
HINDUISM

8058/01

Paper 1

October/November 2019

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.

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This document consists of **9** printed pages.

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.

| Question | Answer | Marks |
|----------|---|-------|
| 1 | <p>'In the Vedas, Indra was a greater god than Varuna.'</p> <p>Discuss.</p> <p>Answers should show knowledge of the main attributes of both gods Indra and Varuna as prescribed for study. Comparison will be based on knowledge and understanding of what is addressed to these two gods in Vedic hymns and what is said about their deeds. Candidates are free to agree or disagree with the statement, using evidence of the rivalry between the two gods and their supporters.</p> <p>Examples of areas which could be used for discussion:</p> <ul style="list-style-type: none"> • Indra's warlike nature, his power over natural elements, status as slayer of Vritra, liberator of cows, commander of Maruts and friend of mankind • Indra's strength attributed to drinking soma – suggesting he was 'greater' than Varuna in terms of his cosmic actions and reputation • Varuna's status as guardian of the moral law, the god who was respected and feared as punisher of sin and who claimed to be a cosmic creator and sustainer, suggesting he was ultimately 'greater' in laying the foundations of an ethical code • Indra's increased power, built on strength rather than morality, which caused Agni to change his loyalty from Varuna to Indra and suggests that he was 'greater' in gaining more worshippers than Varuna. | 20 |

| Question | Answer | Marks |
|----------|---|-------|
| 2 | <p>Assess the value of the moral teaching in the Isa Upanishad.</p> <p>Answers should show detailed knowledge of the prescribed text, although precise quotation is not required. If quotation in Sanskrit is offered, explanation in English should be given, showing understanding.</p> <p>Examples of arguments to be assessed as ethically valuable:</p> <ul style="list-style-type: none"> • the moral value of renunciation as a way of rejecting the unreal • the avoidance of coveting as realisation of the unity of all things • avoidance of anything considered to 'slay the Self', such as ignorance or dependence on intellectual knowledge alone • realisation that the Self is one with 'all beings' as an antidote to 'delusion' and 'sorrow' in life • action as an essential duty and detachment from its benefits • the importance of balance between action and spiritual contemplation • a prayerful attitude, where understanding leads to a peaceful death. | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 3 | <p>‘The main theme of the Brahmacharya Sukta is creation.’</p> <p>Discuss.</p> <p>Candidates should show detailed knowledge of the prescribed text, in particular demonstrating understanding that it is not simply a set of rules for the brahmacharya ashrama. Answers might refer to the theory that the sukta is a hymn to the sun as a ‘creative’ deity.</p> <p>Examples of details which might be used in discussion:</p> <ul style="list-style-type: none"> • the creative roles of both the acarya and the student, in particular where the brahmacharya appears to surpass the teacher, being recognised by all the celestial powers • the role of the brahmacharya in sacrifice (which could invite comparison with the creative role of sacrifice in the Purusha Sukta) • the power of the brahmacharya’s ‘tapas’, and of his ‘seed’, described as initiating all creativity in the natural world • the spiritual element in the description of the brahmacharya’s activity (<i>prana</i> etc). <p>Candidates might disagree with the statement on the grounds that in this sukta there is no ‘creation out of nothing’, or reference to any primal event such as is associated with a Purusha or ‘that one’ in other ‘creation’ texts they have studied.</p> | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 4 | <p>To what extent might Rama’s teaching about his own <i>dharma</i> give moral guidance for Hindus?</p> <p>Candidates should make use in their answers of material from the set texts, avoiding simple narrative but showing understanding of the nature of <i>dharma</i> and of the stories of Rama which might illustrate the relevance of his teaching to current moral dilemmas.</p> <p>In the context of this question Rama’s ‘teaching’ can be interpreted as his actions and the decisions that he makes.</p> <p>Referring to the set texts, candidates might give examples of following Rama such as:</p> <ul style="list-style-type: none"> • readiness to submit to divine will, where duty is dictated by filial loyalty and obedience • rejection of the atheism of sceptics such as Jabali • sticking to a solemn promise, even when this has unpleasant consequences, as explained by Rama to Bharata. • Guidance on how to deal with conflicting <i>dharma</i>s such as the conflict between Rama’s <i>rajadharma</i> and his duty towards both his father and his wife <p>Candidates might argue that Hindus today could feel it necessary to adopt a more pragmatic approach than Rama’s to the duties of children and to promise-keeping, perhaps on grounds of changed social circumstances.</p> | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 5 | <p>‘The Mahabharata is only about the influence of <i>karma</i>.’</p> <p>Assess this view.</p> <p>Referring to the set text, candidates should show understanding of the concept of the law of <i>karma</i> and how it operates; and show ability to select relevant material from the narrative to support their explanation. The relationship between <i>karma</i> and <i>dharma</i> in these stories should also be understood.</p> <p>The ways in which actions influence later events in the text.</p> <p>Examples which could be given:</p> <ul style="list-style-type: none"> • other major themes in the Mahabharata such as <i>dharma</i> • the comparisons between the teachings on <i>karma</i> in the Bhagavad Gita and the ways it plays out in the Mahabharata • the jealousies which developed between the Kurus and their cousins, and their consequences • the fate of Duryodhana as a result of his pursuit of power • the saving of virtuous Draupadi by Krishna, despite her humiliation • the dice game and its consequences • the final journey of the survivors travelling towards heaven at the end of the story each experiencing the fruits of their own karma. | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 6 | <p>Critically assess the view that Krishna’s teachings in Chapter 2 of the Bhagavad Gita are central to Hinduism.</p> <p>Candidates should show clear knowledge and understanding of the set text, by discussing rather than merely quoting or narrating the story of Krishna’s teachings to Arjuna. They should concentrate, in their response, on assessing material from this chapter, but are free to suggest other areas of the Gita which could be considered equally as important in Hinduism, or more so.</p> <p>Examples of teachings in Chapter 2 that might be regarded as ‘central to Hinduism’, because of the guidance, comfort and reassurance they give, could be Krishna’s assurances that:</p> <ul style="list-style-type: none"> • there is no need to mourn for the dead because they will never ‘cease to be’ • the soul is not bound to a physical body and cannot be destroyed (by weapon, fire, water, wind) • change in the world is natural and should not disturb people • if people do their duty (as Arjuna must, being a kshatriya) that is all that is required of them • people should not be attached to the ‘fruits’ of their action • giving up attachment to sense-objects leads to peace of mind and ultimately to liberation. | 20 |

