



Cambridge International AS & A Level

HINDUISM

9487/04

Paper 4 Written Paper

October/November 2021

MARK SCHEME

Maximum Mark: 60

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.

Cambridge International will not enter into discussions about these mark schemes.

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This document consists of **12** 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.

Generic Marking grids

These level descriptors address Assessment Objectives (AOs) 1 and 2, and should be used in conjunction with the indicative content for each question in the mark scheme.

Assessment Objectives

AO1: Knowledge and understanding

Demonstrate knowledge and understanding of the specified topics and texts

AO2: Analysis and evaluation

Analyse and evaluate the specified topics and texts

Generic marking principles

- (a) Examiners should start at the lowest descriptor, if the answer meets all the criteria they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- (b) If the Examiner identifies all aspects of the level descriptor within the answer then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.
- (c) The Examiner may need to make a judgement within a level or between two or more level statements. Once a 'best-fit' level statement has been identified, use the following guidance to decide on a specific mark:
 - Where the candidate's work **convincingly** meets the level statement, you should award the highest mark.
 - Where the candidate's work **adequately** meets the level statement, you should award the most appropriate mark in the middle of the range.
 - Where the candidate's work **just** meets the level statement, you should award the lowest mark.

A Level Marking grid

Level	AO1 Knowledge and Understanding	Marks
Level 4	Explorative with detailed significant knowledge • Uses a range of detailed and relevant knowledge. • Confident understanding demonstrated through making connections between ideas and development of discussion. • Addresses all aspects of the question. • Exploration of the wider context if relevant.	10–12
Level 3	Explains significance of knowledge • Uses a range of accurate and relevant knowledge. • Good understanding demonstrated through explanation of significance of knowledge used in developing the discussion. • Addresses most aspects of the question. • Good understanding of the wider context, if relevant.	7–9
Level 2	Range of knowledge partly addressing the question • Uses a range of knowledge with some accuracy • Demonstrates understanding through use of appropriate knowledge, may be less well developed • Partially addresses the question. • Uneven engagement with the wider context, if relevant.	4–6
Level 1	Limited answer to question with limited knowledge / understanding • Identifies a limited range of knowledge some of which may not be accurate. • Demonstrates basic understanding • Response is relevant to the topic, but does not directly address the question. • Limited reference to the wider context, if relevant	1–3
Level 0	No relevant material to credit.	0

Level	AO2 Analysis and Evaluation	Marks
Level 5	Assesses alternative conclusions with analysis of points view - Analyses the importance and/or strength of different points of view - Uses accurate evidence to support a coherent and well-structured discussion. - Coherent conclusion which evaluates knowledge and points of view and assesses alternative conclusions.	16–18
Level 4	Coherent conclusion supported by evidenced points of view - Discusses different points of view in some detail - Uses accurate evidence to support a well-structured discussion. - Coherent conclusion which evaluates knowledge and points of view	12–15
Level 3	Clear conclusion with different points of view - Recognises different points of view and discusses at least one in some detail - Uses accurate evidence to support discussion. - Clear conclusion to the question which is linked to a range of knowledge and points of view.	8–11
Level 2	Attempts conclusion with a supported point of view - Discusses one point of view - Uses supporting evidence for one or more relevant point. The support may not be wholly relevant or accurate. - Attempts a conclusion to the question which is linked to knowledge and/or a point of view.	4–7
Level 1	Basic conclusion with a point of view - States a point of view. - Little or no supporting evidence. - Attempts a basic conclusion.	1–3
Level 0	No relevant material to credit.	0

