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**HINDUISM**

**8058/01**

Paper 1

**October/November 2018**

MARK SCHEME

Maximum Mark: 100

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**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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**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 descriptors 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.

**SECTION A**

| Question | Answer   | Marks |
|----------|--|-------|
| 1        | <p><b>Explore the idea that the ancient Vedic gods have no significance for Hindus in the modern world.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates are likely to describe the characteristics and functions of one or more of the Vedic deities they have studied (Indra, Varuna and Agni). They may discuss the specific functions of these deities for example the connection of Indra to rain and fertility, Varuna to rta/dharma and Agni to various forms of fire and/or as the conveyer of sacrificial material from the world of men to the world of the devas. They might consider the extent to which these things are still important aspects of life today. For example, rain is still necessary in order for crops to grow. They may argue that as dharma is still fundamental to modern Hinduism, and the havan is still used in many rituals, the gods still retain their significance. Conversely, they might suggest that as life has become increasingly secular and scientific the significance of ancient gods has diminished.</p> <p>Some might make the case that while Indra and Varuna have diminished in significance, Agni remains important within modern Hindu ritual even if not so much as a deity with a recognisable character and associated stories.</p> <p>Some might suggest that other deities, such as Ganesh, Shiva and Lakshmi have become far more popular and are more widely worshipped, which has diminished the importance of the Vedic gods, although it could also be argued that Vishnu, who is mentioned in the Vedas, is one of the most widely worshipped and significant deities in modern Hinduism.</p> <p>Candidates might also argue that as the sacrificial system of the Vedas is no longer widely practiced in its original form, so the significance of the Vedic deities has decreased. Some might suggest that the growing secularisation and modernisation of India has led to a general decline in interest in religion and religious observance generally and that this includes the Vedic deities. Against this it could be argued that religious observance is still widespread.</p> <p>Candidates might discuss the significance of the Vedas more generally, arguing that the Vedas are significant in modern Hinduism as the foundation of the entire religion and therefore everything in them is also significant. This would include the Vedic deities.</p> | 20    |

| Question | Answer   | Marks |
|----------|--|-------|
| 2        | <p><b>‘The cosmic significance of sacrifice in the Purusha Sukta is lost in the Brahmanas.’</b></p> <p><b>Discuss.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates are likely to describe the sacrifice of Purusha in the Sukta and its significance as an act of creation of both the seen and the unseen universe. They might discuss the importance of the theme of sacrifice as being necessary for creation and the apparent paradox in the text, which implies that Purusha is both sacrifice and sacrificer (although there also appears to be a role for the gods). Candidates might also explain the role of the sacrifice of Purusha as the origin of the social order (the Varna system, in particular) although the emphasis of the question is on cosmology.</p> <p>Some might suggest that the Brahmanas are concerned specifically with the procedural details of the yajna and the importance of correct pronunciation, intonation and gestures and so have lost the spiritual understanding of the significance of the sacrifice. Against this it could be said that the Purusha Sukta also mentions the details of a technically accurate sacrifice and says nothing to contradict the concerns of the Brahmanas. It could be argued that the precisely accurate details of the sacrifice, which are modelled on <i>rta</i>, are necessary in order for the cosmic significance of the sacrifice to be effected.</p> <p>Candidates might argue that the creative outpouring of the cosmic being, and the emotional and spiritual power that arises from it, is in sharp contrast to the ritualism of the Brahmanas.</p> <p>‘Cosmic significance’ is a term that can be understood in a number of different ways, and any reasonable explanation or attempt to engage with the term should be credited.</p> <p>Candidates might also discuss the ideas of <i>jnana khanda</i> and <i>karma khanda</i>, suggesting that while they may not lead to the same result, the former leading to liberation and the latter to the fulfilment of more earthly goals, both are in accordance with <i>dharma</i> and are suitable for different people or for different purposes, meaning that the Brahmanas should not be dismissed out of hand.</p> | 20    |