| Question | Answer | Marks |
|----------|---|-------|
| 7 | <p>Explore reasons why the <i>bhakti</i> movements became popular in the Medieval Age.</p> <p>Answers should show knowledge of the main features of the medieval <i>bhakti</i> movements, with special reference to the Alvars of South India, as specified for study. Some names of prominent Alvars should be known, and their origins, as their diversity could be considered an important factor in their ‘popularity’. The poets Tulsidasa and Surdasa can be included, but answers should not concentrate solely on one or both of these <i>bhakti</i> poets. Answers should concentrate on ‘reasons’ for the popularity of the work of the ‘bhakti saints’, for example:</p> <ul style="list-style-type: none"> • reaction to the restrictive hold of the Brahmins on Hindu temple-worship and ritual observance • welcoming of more open and accessible forms of devotion, including music, ecstatic poetry and dance in worship • the popularity of a direct approach to God • freer attitudes to caste and gender, opposing what were perceived by many as restrictions in Hindu worship • the background of the Alvars as both male and female and from all castes • the use of vernacular languages in the <i>bhakti</i> movement • the welcoming of all castes into <i>bhakti</i> temples. | 20 |

| Question | Answer | Marks |
|----------|---|-------|
| 8 | <p>To what extent is a parent’s love a central theme in Surdasa’s poetry?</p> <p>Candidates should compare the importance of this <i>vatsalya bhava</i> with the others they have learned as being represented in Surdasa’s devotion to Krishna. Answers should show familiarity with the themes of the poems which refer to Krishna’s birth and childhood, though direct quotation is not required. Candidates are free to argue that parental love is not the central theme and to suggest alternatives.</p> <p>Examples of alternative suggestions:</p> <ul style="list-style-type: none"> • the poet’s love for Krishna as a friend and as a servant • the prominence the poet gives to the love between Krishna and Radha, and to the <i>rasa lila</i> • the many direct appeals that Surdasa makes to God in his poems, to free him from sin and from bondage to <i>maya</i>. <p>In support of the statement candidates might refer to:</p> <ul style="list-style-type: none"> • Surdasa’s identification with Yashoda in her loving care of Krishna • Yashoda’s reaction to Krishna being revealed as God • Yashoda’s reaction to Krishna’s mischievousness, including stealing the butter. | 20 |

