

**MARK SCHEME for the October/November 2012 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 2012 series for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level components and some Ordinary 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 14–15**

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 12–13**

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 10–11**

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.

**6–7**

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 0 Level; very short (typically, one page of script).

**4–5**

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).

**2–3**

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 'Indra the Generous remained victorious for all time to come.' (Rig Veda 1.32.13)  
On what grounds do the Vedic poets justify this high praise of Indra?**

Candidates should show knowledge of the characteristics of the god Indra as portrayed in Vedic hymns, and assess the reasons why he is singled out as 'generous' and 'victorious'. His reputation as warrior, demon-slayer and liberator of cows should be mentioned, as well as his command over the heavenly bodies and forces of nature, for the good of mankind. The significance of praise for him as Soma-drinker is capable of various interpretations. Good candidates should note that although the hymns in praise of Indra show him as 'victorious' over the other great gods, even Varuna, his influence did not outlast the Vedic period, compared, for example, with Agni, who is invoked in Hindu ritual even today.

- 2 'Creation stories are told not only to explain the origins of the universe, but also to make sense of life in human societies.'  
Discuss with reference to Vedic texts you have studied.**

Candidates are free to use any of the prescribed texts to argue for and/or against this thesis. In one sense it could be argued that a pre-scientific explanation of the physical universe, and the place of human beings within it, is answered by, for example, the account of creation in the Purusha Sukta. On the other hand, texts like the Nasadiya Sukta and Brahmacharya Sukta are more obviously trying to emphasise human beings' religious response than to give scientific 'explanations'. Candidates may have been taught that the Nasadiya Sukta is compatible with the Big Bang Theory. If this is stated, the candidate should also explain (i) that this text is primarily a religious hymn of wonder at the mystery of creation and (ii) the impossibility of there having been an observer of cosmic creation - hence the 'agnosticism' of these verses.

- 3 According to the Upanishads, what are the characteristics of an ideal seeker after truth?**

The most striking model from the set texts is obviously Naciketas, so candidates in their answer would be justified in using Katha Upanishad material only. Good candidates might refer to other examples of 'seekers', such as Svetaketu in Chandogya Upanishad. Possible characteristics could be humility (as in a child/ student), clear-sightedness in pursuit of *vidya*, persistence, as shown in Naciketas' questions to Yama, rejection of worldly temptation etc. Candidates should show ability to select the material they need to answer the question, and should avoid straight narrative.

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**Section B**

- 4 'It is a mistake to consider Yudhistira and Duryodhana as simply the hero and the villain. Discuss.'**

Candidates are being challenged, in the light of their study of the Mahabharata, to show evidence that Yudhistira and Duryodhana, though superficially perhaps filling the roles of 'hero' and 'villain', are both in a sense noble characters, who have to fulfil their dharma in the situations in which they find themselves. No doubt the personal and moral qualities of Yudhistira far surpass those of his opponent (and evidence should not be hard to find). Equally, however, both are mortal and fallible. The failings of Yudhistira might appear to be forgivable because he seeks perfection, whereas Duryodhana despite his valour could be judged as falling prey to self-seeking and pride.

- 5 'Arjuna had to understand Krishna's teaching about the immortal soul.' Without this understanding he could not fulfil his dharma.' Discuss.**

Accurate reference should be made to the set text in the Bhagavad Gita (Book 2). Quotation should show understanding; paraphrase is equally acceptable, as long as understanding is demonstrated. The concept of dharma should be understood, and its significance for Arjuna as he prepares for battle. Krishna's words on the nature of the soul are necessary as a counter to Arjuna's moral objections to risking killing those to whom he is related. They are also pertinent to Krishna as a Kshatriya, who could not fulfil his duty in war if inhibited by doubt about the moral rightness of his actions. 6 Explore the significance of the relationship between Rama the avatara and his brothers Lakshmana and Bharata in the Ramayana. Candidates should show knowledge of the set texts from the Ramayana, and ability to select material without giving extended narrative. For both of his brothers, the decision of Rama to accept exile was hard to understand: the arguments they used to dissuade him seem strong. The message for Hindus would seem to be first the necessity of understanding Rama's motivation – the unbreakable nature of his oath and how this is explained in terms of dharma. Once his decision was accepted as nonnegotiable, both brothers in their own way showed him exemplary loyalty, again a model of devotion to Rama as displaying acceptance of the law of karma.

