihood, effort, mindfulness, and concentration.</p> <p>Candidates might show it is one of the Four Noble Truths; The middle path which the Buddha said led to Nirvana.</p> <p>Candidates may explain how all the eight elements are for the tradition of Theravada Buddhists integrated in one systematic teaching, although other schools may take different views.</p>	20

Question	Answer	Marks
7	<p>‘There is no essential difference between orthodox Hinduism and the teaching of the Buddha.’</p> <p>Discuss.</p> <p>Answers might show knowledge of the essential points of similarity and difference between Hinduism and Buddhism.</p> <p>Candidates might say that the Buddha’s teaching is derived from the Upanishads. The goal of both the Upanishadic Hinduism and the Buddha is escape from the cycle of birth and death. Both believe that it is desire that is the origin of suffering and state that we should overcome desire to put an end to suffering, are against Vedic sacrifices as a means to salvation and stress ethical improvement and knowledge as part of the means, agreeing that control, charity and compassion should be practised.</p> <p>Candidates might say it is with respect to knowledge there is difference between the two. Upanishadic Hinduism affirms an unchangeable reality – Brahman. It defines the Atman as one with Brahman. To know the Self, we must let go of the Ego to reveal the Self which is characterised as knowledge, existence and bliss.</p> <p>The Buddha does not advocate prayer or worship, but ethical development and meditation which would lead to knowledge and <i>nirvana</i>, which is escape from the cycle of birth and death. It’s obvious that he believed that Reality was inherent in man. Though he did not directly deny the Atman, neither did he endorse it. In some teachings he comes across as hostile to the concept of the Self.</p> <p>Candidates need to show clear awareness of these differences and similarities.</p>	20

Section C

Question	Answer	Marks
8	<p>How far it is possible to reconcile the different aspects of Shiva's nature?</p> <p>Answers might show knowledge of the extent it is possible to resolve apparently contradictory qualities of Shiva, as prescribed by the syllabus.</p> <p>Candidates might discuss his names and support their comments by reference to known iconographic features and/or literary references.</p> <p>Candidates might support their comments by reference to terrifying and auspicious (Shiva) forms that can be found. In the Mahabharata, Shiva is depicted as “the standard of invincibility, might, and terror”, as well as a “figure of honour, delight, and brilliance”.</p> <p>Candidates might refer to the name Sankara, ‘beneficent’ or ‘conferring happiness’ reflects his benign form. The name Śambhu, ‘causing happiness’, also reflects this benign aspect. Whilst these different aspects of Shiva may appear to be irreconcilable, in practice, devotees experience both sides of the character of Shiva without apparent difficulty.</p>	20

Question	Answer	Marks
9	<p>‘On the level of the body I am Rama’s servant, and on the level of mind I am the friend of Rama but in truth I am the Rama.’</p> <p>Discuss to what extent this indicates the special nature of Hanuman.</p> <p>Answers might show awareness of Hanuman’s special nature as Hindu god and an ardent devotee of Rama, as perceived by the syllabus.</p> <p>Candidates may describe how Rama embodies the ideal qualities of a devotee or bhakta. Through total service he becomes one with the master and so is an example of what any devotee can achieve. As such, he is an example of an ideal devotee.</p> <p>Credit is to be given for those who refer to the account of him in the <i>Ramayana</i>, how he received his name, from the Sanskrit, meaning one whose pride is killed. Several texts also present him as an incarnation of Lord Shiva. This emphasises his own divinity and so his identification with Rama as well as the Advaitic idea that there is no division within the Divine. He is the son of Anjana and Kesari, and is also described as the son of Vayu</p> <p>Candidates may observe how the quotation implies a strong connection between the epic and the tradition of realising God in your heart. Thus, he may be seen as symbolic of unity at all three levels (the physical, subtle and divine).</p>	20