| Question | Answer  | Marks |
|----------|---|-------|
| 3        | <p><b>'In the Katha Upanishad the pupil is as important as the teacher.'</b><br/><b>Discuss.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates are likely to begin by telling the story of Naciketas and his encounter with Yama in some detail. They may explain that Naciketas adopts the role of a brahmacharya and Yama that of a guru within the story.</p> <p>Candidates might argue that the pupil (Naciketas) is as important as the teacher (Yama) because of his purity of intention and his unquestioning obedience (shown by his obeying his father's command). He is single-minded and determined in his pursuit of truth, as he rejects all of Yama's attempts to distract him from his question by promising long life and wealth and is able to distinguish between the sreyā (the good) and the preya (the pleasant) choosing the former over the latter. He is attentive and utterly fixed on his goal. All of these are characteristics of an ideal pupil, and Yama praises Naciketas, commenting that it is difficult to find such a worthy pupil. Without such a pupil the message (in this case the method by which one can achieve liberation) would be lost.</p> <p>Conversely, some might argue that the guru is more important. The question is about the truth about death and the status of a person following death and as such Death himself (Yama) is the only appropriate teacher since he alone has knowledge of such things. Without him there is no lesson, no message to pass on. Some might even suggest that it is the lesson itself, rather than either the teacher or the pupil, which has the greatest importance.</p> <p>Some might talk about the idea of the Upanishads themselves as implying a pupil-teacher relationship (as 'Upanishad' is usually translated as to 'sit down near' for the purpose of learning) and so they might suggest that the Upanishads imply that the pupil is as important as the teacher as if there were none coming to learn the teachings would not have been given, passed down, and ultimately written down so that they can be used and studied by Hindus today.</p> | 20    |

## SECTION B

| Question | Answer  | Marks |
|----------|---|-------|
| 4        | <p><b>‘The Bhagavad Gita presents ethical ideals to which every Hindu can aspire.’</b></p> <p><b>Discuss.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates may begin by explaining that the Bhagavad Gita contains the teachings given to Arjuna during the war of the Mahabharata by his charioteer, Krishna. They might explain that the theology of the Gita places Krishna as the Absolute Brahman in his own right, or as an avatar of Vishnu and so the teachings, in effect come from God himself. As such, they might argue, they are for the benefit not only of Arjuna, but of all of humanity. If this is the case, then the teachings must be accessible and applicable to all Hindus. The status of the Gita is disputed with some seeing it as Shruti and others as Smriti, and so the universal authority is unclear. However since most Hindus, and certainly most Vaishnava Hindus would see the teachings in it as coming directly from Krishna it is clear that its relevance goes far beyond Arjuna.</p> <p>The term ‘ethical ideals’ is open to interpretation and candidates may select various aspects of the teachings to discuss. Most candidates will discuss the areas of dharma and karma, but they may also discuss the various paths to liberation and the importance of personal devotion to Krishna as the ‘highest good’ if they choose.</p> <p>Candidates might argue that Krishna emphasises that each person should carry out their dharma to the best of their ability. It is better to perform ones own dharma badly than another’s well. This suggests that all Hindus are able to aspire to this as each person has and knows what their dharma is and so nobody is asked to behave in a way that is contrary to their nature. Some might suggest that where the Varna system is based on birth rather than natural inclination, it may be that a person cannot aspire to carry out their dharma according to their Varna as it would be contrary to their ability or their inclination.</p> <p>Krishna also advocates nishkarma karma, acting without being attached to the outcomes of ones action. It is, he says, impossible not to act and even he, who has nothing to gain or lose by acting, acts because the universe depends upon him doing so. Thus everyone should act in the best interests of the world (something to which all Hindus can aspire, even if they do not achieve it) and with no expectation of reward. This is harder, and candidates may argue that it goes against human nature to act with no attachment to outcome. It is, however, arguably something to which all can aspire and work towards. Reference might also be made to the transience of material goods with the corresponding implication that it is ethically better to be detached from the material world.</p> <p>Candidates might also refer to the importance of loyalty and duty towards ones kin.</p> | 20    |