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**Section C**

**7 On what grounds are the traditional Alvars honoured as 'saints' by Hindus today?**

Candidates should give accurate information on the Alvars (including understanding that on many historical aspects there is a severe lack of information). Grounds for their being revered as saints would include their influence among the common people, their use in song, poetry and teaching of vernacular languages understood by their listeners and their upholding of the tenets of Vishnu worship, in opposition to the Buddhism and Jainism which had been claiming many followers in the early centuries CE.

**8 'The legends surrounding the life of Tulsidas are of no importance in assessing the religious value of his writings.'**

**Discuss.**

Candidates should know details of some of the 'legends', in particular of the poet's difficult childhood and his renunciation of his marriage at the instigation of his wife. In one sense Tulsidas's writings obviously stand on their own merits as religious poetry, and more importantly as a classic expression of Ram-bhakti (which should be explained). On the other hand, they are so intensely personal that even without the legendary biographical material, the reader is aware of the writer throughout. So for many devotees, a sense of the writer as a real person and fellow-worshipper has been important (as witnessed by the Tulsidas memorial at Varanasi, and by most popular introductions to the Ramcaritamanasa).

**9 'The bhakti of Surdasa offers the worshipper intimate access to God.'**

**Discuss with reference to the poems and imagery of Surdasa.**

Material used will possibly concentrate on the intimacy of the parent-child relationship in the poems about the infant Krishna and/or the love-relationship between Krishna, Radha and the gopis. Just as valuable are the personal insights in Surdasa's poems where he addresses God as a sinner asking for support and forgiveness. The amount of material used is less important than the quality of understanding shown, especially the understanding of the religious significance of the way of bhakti in Hinduism. Candidates do not need to quote directly, but should give evidence of having read some of the poems (as opposed to generalisations about them).

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**Section D**

- 10 Explain what M.K.Gandhi meant by the term *satyagraha* and how he endeavoured reform public opinion by acting on this principle.**

The term is often translated as 'truth-force', implying that when truth is grasped it becomes in each person a force for good, both personally and in society. Gandhi linked this idea with the Bhagavad Gita concept of the person 'fixed' in a life of good action. In troubled times *satyagraha* would be expressed in political action involving, as he felt to be necessary, marches, fasting and other forms of civil disobedience. Candidates should be accurate in any account of historical events and avoid describing Gandhi's influence only in a generalised way.

- 11 Assess critically the achievements of the Brahmo Samaj as a reforming movement in 19th century India.**

Candidates should know something of the history and dynamic of the Brahmo movement, including the leadership of Ram Mohan Roy, the Tagores and Keshab Chandra Sen. Commentators usually point to the various disagreements and schisms among members as a weakness, but there is consensus that the movement was important in the field of 19th century social reform in India, based on its precepts of love and justice. The Brahmos' attempt to use 'reason' rather than strict adherence to tradition and scripture was attractive to some, as was the attempt to downplay caste differences in religious and social life, e.g. by rejecting the sacred thread and allowing inter-caste marriage. Their zeal supported women's rights of inheritance and the abolition of sati and child marriage, reforms upheld in the current Constitution of India.

- 12 'That country alone prospers where Brahmacharya is properly practised, knowledge is keenly sought after and the teachings of the Vedic religion followed.' (Swami Dayananda Saraswati: The Light of Truth Ch 3)  
Discuss with reference to the Swami's views on education.**

Candidates should show understanding of the Swami's fervent belief that his views were true, and true because they were based on the Vedas and/or supported by the laws of Manu. Everything else, such as denying education to girls and Shudras, was dismissed as later custom, not backed by any Vedic authority. He also appealed to common sense, pointing out the distinct advantages of educating girls, as (ideally) boys were educated, in the Brahmacharya stage of life. Religious knowledge was important, but so were academic and practical skills which would enable Indians to hold their own in a more industrialised world. Good candidates might note that his preaching was an act of faith: he was not looking so much at other countries as thinking about India's particular situation (where e.g. he saw dangers in educating only the Brahmin class).