Question	Answer	Marks
10	<p data-bbox="316 248 1091 282">‘There is but one God hidden in the heart of all beings’.</p> <p data-bbox="316 315 1267 383">‘How does this verse from the Upanishads demonstrate the relation between the One and the many?’</p> <p data-bbox="316 416 1273 483">Answers might show awareness of how the relation between the one and the many as prescribed by the syllabus is illustrated in such verses.</p> <p data-bbox="316 517 1294 752">Candidates may explain how in Hindu monotheism, the concept of God varies from one sect to another. Hinduism is not exclusively monotheistic, and has been described as spanning a wide range of henotheism, monotheism, polytheism, panentheism, pantheism, pandeism and monism, etc. Candidates who show a good understanding of The philosophical system of Advaita or non-dualism as it developed in the Vedanta school of Hindu philosophy.</p> <p data-bbox="316 786 1310 853">This non-dualism postulates the identity of the Self or Atman with the Whole or Brahman, and can be described as monism or pantheism.</p> <p data-bbox="316 887 1294 1088">Candidates might refer to those who practise Saivism, who tend to assume the existence of a singular God, but do not necessarily associate God with aspects of a personality. Rather they envisage God as an impersonal Absolute (Brahman), who can be worshipped only in part in a human form. The term Ishvara may refer to any of the monotheistic or monistic conceptions within Hinduism, depending on context.</p> <p data-bbox="316 1122 1283 1189">Candidates may show awareness of some of the implications lying behind this quotation or discuss the concept of one God across religions.</p>	20

Section D

Question	Answer	Marks
11	<p>‘There is no distinction of varnas. This whole universe is Brahman.’</p> <p>Discuss the significance of this view using your knowledge of varnas.</p> <p>Answers might show awareness of the relation between the concept of varnas and the highest knowledge of Hinduism referred to in the quotation, as prescribed by the syllabus.</p> <p>Candidates might discuss the word varna which means colour or class and contrast it to the more materialistic concepts of caste and the Sanskrit term jati, which implies birth into one of a multiplicity of occupational categories.</p> <p>Candidates may show awareness of the ancient teaching of the Purusha Sukta hymn from the Rig Veda and that originally these divisions were based not on birth but on merit. Ancient Hindu literature classified all humankind, in principle into four varnas: the Brahmins: priests, teachers ; the Kshatriyas: kings, governors, warriors ; the Vaisyas: agriculturists and merchants; the Shudras: labourers and service providers. This quadruple division is an ancient stratification of society, not to be confused with the much more nuanced jati or “caste”.</p> <p>Many Hindu texts disagree with the varna system of social classification. So the position according to the Gita is based not on birth but on the way a person lives, and that always the unity in Brahman is the reality.</p> <p>Candidates may show awareness of some the contrasting positions as they interpret the quotation. Candidates might address the issue of whether the concept of varna is significant at all, or whether it is an example of maya, since in reality everything is Brahman and all divisions are illusory.</p>	20

Question	Answer	Marks
12	<p>To what extent do the ashramas promote social harmony today?</p> <p>Answers might show awareness of the central function of the Ashramas in promoting harmony today, as prescribed by the syllabus.</p> <p>Candidates may not only describe the four ashramas but relate them to the purusharthas four human purposes happiness and spiritual liberation. Candidates may choose to write about the meaning of an ashrama in Hinduism as being one of four age-based life stages discussed in ancient and medieval era Indian texts. The four ashramas are: Brahmacharya (student), Grihastha (householder), Vanaprastha (retired) and Sannyasa (renunciate).</p> <p>Candidates may describe ashramas as one of the elements of varnashramadharma, which as a whole is meant to produce an ideal, harmonious society. Modern society is not conducive to the ashrama system and the spiritual progression that it seeks to promote. Distortions and misapplications of varnashramadharma have created inequality and therefore social disharmony.</p> <p>Candidates might discuss the extent to which the ashrama system has been modified or abandoned in modern times as well as discussing the extent to which it is still relevant.</p>	20

Question	Answer	Marks
13	<p>‘One who does evil will be born as evil.’</p> <p>To what extent does this agree with the Hindu teaching on the law of karma?</p> <p>Answers might show awareness of the extent to which this expresses the essence of the law of karma.</p> <p>Candidates might discuss the law of karma, showing knowledge of the three concepts of sancitta, prarabdha and kriyamana/agami karma, and the view that present action dissolves samskara (latent tendencies) so that the theory of samskara is not deterministic. Each human being can apparently choose to come into the present, and not be determined by past and future desires.</p> <p>Candidates may show how Karma means action, work or deed and also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). Good intent and good deeds contribute to good karma and future happiness, while bad intent and bad deeds contribute to bad karma and future suffering. Karma is associated with the idea of rebirth. Karma in the present affects one’s future in the current life, as well as the nature and quality of future lives – or, one’s samsara.</p> <p>Candidates might agree with the statement but a person can change their destiny through their actions over many lives. Whilst a person might be disadvantaged in their birth through their actions in a previous life, there are no moral implications to this, in that the person is free to choose how they behave in the present life and is not compelled to be ‘evil’.</p>	20