Section A

Question	Answer	Marks
1(a)	Explain the relationship between religion and a secular state. AO1 – Knowledge and understanding Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: Both ‘religion’ and ‘a secular state’ are concepts subject to different definitions and the relationship between them is likely to differ depending on how each is understood. The relationship between the state and any social group or institution (including religion) is formed by legal definitions as well as by tradition and wider social attitudes. Religion is often considered to be synonymous with faith in a God or gods, and to practice a religion is to carry out particular acts of worship devoted to them. It can however be understood more broadly, encompassing both personal and communal acts, ethical thinking, concepts of the sacred, systems of philosophy and metaphysics and cultural traditions and values. A secular state is defined by having an official political attitude of neutrality towards religion. This means that such a state has no state religion and provides no state support to any religious group or organisation. Neutrality arguably means that the state should not promote irreligious or anti-religious stances either. Religious interests should play no part in making or administering the law, or in the general government of the country. Religious groups and representatives may also be absent from state occasions. Secularism is a general term for the idea that government and religion should be distinct and separate; it is possible for a national government to support the principles of secularism without holding the totally neutral stance on religion implied by being a secular state. Similarly, choosing to describe itself as a secular state does not in practice mean references to religion or associated ideas are entirely absent from representations of that state; for example the United States of America describes itself as a secular state, but has the official motto of ‘In God we Trust’, which appears printed on its currency. Some self-described secular states also have laws restricting some forms of religious practice – for example France’s About-Picard Law, designed to prevent human rights abuses by groups considered ‘cultic’, is considered discriminatory by minority religious groups in the country. A neutral stance on religion is not the same as a guarantee of religious freedom and some secular states may restrict religious practices entirely to the private sphere, opposing public celebration of religious festivals for example. Others may have laws which restrict some religious traditions or practices, such as cremation on open pyres. Although this kind of limitation may be an unintended consequence of a more general piece of legislation a secular state is less likely to make exceptions to laws for the special interests of religious groups.	12

Question	Answer	Marks
1(a)	The relationship between religion and a secular state is complicated by cultural traditions that may be thought of as religious, even where they have no clear basis in religious sources or teachings, or contrarily may be thought of as non-religious while their historical roots lie in the religious development of the state. Many of these complexities can be explored through the specific example of India, as a constitutionally secular state with great religious and cultural diversity. The role and status of religion outlined in its constitution might be considered by some at odds with examples of inter-religious relationships in practice and the situation is complicated by the vast size of India and the different ethnic and religious make-up of its various states. At a broader level, different approaches to establishing a relationship between religion and the state might be exemplified by considered Indian Independence and the differences of thought between Gandhi and Nehru.	
1(b)	Evaluate the view that secularism creates religious tolerance. AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Secularism encourages the separation of religion and the state, often with the intention of eliminating religious based discrimination. Many people assume that this intention is inherent in a politically secular stance, with the laws of such a state incorporating and protecting the personal freedoms to keep, practise, change or reject one's religion according to personal choice. The laws relating to equality in that state would also seek to ensure that everyone has equal access to services and is equal in the eyes of the law regardless of their religious affiliation or lack thereof. These kinds of legal protections are usually assumed to promote and encourage religious tolerance. However, it can also be argued that secularism promotes an indifference to religious concerns, or an assumption that religion is inherently unequal or discriminatory and this could lead to less religious tolerance rather than an increase of it. Preventing religious concerns from being written into national laws is intended to ensure no-one is discriminated against, but some religious groups consider secular laws to be discriminatory or harmful, in that they allow things that group believes to be morally wrong. Protests about this kind of issue can raise intolerance of religion as it can lead people to believe that freedoms which they value are under threat from religious groups. It is also possible for a state which ostensibly supports the principles of secularism to regard some religious groups more favourably than others, perhaps for historical or cultural reasons which are not obvious. This strengthens cultural norms and can increase intolerance of minority religious groups within society.	18

