

**CAMBRIDGE INTERNATIONAL EXAMINATIONS**  
GCE Advanced Subsidiary Level

## **MARK SCHEME for the October/November 2013 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 2013 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 ‘Agni is loved, but Varuna is feared.’**

**To what extent do the characters of these Vedic gods uphold this view?**

Candidates should show familiarity with the description of the physical characteristics and ritual importance of the two gods in legend and in Vedic hymns. On this basis it should not be difficult to establish both that Agni is loved (as a provider of ritual fire, as a communicator between gods and men etc.) and that Varuna is feared, not just for his moral ‘sternness’ in the upholding of *ṛta*, but for his punishing of sins, even those of which a person might be unaware. On the other hand, good candidates might be able to detect some ‘fear’ of Agni as a volatile god, and of love for Varuna in the tone of some of the stanzas which appeal to his fairness and his mercy.

**2 ‘The Nasadiya Sukta is a hymn not of doubt but of faith.’**

**Discuss this view, with reference to the text.**

The candidate should show thorough and detailed knowledge of this short set text. The question invites critical comment on the commonly quoted phrase ‘the doubting mind’ in relation to the themes of the hymn. It is perfectly valid to label it ‘agnostic’ as long as the evidence is quoted – i.e. nobody witnessed the creation of the universe, so nobody can describe it. Nor is creation ascribed to the gods, who ‘came after.’ On the other hand, the author demonstrates religious ‘faith’ of a high order in relating the creation to the power or *tapas* (heat, desire) of ‘That One’, though no creator can be known or described, even by the sages. Another possible point is that ‘questioning’ is not only an indicator of ‘doubt’, but also of a person’s meditation on the wonder of creation.

**3 ‘The Upanishads teach that there is only one goal to strive for: understanding of the Self.’**

**Discuss with reference to the Upanishads you have studied.**

Candidates should explain the Upanishadic theme of Atman as identical with Brahman, showing understanding of these concepts and giving accurate illustration from texts they know. Discussion should note in addition that the Upanishads do not ignore other moral ‘goals’ which are essential in the quest for a good life, e.g. the control of the senses in the Kathopanishad ‘chariot parable’. Devotion, especially the use of the AUM is also given prominence.

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### Section B

- 4 ‘As a role-model for Hindu women, Draupadi is superior to Sita.’  
Discuss.**

The question allows candidates freedom to show their knowledge of the set texts by using any relevant incident or description in building a case. It might be easier to portray Draupadi as the ‘stronger’ character, or the one who had the more pressing problems in a ‘war’ situation. Although she was saved at her worst moment, she did not have the constant support of a protector, such as Lakshman was to Sita. Candidates could also say that they showed equally the quality of unswerving loyalty to their spouses in the most testing of circumstances. Good candidates will be those who relate the question to modern times as the question asks – possible points might explore the extent women (as wives particularly) should have a right to make decisions on their own welfare and careers.

- 5 Does Krishna’s teaching to Arjuna on the battlefield still hold for people today?  
Give reasons to support your views.**

Knowledge and selective use of the text is vital here, rather than a vague description of Arjuna’s dilemmas and advice given by Krishna. Candidates should note the prominence given to the *karma marg* and the attitudes to work which are prescribed (e.g. taking no thought for the ‘fruits’ of the task) – even the point that Krishna himself never ceases to work. On the other hand, the thrust of much modern (utilitarian) ethical thinking is actually to concentrate on possible consequences. Good candidates might also be aware that people who have renounced worldly things are not expected to give up work completely – inaction is always regarded as sinful.

- 6 ‘The Ramayana teaches that all, without exception, are subject to the law of karma.’  
To what extent is this true?**

Candidates should be able to show understanding of the meaning of *karma* as it is understood in the set text. They should then explore the idea by selecting material from the stories of various key characters such as Dasharatha, Rama and Sita. Selection is particularly important, as simply recounting narrative will attract few marks. Good candidates might be able to note that, although it is difficult to find anyone ‘escaping’ karma, the effects of karma on people’s lives may not seem ‘fair’ or proportionate, e.g. the sufferings of innocent Sita following her release from Lanka.