| Question | Answer  | Marks |
|----------|---|-------|
| 5        | <p><b>Critically assess the claim that both Yudhistira and Duryodhana are only following their dharma.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates might begin by outlining the characters and main actions of both characters during the narrative of the Mahabharata. They might point out that Yudhistira is usually portrayed as the embodiment of dharma and so his actions are always in accordance with dharma. They may present Duryodhana as an opposite or ‘dark reflection’ of Yudhistira who always acts in a way that reflects adharma and for this reason they might argue that the statement is false.</p> <p>Some might suggest that as each acts according to their intrinsic nature, there is a limit to the degree to which they have control over their actions and so it could be argued that just as it is the dharma of fire to burn, so it is the dharma of Duryodhana to act in the way that he does and that this ultimately brings about a greater good as it provides a vehicle by which the teachings of Krishna come into the world.</p> <p>Other candidates might suggest that it is not true that Yudhistira always acts according to dharma as there are occasions (such as when he agrees to the dice game) when he acts in a way that is neither wise, nor honourable, and which is not dictated by dharma. For these reasons it could be argued that the statement is untrue. Candidates might also give examples of ways in which Duryodhana behaved in accordance with dharma and so cannot be said to be a totally adharmic figure.</p> | 20    |

| Question | Answer  | Marks |
|----------|---|-------|
| 6        | <p><b>Explore the significance of the Ramayana stories of Lakshmana and Bharata.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates are likely to give an account of the circumstances of Rama’s exile, and the ways that Lakshmana and Bharata reacted to it. They may give detailed accounts of the actions of the two brothers according to the Ramayana, specifically Lakshmana’s decision to accompany Rama into exile, although it meant giving up his luxurious lifestyle, his position as a prince, and his new wife. They may also refer to Lakshmana’s actions later in the Ramayana including his reverential treatment of Sita and his loyalty and obedience to Rama.</p> <p>Bharata, also, shows great love and loyalty to Rama, initially pleading with him to return, and then refusing to fully take on the role of king of Ayodhya in Rama’s absence. While he does take on the administrative role of ruling the kingdom, as Rama requests, he refuses the status and luxury that should accompany the position, living as an ascetic and placing Rama’s sandals on the throne. He joyfully restores the kingdom to Rama when he returns from exile.</p> <p>Candidates might discuss the significance of these actions within the narrative of the Ramayana, showing the love, devotion and loyalty (even bhakti) that Rama inspires, and that this is indicative of his status as an avatar of Vishnu (or even, according to some commentators, as the highest form of the divine in and of himself). Candidates might also discuss the various bhavas, suggesting that Lakshmana and Bharata exemplify these in a way that might be useful to modern devotees.</p> <p>Candidates might also discuss the significance of the stories of these brothers to modern Hindus as role models of true family loyalty and love as opposed to self interest and jealousy. They might also take Lakshmana and Bharata as ideals of the devotee or bhakta who acts out of a pure love for Rama as God, each according to his own particular role or dharma.</p> | 20    |

**SECTION C**

| Question | Answer  | Marks     |
|----------|---|-----------|
| 7        | <p><b>'Many and diverse singers – one liberating theme.'</b></p> <p><b>Evaluate this view of the aims and achievements of the Alvars.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates may give an account of the origins and development of the Alvar movement, whether in South India, or developing spontaneously at several locations in the same period. They may explain the Alvars as a number of devotional and inspired poets and singers, devoted to Vishnu, who spread the influence of the Bhakti movement across India during the middle ages. They travelled from place to place singing the praises and telling about the actions of Vishnu, through the forms of Rama and Krishna, and they established temples.</p> <p>Candidates might argue that the Alvars were indeed diverse as they came from a variety of backgrounds, including from different varnas. There were male and female, rich and poor, educated and uneducated among them. Examples of particular Alvars along with some biographical details may be given to demonstrate this. From this point of view, they were certainly diverse.</p> <p>The single 'liberating theme' of the Alvars will most likely be given as the fact that liberation is freely available to all through the practice of bhakti, so that things such as gender and varna that had previously divided Hindus and made some much more likely than others to achieve liberation were no longer important. Candidates might suggest that the aims of the movement were to make liberation freely available to all through their message and that the popularity of their movement suggests that they largely achieved this goal.</p> <p>Some candidates might suggest that the Alvars were not totally diverse since all were from the Vaishnava tradition and that there was an equivalent Shaivite bhakti movement active in the South of India preaching a similar message of bhakti as the best means of liberation, but through Shiva rather than Vishnu.</p> | <b>20</b> |

