
HINDUISM

8058/01

Paper 1

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.

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 2017 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

© IGCSE is a registered trademark.

This document consists of **11** printed pages.

**GUIDE TO MARKING HINDUISM AS & A LEVEL
(8058 & 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.

.....

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.

Answer any **five** questions, choosing at least **one** from each section.

Section A

Question	Answer	Marks
1	<p>‘Varuna is the only guardian of the cosmic law.’</p> <p>Discuss.</p> <p>Answers might show knowledge of Varuna as one of the principal Vedic gods, as prescribed for study in the Syllabus.</p> <p>Varuna’s main attributes should be noted as Lord of the waters (not to be confused with the god Vayu). Comparison can be made with the god Indra who seems ultimately to have overshadowed Varuna and claimed his powers, but does not appear to challenge his worshippers in moral terms. Similarly Agni is revered for his cosmic powers, but not as a moral deity on a par with Varuna.</p> <p>The concept of cosmic law (ṛta) should be known. Good answers might refer to ṛta as precursor of the classic Hindu moral concept of dharma. In describing Varuna as ‘guardian of the cosmic law’, the ‘moral’ element of hymns addressed to the god (including the worshipper’s fear of punishment for sin and desire for forgiveness) should be known, though quotation is not required.</p> <p>Candidates engaging with the concept of ‘the only guardian’ might make the point that only Varuna among the Vedic gods studied is seriously associated in the Vedic hymns with these ideas of sin, punishment and pleas for forgiveness.</p>	20
2	<p>‘He only knows, or perhaps he knows not.’</p> <p>Discuss this important passage from the Nasadiya Sukta.</p> <p>Answers should show thorough knowledge of the content of this set text and demonstrate understanding.</p> <p>Discussion should show ability to select material, rather than paraphrasing the text of the Sukta without comment or reproducing class notes uncritically. In simple terms candidates should be able to: identify this text as a creation myth, with a ‘creator’, identify and explain the ‘agnostic’ element, show how the quotation could be said to reveal this Sukta as a highly sophisticated meditation on what must remain mysterious.</p> <p>Candidates are free, in their discussion, to give their own views on the ‘mystery’ and, if they choose, to question the relative ‘importance’ of this element in the comparison with other Hindu traditions concerning a divine creator. They might also choose to compare this text with other Hindu creation stories.</p>	20

Question	Answer	Marks
3	<p data-bbox="296 248 1150 282">Discuss the significance of Naciketas as a seeker after truth.</p> <p data-bbox="296 315 1259 383">Answers should show thorough knowledge of Naciketas and demonstrate understanding.</p> <p data-bbox="296 416 1337 685">Candidates should show thorough knowledge and understanding of the set text of the Katha Upanishad. In their response some narrative can be used to set the scene, but ‘telling the story’ without comment will not score highly. Instead, significant elements should be selected, such as: Naciketas’s youthful wisdom. His insight, contrasted with his father’s attitude to religious observance. The praise accorded him, as an exemplary student, by Lord Yama. The questions Naciketas asked, and the answers he received. The guidance he was given, e.g. on the difference between sreyas and preyas.</p> <p data-bbox="296 719 1302 819">Candidates are free to make their judgement as to the ‘significance’ of this teaching. They might make the point that it shows that the way to salvation is open to every sincere ‘seeker’ of whatever age.</p>	20

Section B

Question	Answer	Marks
4	<p>‘The Ramayana’s account of the life and death of Dasaratha is a lesson in moral decision-making.’</p> <p>Discuss.</p> <p>Answers should show accurate knowledge of the set text, and ability to select material without presenting only the narrative of the king’s catastrophic mistake.</p> <p>The concepts of karma and dharma should be understood as the key to the moral teaching: that even kings have to live with the consequences of their actions (even unintentional breaking of moral laws); and that those consequences can have far-reaching effects, in this case sending Rama to exile, thereby affecting the whole kingdom, as well as causing grief and dissention within Dasaratha’s family. Candidates are free to confine their answers to the immediate story of Dasaratha or to discuss the ‘ripple effect’ which would include decisions which had to be made e.g. by Sita and by Rama’s brothers.</p>	20
5	<p>Discuss the view that Draupadi is the best moral example in the Mahabharata.</p> <p>Answers should show thorough knowledge of the content of this set text and demonstrate understanding.</p> <p>The question invites comparison with other main characters in the epic set for study, such as Yudhistira and Krishna. Answers should show ability to select material from the epic, rather than only telling the story. It might be argued that Draupadi did not bear the weight of responsibility borne by the warriors, but in the consistency of her stance, e.g. in her marital situation, in the catastrophic dice game incident, in adversity caused by exile, in her fearless adherence to her dharma.</p> <p>It could be argued to be morally a stronger character than the male characters on both sides of the conflict. Good answers should demonstrate their understanding of the demands of dharma felt by each of the characters.</p>	20