Question	Answer	Marks
2(a)	Explain why the jati system might create ethical concerns in the modern world. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: Common ethical concerns include social exclusion, discrimination, access to work, education and other basic human rights. Jati is often assumed to be synonymous with the varna system, which divides an ideal Hindu society into four distinct groups, but there are thousands of jati in modern India. Unlike varna, which are broad categories relating to general areas of responsibility, jati are associated with more specific jobs and roles and this is one aspect of the system that creates ethical concern. It could be seen as discriminatory, with people being prevented from working in areas that are not the concern of their jati. Since family names, conferred by birth, are often related to jati and the trades it is concerned with, a person's jati is not something that can be easily hidden. A direct comparison of varna and jati might consider whether either, or both, has its roots in religious tradition, practice or scripture and what implication this has for the ethics of this form of social structure. Some jobs, and therefore the jati associated with them, are considered polluting or unclean, sometimes in a spiritual sense rather than (or as well as) a literal one. Such impurity might be attributed even to a member of the jati who works in a different area, meaning the associated ethical questions encompass issues relating to who does degrading or unpleasant work and why as well as issues around how people in general are valued and judged by their society. Because jati is associated with family and community rejecting the traditional roles and obligations of that jati could also risk social exclusion and isolation, either because the community might ostracise non-conforming individuals or because the individual feels the need to move elsewhere to avoid discrimination. Traditionally marriage was restricted to members of the same jati, and this may be seen as discriminatory today. Individuals may be pressured into marriages they do not want as a result of jati expectations or may face social exclusion and hardship if they resist them. Similar restrictions have been applied to sharing food, and access to social spaces including places of worship. Access to education has also been restricted historically. Although such discrimination is illegal today not all such laws are equally enforced and people who are discriminated against may lack the knowledge or resources to pursue legal protection. In addition to equality laws the constitution of modern India includes a number of measures which positively discriminate in favour of historically oppressed groups. Positive discrimination is a potential area of ethical concern; groups that do not benefit from it may consider themselves equally deserving, social attitudes may change so that positive discrimination becomes unfair advantage and/or it can be argued that it emphasises differences between groups.	12

Question	Answer	Marks
2(b)	Assess the claim that the status of dalits was the most important concern for Ram Mohan Roy. AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Ram Mohan Roy was a social reformer who campaigned against many different practices that he saw as superstitious and not rooted in Hinduism. Among these practices were sati, polygamy, child marriage, women's inheritance rights and the 'caste' system. He also sought to reform Hinduism in order to promote fairness and justice within society. The range of concerns raised and addressed by Ram Mohan Roy can be used to support the view that he was generally concerned about human rights and well-being. Whether any one case within these various social concerns can be considered his primary concern is more contentious. It could be argued that Roy's central concern was actually religious in nature, with all the practical social improvements he desired dependent on the reforms to Hinduism that he sought to achieve. This same religious reform connected to Western, and particularly British, attitudes towards Hinduism (and consequently to Hindus) as the practices he condemned as superstitious were also practices that allowed for the claim that Christianity was morally superior to Hinduism. Untouchability, and therefore the status and oppression of people deemed to be untouchable, was one of the main issues people opposing the 'caste' system cited as problematic. Since Ram Mohan Roy did oppose the 'caste' system he could certainly be described as concerned with equality but there is no evidence that this issue was more important to him than others relating to equality more generally. He is perhaps best known for his involvement in the laws banning the practice of sati, and the personal experience of witnessing the sati of his sister-in-law could be used to argue that this was a more deeply felt personal concern for him than 'caste' discrimination. It could also be argued that dalits is not a term with which Roy could have been familiar, since it is a term chosen and applied to themselves by twentieth century campaigners from within these 'untouchable castes'.	18