| Question | Answer   | Marks |
|----------|--|-------|
| 8        | <p><b>Assess the view that Surdasa’s songs display his spiritual journey.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates might describe biographical episodes from the life of Surdasa. They might use these accounts as a way of explaining different moods displayed in his songs. They might describe a movement in his works from the melancholy and the acute awareness of personal sin, to the joyful engagement with the divine lila and the absorption in the ecstasy of bhakti.</p> <p>Candidates might also describe the different forms of bhava described in the works of Surdasa, characterising the relationship between the devotee and Krishna as that between a servant and his master, between friends, between Krishna and Radha and between a mother and her child. They may suggest that these different bhavas suggest stages during which the devotee is drawing ever closer to the object of their devotion, and that this progression represents a spiritual journey.</p> <p>Candidates may use quotations and examples from the works of Surdasa to illustrate their arguments, although they are not required to do so.</p> <p>The term ‘spiritual journey’ is open to interpretation and candidates might discuss any perspective on this concept. They might consider it as describing his life as a journey from poor or imperfect devotion to a state of strong connection to the divine, or think about different songs as reflecting different aspects of divinity/bhava and/or human relationship to the divine.</p> | 20    |

| Question | Answer   | Marks |
|----------|--|-------|
| 9        | <p data-bbox="316 248 772 282"><b>‘From the court to the cottage...’</b></p> <p data-bbox="316 315 1286 383"><b>Explore different reasons for the popularity of Tulsidasa’s writings in his own time and today.</b></p> <p data-bbox="316 416 1054 450">Responses might include some of the following material:</p> <p data-bbox="316 483 1318 887">Candidates might explain who Tulsidasa was and give some biographical information about him. They might list some of his works, and are likely to suggest that his greatest and most significant work was the Ramcharitmanas, a retelling of the Epic Ramayana written in the Awadhi dialect of Hindi that was widely spoken at the time, rather than the scholarly Sanskrit of the Brahmins. Candidates might emphasise the ways in which this work in particular made the story of Rama accessible to many more than was previously the case, not only through the accessibility of the language but also through the vibrancy and immediateness of the storytelling. Tulsidasa’s account also emphasised the role and importance of personal bhakti, through the story of the boatman and the story of Sabri and the revelation of the 9 forms of bhakti.</p> <p data-bbox="316 920 1310 1189">Candidates might argue that Tulsidasa’s writings were popular because their language made them more widely accessible, or because his message of liberation through bhakti was a very positive one that was widely accepted. Some might suggest that his success was due to divine favour and because his message was endorsed by the gods themselves. This might be supported by the stories of his darshan with various deities including Hanuman and Rama, and by the story of his manuscript, left overnight in a temple, miraculously rising to the top of the pile of scriptures.</p> <p data-bbox="316 1223 1302 1290">Tulsidasa was widely believed to be a reincarnation of Valmiki and this may also account for his popularity to some.</p> <p data-bbox="316 1323 1302 1424">His writings reignited love and devotion to Rama and allowed the prospect of liberation in this lifetime to all regardless of their status or origins and this would also account for his popularity.</p> | 20    |

**SECTION D**

| Question | Answer  | Marks     |
|----------|---|-----------|
| 10       | <p><b>‘Ramakrishna Paramahansa’s religious experience was profoundly personal, but his teachings have lasting significance.’</b></p> <p><b>Discuss.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates are likely to give a biographical account of Ramakrishna, enumerating his mystical experiences, beginning with the vision of the white birds against a stormy sky and his ecstasy while portraying Shiva in a play as a child, to his vision of Kali while working as a priest in her temple. These may be described in some detail. Candidates might also describe his experiences within both the advaitic and Tantric systems of Hindu thought as well as the bhakti tradition, so that his direct experiences covered the conception of the divine as both nirguna and saguna.</p> <p>Mention may also be made of his experiences of Jesus Christ and of Muhammad from within Christian and Islamic perspectives, during which times he stopped going to the Kali Temple and immersed himself entirely in the Christian and Muslim worlds. Characterisation of these experiences as intensely personal may be by implication since description of them includes this idea of intimacy. The fact that they were personal is further emphasised by the fact that many, including members of his own family, believed him to be mad.</p> <p>Candidates may go on to suggest that his experience of many forms of the divine led him to believe that all are ultimately one; different paths to the same place, and that saguna and nirguna Brahman are essentially the same thing, possessed of equal validity. This, they might suggest, has had lasting significance in that it informed the account of Hinduism given by Vivekananda at the World Council in Chicago and so shaped the way that many, both Hindu and non-Hindu understand Hinduism today. They might also suggest that his view of women, not as objects of desire and subjugation, but as his gurus and as means through which he experienced Kali, was one factor that fed into dialogues concerning the education of women and an improvement in their status and so that his experiences have had lasting significance for Hinduism and not just for him. Candidates might make reference to the ongoing work of the Ramakrishna mission as evidence that his influence remains felt in the world today.</p> <p>There is no requirement for significance to be understood purely in terms of social impact. Candidates might choose to argue that Ramakrishna’s spiritual life and experience of samadhi demonstrate a model for how to live well in a modern world. His mere presence in the world can be seen and used as a source of inspiration and religious knowledge by Hindus.</p> | <b>20</b> |