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### Section C

- 7 Explain why Nammalvar says of ‘the sages’ that  
‘... all their toil  
Has measured not the greatness of my lord:  
Their wisdom’s light is but a wretched lamp.’**

Candidates are expected to identify Nammalvar as one of the prominent names of the Alvar poets and to explain how the *bhakti* of the Alvars stood in opposition to the ‘intellectual’ approach of the ‘sages’ (Brahmins in particular) by opening the worship of God to those without learning or caste status. On their part the Alvars aimed to immerse themselves in devotion, and encourage others through music, poetry and dance. The claim made in the quotation is that the way of knowledge had not made worship accessible to ordinary people, who were thereby cut off from a ‘direct’ understanding of religious devotion.

- 8 ‘Tulsidasa’s main aim is to succeed as a teacher rather than as a poet.’  
Discuss.**

Biographical details and generalised praise should be kept to the minimum here. Candidates should get quickly to the discussion of the poetry and mention the main characteristics, e.g. vivid story-telling, use of metaphor, descriptions of natural beauty etc. It is likely that they will see him as succeeding both as poet and teacher, in that so many moral lessons can be extracted from his stories and his commentaries. Tulsidasa’s stated aim is only to help the reader to ‘cross the ocean of existence’ by making clearer what was ‘hard to understand’ before, but he could certainly be credited with popularising the way of *bhakti*. Good candidates should know of his more controversial ‘teaching’ points, such as the superiority of the Brahmins and the evil nature of women.

- 9 On what grounds can Surdasa’s accounts of the playful elements of Lord Krishna’s early life be considered ‘devotional’?**

General accounts of legends of Surdasa’s life and poetry should be kept to a minimum here, since the question specifically targets one aspect. Candidates should note that the ‘religious’ tone of the poetry marks it out as devotional, much of it in the form of invocation or prayer to God. The innocence of the infant Krishna and of his subsequent romances with Radha and the gopis are obviously significant for Surdasa as a devotee as well as a poet. It would also be valid to note that the poems are used devotionally by many Hindus today.

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### Section D

- 10 'M.K. Gandhi based all of his aims for reform on Hindu principles.'**  
**Discuss.**

Candidates should know what M.K. Gandhi was aiming to do in terms of social reform (including making India independent of British systems, though this is not the specific thrust of the question). An unselective biography will therefore not be sufficient to attract good marks: specific and relevant information should be selected. Candidates should be aware of his deep attachment to the Bhagavad Gita and to the traditional principle of *ahimsa*. Critics could say that he was intent on by-passing the caste system in his efforts to raise the status of Shudras and other deprived groups. Others criticised his religious views as too universalistic (e.g. his respect for the ethical teachings of Jesus). On the other hand it would not be difficult to defend the view that Gandhi himself considered his principles and actions to be totally 'Hindu'.

- 11 'Rammohan Roy rightly deserves to be honoured as "Raja".'**  
**Discuss.**

Candidates should be able to note the range and significance of Roy's academic and reforming work as the first (19<sup>th</sup> century) systematic effort to advance the Indian people by modernising in ways consistent with Hindu *dharma* as he understood it. An all-purpose list of abuses and proposed reforms will gain few marks – candidates must be able to identify the ways in which Roy, personally and through the Brahma Samaj, brought debate about Hindu scriptures and Hindu practice into the public realm and managed to effect reform, particularly the banning of *sati*.

- 12 'India could not progress without adopting Western ideas.'**  
**Discuss with reference to the views of reformers of the 19<sup>th</sup> and 20<sup>th</sup> centuries.**

Candidates should show knowledge of the areas in which India was said by many to be backward and the reasons why others in India resisted the call for reform (particularly if this seemed to imply endorsing the values and style of the British rulers before Independence). In education there was a debate about the *gurukul* system, which was not designed to prepare students for work in developing scientific and industrial fields. There was also resistance to the emancipation of women along lines which had been followed in Europe and the USA. Candidates should know of the contribution of Ram Mohan Roy and Swami Vivekananda to this debate, as the two reformers who travelled abroad, and of the social and educational reforms proposed by the other reformers studied.