Question	Answer	Marks
6	<p>Assess what is meant by dharma in the texts of the Bhagavad Gita which you have studied.</p> <p>Answers should show thorough knowledge of the content of this set text and demonstrate understanding.</p> <p>Answers should show understanding of the concept of dharma in general terms, using evidence from chapters 2 and 3 of the Bhagavad Gita set for study. Candidates are likely to concentrate on the teaching of Krishna to Arjuna, but should not present their response as a narrative of the battle scene without critical assessment of the concept of duty in relation to a Hindu's varna. In the case of Arjuna, his duty as a kshatriya should have been clear to him: denying it showed moral weakness, as Krishna explained to him.</p> <p>Good answers (using material from the set text of chapters 2, 3 and 9) might expand on this idea to show understanding of Krishna's teaching that love for God can lead to acceptance even when a person falls short in the fulfilment of dharma.</p>	20

Section C

Question	Answer	Marks
7	<p>To what extent is loving kindness the key teaching of the bhakti saints?</p> <p>Answers should show thorough knowledge of teaching of the bhakti saints.</p> <p>Answers should show evidence of study of bhakti movements, as prescribed in the Syllabus. Although Tulsidasa and Surdasa could be referred to, answers should not be confined to discussion of one or both of these two poets. In the main, the poetry of the Alvars (as set for study), and others thought of as 'bhakti saints', does emphasise kindness to all, irrespective of caste, class or gender.</p> <p>Good answers might note, however, that there is a rather sterner polemic aimed, for example, at the priestly class of Hindus and against proselytising Buddhists.</p>	20
8	<p>'Place the Name of Rama on your tongue . . .'</p> <p>Explain why this theme is central to the religious teaching of Tulsidasa.</p> <p>Answers should show thorough knowledge of Tulsidasa.</p> <p>Answers should make reference to the prominence given by the poet to this particular mode of bhakti, particularly in the Ramcaritamanasa, his major work. The potency of this devotion places it, in the poet's eyes, centrally in his presentation of Rama as Lord. Unlike set rituals, which required priestly ceremonies, it was available to all as a way to God. Other elements of devotion should be mentioned, and can be discussed, but not uncritically (without explanation) as a set of class notes on 'forms of bhakti.'</p>	20
9	<p>'Surdasa's poetry presents a religion of being friends with the Lord.'</p> <p>Discuss.</p> <p>Answers should show thorough knowledge of Surdasa poetry.</p> <p>Answers should show evidence of knowledge of the main themes of Surdasa's poetry, e.g. the devotional element of observing and identifying with the relationship between Yashoda and the child Krishna, and that between Radha and Krishna. Biographical material could be relevant, even if many details of Surdasa's 'life' are thought to be apocryphal, but this material should not dominate the answer: it should rather be directed towards the topic of Surdasa's own bhakti.</p> <p>Good answers might include evidence that there are other strands in Surdasa's religious approach, particularly his consciousness of his own failings, being led astray by maya, and being dependent on the Lord for acceptance.</p>	20

Section D

Question	Answer	Marks
10	<p>‘Rammohan Roy believed social reform was more important than the practice of religion.’</p> <p>Discuss.</p> <p>Answers should show thorough knowledge of the teachings of Rammohan Roy and demonstrate an understanding of who he was in the context of Hinduism.</p> <p>The question allows candidates to refer e.g. to Roy’s untiring efforts to have Sati abolished by the British and to have Hindu religious practice based firmly on a scholarly study of the scriptures. Answers, however, should also show knowledge of the aims of the Brahmo Samaj and the devotional practices, devoid of image worship etc., which it followed from its beginnings. Later divisions in the Samaj could be said to show that Roy had not felt strongly about the content of their ceremonies or meetings, and that his interests were mainly in producing papers and pamphlets with like-minded people to effect social change.</p> <p>Good candidates, however, might comment on Roy’s interest in Unitarianism and its services of worship.</p>	20
11	<p>To what extent was Swami Dayananda Saraswati successful in reforming Hindu society?</p> <p>Answers should show thorough knowledge of the teachings of Swami Dayananda Saraswati and demonstrate an understanding of who he was in the context of Hinduism.</p> <p>The areas of scriptural (Vedic) teaching which Dayananda felt had been long neglected should be known, as well as the accretions which he denounced as superstitious. The well-documented progress which he made in advancing education, for girls as well as boys, shows success, still obvious today. Progress was also made in lessening the plight of widows and the poorest in society. The Arya Samaj’s continuing influence should also be discussed. On the other hand it could be said that it took others to realise what was required to ensure that India became a developed, influential nation.</p> <p>Answers should be directed towards the question and not be presented as a set of class notes.</p>	20

Question	Answer	Marks
12	<p>‘Ramakrishna Paramahansa’s profoundly personal religious experience has little significance for Hindus today.’</p> <p>Discuss.</p> <p>Answers should show thorough knowledge of the teachings of Ramakrishna Paramahansa and demonstrate an understanding of who he was in the context of Hinduism.</p> <p>Candidates should show knowledge of Ramakrishna’s mystical experiences during his youth and later, when he was receiving guidance from gurus. Discussion should show awareness of the social and religious teaching which resulted from his conviction of the universality of the divine, based on his saintly life. In particular they should note the influence of Ramakrishna on Swami Vivekananda, whose own life’s work he named after the saint, as the Ramakrishna Mission. This mission and its work should be recognised as still highly influential among Hindus, as is the collection of Ramakrishna’s sayings, preserved by his disciples.</p> <p>Candidates might in contrast also tend to agree with the quotation, on the grounds that Ramakrishna’s experiences were of a particularly personal kind, unlikely to be shared by many others in society.</p>	20