

MARK SCHEME for the October/November 2015 series

8058 HINDUISM

8058/01

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, 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 will not enter into discussions about these mark schemes.

Cambridge is publishing the mark schemes for the October/November 2015 series for most Cambridge IGCSE[®], Cambridge International A and AS Level components and some Cambridge O Level components.

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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.

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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.

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

Section A

- 1 ‘The Vedic gods represent only the forces of nature, both beneficial and destructive.’ Discuss this view, with reference to the Vedic gods you have studied.**

Candidates should be able to discuss the attributes of the Vedic gods in general, in their roles as ‘nature deities’, and describe in particular the powers attributed to at least two of the three gods specified for study. The ‘beneficial’ aspects could include rain, fire for warmth, cooking and sacrifice, fertility of livestock and crops. Destructive elements might be lightning, storms, floods, diseases etc. In all of those cases, the phenomena were such that humans could not control them, so prayed to the gods for good outcomes. Candidates should also show awareness of deeper religious sentiments found in the Vedic hymns, in which the gods studied, Indra, Agni and Varuna, are petitioned for comfort, forgiveness and blessings.

- 2 ‘Yajna in the Brahmanas is totally different from the theme of sacrifice in the Purusha Sukta.’ Discuss.**

Candidates should be able to give a coherent account of the ‘creation’ theme of sacrifice in the set text of the Purusha Sukta, showing understanding rather than simply repeating the material. Detailed knowledge of the Brahmanas is not required, but candidates should be able to give a general description of their nature and contents, e.g. formulae for conducting sacred rituals, to be used by a priestly class only. Contrast might be expressed by comparing the ‘cosmic’ significance of the Purusha Sukta, a teaching open to all, with the complicated rituals for particular sacrifices set out in the Brahmanas, only accessible to a few. Good candidates might note that in the former the deity sacrifices himself, whereas in the religious observance, which depended on correctness of word and action, the sacrifice was intended to please or appease the deity.

- 3 ‘Do not covet...’ Explain why the Upanishads emphasise this moral teaching, giving examples from the Upanishads you have studied.**

Candidates should be able to identify the quotation and relate it in the first place to the teaching in the set text of the Isa Upanishad. The ‘reason’ should also be known (often rendered ‘For whose is wealth?’) The notion that everything emanates from God and therefore belongs to God, means that people should be always generous and never grasping. The available material in the other set text, the Katha Upanishad, offers more possibilities for explaining ‘why’ (e.g. the meanness of Naciketas’ father contrasted with the single-minded pursuit by the son of ‘the good’, rather than the material goods offered by Yama). Candidates should be selective, however, in order to answer the question – narrative alone will attract few marks.

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Section B

- 4 Is the Bhagavad Gita’s teaching on ‘the way of action’ (*karma yoga*) relevant to people today? Give reasons to support your answer.**

Again candidates should avoid too much narrative and must show that they have studied the set text of the BG. The main ideas should be known and discussed – the call to action as opposed to inaction, the imperative to work according to one’s duties and the avoidance of attachment to the ‘fruits’ of one’s work. Good candidates will be able to explain why people who are pacifists today might argue with the Gita’s reasoning, as would those who see a moral need to think about the possible consequences of their actions.

- 5 Explain how the Mahabharata throws light on the causes of human conflict.**

Here candidates are free to use their knowledge of characters and passages from the text they have studied, but should be selective and concentrate on the idea to be discussed. Possible ‘causes’ which could be mentioned are the desire for power, desire for fame and riches, avoidance of the appearance of weakness etc. The arguments of Krishna and Duryodhana, in favour of peace and war respectively, could be summarised. Good candidates might wish to relate these arguments to current areas of conflict.

- 6 Discuss the moral and religious significance of Rama’s replies to Bharata and to Jabali the sage when they urge him to leave the forest.**

The arguments used should be accurately summarised in the candidate’s own words or in quotation from the set text. Candidates should note that Rama’s different responses are appropriate in each case. To Bharata he emphasises, as a family member, the need to keep one’s promises and the unalterable imperative of *dharma*. Jabali’s atheism and general scepticism require him to speak with authority as Lord Rama.

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Section C

- 7 In what ways was the religious life of Hindus enriched by the Alvars and other bhakti saints of the medieval age?**

Knowledge of the *bhakti* tradition should be demonstrated, particularly of the Alvars, as prescribed in the syllabus. The accessibility of devotional forms of worship should be contrasted with the formalised ritual and sacrifice provided by the Brahmins. The spread of Hindu belief and practice, in opposition to Buddhism and Jainism, is also associated with this period, especially in South India.

- 8 Explain what Tulsidasa understands as the ‘forms of bhakti’ and why these are an important feature of his religious teaching.**

Candidates should be able to list at least four of the forms of bhakti held by Tulsidasa (e.g. chanting the name of Rama) as ensuring the best path to journey through life and the sure way to achieve *moksha*. Illustration from the Ramcaritamanasa would be appropriate here, as long as any narrative is supported by explanation showing understanding.

- 9 ‘Says Surdasa,
“All your life
Sing Krishna’s glory.”
Discuss the ways in which the poet himself followed this ideal.**

Biographical references are appropriate here, though good candidates should be aware that much of the material on the ‘life’ of Surdasa is likely to be apocryphal. The ‘personal’ tone of all Surdasa’s poetry should certainly be noted. Candidates are free to discuss elements of Surdasa’s poetry which they have studied, in which ‘Krishna’s glory’ is shown, e.g. in the accounts of the child Krishna, the adoration of the gopis and the mutual devotion of Krishna and Radha.

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Section D

- 10 'Ram Mohan Roy's vision for India was of a self-determining society, founded on Upanishadic principles of freedom of worship and one rule for all.'
Discuss.**

Candidates should not embark on a full biography, but should select elements of Roy's own education and his intellectual and political interests which are relevant to the question (e.g. his writing of pamphlets and founding of groups for like-minded people, such as the Brahmo Samaj). His plans for improved education and for the advancement of women in Indian society should be known. Good candidates should be able to explain why Roy's aims are said to be based on 'Upanishadic principles'.

- 11 'Without the pioneering work of Swami Dayananda Saraswati, Hindu women could have had no hope of legal or social equality.'
Discuss.**

Candidates are free to select material relevant to the question, but should not give a biography of Dayananda. The positive aspects to be mentioned could include his aims for educating girls, making re-marriage possible for widows etc. Good candidates should note, however, that any 'modernising' in his purpose – based as it was on his understanding of Vedic teaching – was still very far from contemporary concepts of self-determination or 'equality' for women.

- 12 'Both Ramakrishna Paramahansa and M.K.xGandhi are remembered as reformers who identified with the poor and the powerless.'
Discuss the similarities and differences between these two champions of the poor.**

Candidates are challenged not to be content with a bland agreement, but to examine elements of the life and teaching of the two men (e.g. their rejection of material wealth and status for themselves, and their support for Brahmacharya as a personal choice) which were similar. They were both revered for their devotion to God, their concern for the poor and their eloquence. By contrast with Ramakrishna, Gandhi was an educated professional and a politician who could move in the highest circles, but thanks to Swami Vivekananda, Ramakrishna's emphasis on service could be said to have had as far-reaching an influence as Gandhi's.