| Question | Answer | Marks |
|----------|---|-------|
| 9 | <p>‘Tulsidasa successfully guides his readers to “pass safely over the ocean of existence”.’</p> <p>Discuss.</p> <p>Reward any relevant interpretation of “pass safely over the ocean of existence”.</p> <p>Answer should be about what Tulsidasa expects to achieve in the response of his readers; what is he helping or encouraging his readers to do?</p> <p>Candidates should show knowledge and understanding of the religious and philosophical concepts found in Tulsidasa’s poetry as expressed in his own description of his aim as a religious teacher. Answers should stress the main theme, that liberation can be freely attained by any person of any background if he or she is single-mindedly devoted to Rama.</p> <p>Areas which could be used in the discussion include:</p> <ul style="list-style-type: none"> • his attempts, through beautiful poetry and imaginative storytelling, to make his message appealing • his use of vernacular language in order to be accessible to all • his belief in particular ‘forms of devotion’ to Rama as the key to salvation. • the suggestion that Tulsidasa was a guru as only gurus are able to guide people to liberation • possible and reasonable understandings of ‘crossing the ocean of existence’ could include teaching on morality, devotion or liberation. | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 10 | <p>‘Swami Dayananda achieved a better society for all Hindus.’</p> <p>Discuss.</p> <p>Answers should show knowledge and understanding of the social background in India which led Dayananda to speak and write on reforms which he aimed to achieve.</p> <p>Arguments supporting the statement could include:</p> <ul style="list-style-type: none"> • his decision to speak in Hindi rather than Sanskrit • his desire to free Hindus from the expense of rituals he perceived to be non-Vedic • his concern for the care of widows and their possible re-marriage • his child-rearing and educational aims, especially for girls • his arguments for Indian independence. <p>Arguments against could include:</p> <ul style="list-style-type: none"> • his impatience with other religious groups and people who did not agree with his interpretation of Hindu traditions and scriptures • the fact that social evils still exist in India • the strict rules of the Arya Samaj which, though popular, excluded many classes of Hindus • the limits of his influence geographically and in terms of class. | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 11 | <p>‘All religions are true.’</p> <p>To what extent is this a central teaching of Ramakrishna Paramahansa?</p> <p>Candidates should show accurate knowledge of Ramakrishna’s religious ideas in relation to this topic and the importance of these ideas in the reformer’s teaching. Answers should include only biographical material which is relevant to the question.</p> <p>Aspects which could be mentioned include:</p> <ul style="list-style-type: none"> • the importance of this idea in Ramakrishna’s ‘universalistic’ approach to religions • his use of metaphors such as the different names for water and the parable of the elephant • his spiritual experiences in different traditions, including Christianity and Islam • his popular preaching on universal spiritual values rather than doctrine • the lasting influence of this teaching of Ramakrishna demonstrates its centrality • his ongoing devotion to Kali. | 20 |

| Question | Answer | Marks |
|----------|--|-------|
| 12 | <p>Evaluate the claim that the political situation in the nineteenth and twentieth century India had little effect on the work of the Hindu reformers.</p> <p>Depending on the reformers chosen, candidates should show that they have accurate knowledge of the background of British rule in India during this period and India's involvement in the two World Wars and the struggle for Indian independence.</p> <p>Candidates should note that there was a general move towards greater freedom for women. There were campaigns for better literacy, and the establishment of schools providing an education which would enable students to be employed in new trades and industries. It could be argued that such reforms, entailing a move away from a traditional education along exclusively Vedic lines and in Sanskrit, were a result of the reformers' awareness of political developments worldwide.</p> <p>As examples:</p> <ul style="list-style-type: none"> • the practice of <i>sati</i> was formally abolished by the British Government following a passionate campaign by Rammohan Roy and in the face of considerable Hindu opposition • both Roy and Gandhi travelled to spread their message beyond India, while Ramakrishna's disciple Vivekananda raised awareness of the aspirations of India and of Hindu ethics • Dayananda's Arya Samaj supported the move towards Independence with some success • Gandhi employed his campaign of <i>satyagraha</i> and civil disobedience, gaining popular support but being imprisoned by the British and finally dying at the hands of a political opponent • Rammohan Roy and the Brahma Samaj attempted to introduce a more western approach to education • the use of media, such as pamphlets and newspaper articles, as a way to influence public and political opinion. | 20 |