Section B

Question	Answer	Marks
3	Evaluate the claim that Sathya Sai International Organisation is a branch of contemporary Hinduism. AO1 – Knowledge and understanding AO2 – Analysis and evaluation Responses will be marked according to the level descriptors. Candidates might refer to some of the following: Sathya Sai International Organisation (SSIO) is a movement based on the teachings of Sathya Sai Baba. Its main aims are to enable people to become aware of the divine within themselves, to live in accordance with that recognition and to promote the principles of dharma, satya (truth), shanti (peace), prema (love) and ahimsa (harmlessness) in and through human relationships. The central organisation, its smaller sub-groups and its individual members offer seva (service) to those in need, without expectation of any reward (including gratitude) as this is an important spiritual practice. The SSIO describes itself as non-denominational, and its members as coming from all religions. The realisation that the Divine is One and present in all people renders differences of religion, colour, social status etc. irrelevant according to the teachings of Sai Baba. Love and sincerity in spiritual seeking are what is most important. This perspective can be considered to be rooted in Hindu perspectives of Brahman as the Absolute. However, since the organisation explicitly distances itself from any single religious tradition, casting it purely as a form of Hinduism is likely to be controversial. The metaphysics, concepts and terminology used in Sai Baba's teachings, which followers are required to study regularly, are all found within Hindu traditions. Similarly, the devotional practices of dhyanaam (meditation), namasmarana (remembering the name of God) and singing bhajan (hymns) are common practices within bhakti traditions. However, most of these concepts are found in some form in all the religions which originated in India rather than being exclusively Hindu. In addition, it could be argued that Sai Baba's interpretation and understanding is unique to him, and it is this unique perspective which appeals to his followers rather than the Hindu origins or associations. While the movement may not be entirely or exclusively Hindu it is still possible for it to be an important part of contemporary understandings of Hinduism. It would certainly welcome Hindus, as it welcomes members of all religious groups, and since it is rooted in the same cultural background as Hinduism it is likely to affect how non-Hindus understand both that culture and the different religious traditions which emerged from it. Followers might also take the view that since the Divine is One ultimately all religions are also one and therefore SSIO is not important only for Hinduism but for all humanity's different religions.	30

Question	Answer	Marks
4	‘Hindus need to live in a Hindu community in order to practise their religion fully.’ Discuss this statement. AO1 – Knowledge and understanding AO2 – Analysis and evaluation Responses will be marked according to the level descriptors. Candidates might refer to some of the following: Hinduism is an extremely diverse religion which includes many different paths and forms of practice. Hindu practises may be wholly personal, family focussed or involving a wider Hindu community, so for an individual Hindu the extent to which communal aspects are an important part of their religion is likely to vary with their particular path and situation. Hinduism does not regard communal worship as an obligation although there are some occasions, such as Kumbh Mela, where gathering is considered auspicious because of the time, location and/or the presence of many holy people. Festivals in general might be considered as needing wider community participation to be truly festive in nature; the growth in community Divali celebrations in the UK can serve as an example of a Hindu festival that has been embraced by a majority non-Hindu community. This example might also connect to the issue of cultural appropriation and distorted perceptions of Hinduism within such communities that a Hindu minority might feel unable or unwilling to confront. Murti puja is the best known and probably the most common form of Hindu religious practice. While most Hindu communities are likely to have a mandir or shrine at which anyone can worship a public or shared sacred space is not a requirement for puja, neither is the presence of a priest necessary. Most Hindus have shrines at home, that house murti of the deity they are devoted to and the same ceremonies can be performed at these shrines. This means that Hindus living apart from other Hindus, in communities where they are a minority, can still practise murti puja. Other forms of bhakti worship such as meditation and reciting mantra are also possible alone. By contrast homa, in which offerings are made to a sacred fire, are likely to be more public. While there is an obligation for a grihastha (householder) to maintain a sacred fire this may be achieved through donations supporting the services of a priest and a temple rather than performed directly by the householder. For many contemporary Hindus fire ceremonies are probably most commonly performed as part of rites of passage, such as weddings. Occasions like these are communal rather than individual, but since it is associated with special occasions the requirements for it (including the involvement of a priest) can be met regardless of whether one lives in a Hindu community permanently.	30

Question	Answer	Marks
4	Some Hindu sadhus maintain their own sacred fire as part of their spiritual path. This is an individual practice, but it could certainly be argued that to live as a sadhu requires the context of an understanding and supportive community and therefore Hindus following an ascetic or mendicant path do need to be within a Hindu community if they are to do so successfully. The ashrama system similarly relies upon a broader cultural support for the religious obligations of each stage, with the donations of the grihastha enabling the vanaprastha and sannyasa ashramas to renounce the world in their differing ways, and the existence of the vanaprastha ashrama allowing for the new generation of brahmacarya to be educated in their dharma. Living within a community with shared values and traditions provides a sense of belonging and emotional security that may be absent for people living as minorities. However, the diversity of Hinduism does mean it would be possible to be a representative of a minority tradition even within a predominantly Hindu community.	