| Question | Answer   | Marks |
|----------|--|-------|
| 11       | <p><b>‘M K Gandhi’s principle of satyagraha is his most important contribution to modern Hindu thought.’</b></p> <p><b>Discuss.</b></p> <p>Responses might include some of the following material:</p> <p>Candidates may give a definition of ‘satyagraha’ (truth-force) and the ways in which he employed it in his life. This may lead to an account of his various actions in protest against unjust authority in South Africa and India. They may discuss the theological basis of Gandhi’s actions in the principle of ahimsa and in the teachings of the Bhagavad Gita and other scriptures (including the Christian Sermon on the Mount). Candidates may consider why the use of satyagraha was effective and may, indeed, question whether it was, since ultimately Gandhi failed to achieve his goal of a united and independent India.</p> <p>Candidates might question whether methods of civil disobedience remain as useful and effective today as they did in Gandhi’s day. They might explore questions around the possibility of ever justifying forceful resistance and the price people must be willing to pay, or at least risk paying, for peaceful resistance to be effective, drawing on Gandhi’s own willingness to die for his cause as an illustration of the potential stakes in using satyagraha for the purposes of protest.</p> <p>Candidates might also consider other aspects of Gandhi’s thinking and philosophy such as self-sufficiency, the ultimate usefulness of all religions, the importance of ahimsa, or other aspects might have had a greater and more lasting effect on Hinduism. For example, neither ahimsa nor vegetarianism were such ubiquitous elements of Hindu thinking or self-identification before Gandhi as they have been since his time.</p> <p>Candidates might also consider the extent to which satyagraha has been significant beyond Hinduism, as it was a major influence on Martin Luther King Jnr, and so on the Civil Rights movement and on subsequent understanding of social unrest and reform.</p> <p>Some might suggest that independence from the British Empire has allowed Hinduism to develop in ways that it would not otherwise have been able to and so that independence is in fact the greatest legacy of Gandhi. They might also argue that his influence on non-Hindu and/or Western thinking is greater than his influence on Hinduism, and his high profile outside of India makes his work look more significant in a Hindu context than it really is.</p> | 20    |

| Question | Answer   | Marks |
|----------|--|-------|
| 12       | <p><b>Evaluate the claim that Indian reformers of the nineteenth and twentieth centuries failed to respond to the challenges of the modern age.</b></p> <p>Responses might include some of the following material:</p> <p>‘Challenges of the modern age’ is a phrase that can be understood and interpreted in many different ways and any valid approach taken by candidates should be credited. They may refer to political changes regarding the British Empire or the need for Hinduism to engage with other ideas and traditions outside India. Another approach that might be taken is to ask whether the place of religion and religious values is under threat in the contemporary world. In this context the work of the reformers could be considered in relation to their influence on the religion of Hinduism and/or its place in contemporary society. They might also explore the issue of whether religion is eternal and unchanging or a fluid institution which changes with its social context and which must change in order to retain its relevance to modern life.</p> <p>They may also discuss the social problems facing India during the nineteenth and twentieth centuries, particularly concerning gender and caste. While these had been problematic for much longer than this, it was, arguably, the engagement with different ideas from beyond India and changing social trends and ideas that caused these issues to be seen as problematic and in need of reform.</p> <p>Candidates may, for example, consider the forward-looking views on education of Rammohan Roy as compared with the more conservative approach of Swami Dayananda Saraswati. On the other hand Dayananda was an outspoken champion of universal elementary education, for girls as well as boys. Gandhi believed passionately in education, but his approach was not thought by all Indians to be appropriate in a country seeking to make its way in a global setting before and following independence. Candidates might consider the extent to which the various reformers were, or were not successful in addressing these issues.</p> | 20    |