



Cambridge Assessment International Education
Cambridge Ordinary Level

HINDUISM

2055/01

Paper 1 Hindu Gods and Festivals

October/November 2019

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.

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This document consists of **19** 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.

Marking Bands and Descriptors**Table A Part (c) Questions** (Assessment Objective 1)

Levels	Descriptions	Marks
3	A good attempt to answer the question, demonstrating some or all of the following: • a good range of relevant information • a high level of detail and development in relation to the question • a fairly comprehensive account of the breadth and/or depth of the issues.	5
2	A competent attempt to answer the question, demonstrating some or all of the following: • a range of relevant information • some detail or development in relation to the question • might be purely descriptive and/or fail to fully address the question.	3–4
1	A weak attempt to answer the question, demonstrating some or all of the following: • a small amount of relevant information • points might be lacking in detail or development in relation to the question • might deal with the general topic rather than addressing the question.	1–2
0	No creditable response	0

Table B Part (d) Questions (Assessment Objective 2)

Levels	Descriptions	Marks
4	A good attempt to answer the question, demonstrating some or all of the following: • good use of relevant evidence/experience demonstrating understanding of the significance of issues raised • a variety of viewpoints explored with reasoned argument and discussion • a good evaluation of the arguments raised showing an awareness of the issues involved • critical engagement with the question throughout the response.	9–10
3	A competent response to the question, demonstrating some or all of the following: • appropriate use of relevant evidence/experience, clearly related to the question • different viewpoints offered, with some development and discussion • attempts an evaluation of different arguments • addresses the issues raised by the question.	6–8
2	A limited response to the question, demonstrating some or all of the following: • some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit • different views might be offered but with little or no development • some unsupported argument or underdeveloped discussion • some engagement with the question.	3–5
1	A weak attempt to answer the question, demonstrating some or all of the following: • little or no evidence or supporting religious knowledge • a single viewpoint might be stated with little or no support • no critical engagement with the question or views regarding it • response might be simplistic, confused and/or very brief.	1–2
0	No creditable response	0

Question	Answer	Marks
	Answer <u>either</u> Question 1 <u>or</u> Question 2	
1(a)(i)	Name the ‘preserver’ god. 1 mark for a valid response. Responses might include: • Vishnu	1
1(a)(ii)	Give <u>one</u> item that he is often shown holding. 1 mark for a valid response. Responses might include: • Disc • Conch Shell • Lotus flower • Mace	1
1(b)	Describe <u>one</u> way that Durga’s warrior nature is shown in a murti. Marks will be awarded for any combination of points, development and examples. Responses might include: • Riding a tiger or lion representing control of power and rage, channelled into righteous force • Six arms holding different weapons given to her by the male gods represents authority and skill in warfare • She may be shown killing the buffalo demon Mahishasura showing her power and strength as a warrior	3

Question	Answer	Marks
1(c)	Explain why worshipping Durga might be important to Hindu women. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Durga is an example of female strength and authority and has broken free of the stereotypical role of a woman in Hindu society. She refused to marry and instead became a figurehead for female independence. For this reason, some Hindu women may see her as a role model or as a patroness of feminist movements. For other Hindu women, Durga may not be perceived as a role model. She is a goddess and so not bound by the dharmic codes that apply to mortal women. However, women might see her as the embodiment of virtues they wish to possess such as strength, resilience and determination and they may choose to worship her for this reason. Durga is often seen as a loving mother to her devotees, protecting them ferociously, and women may worship her in this sense, both as their own mother and as a patroness and role model for themselves as mothers.	5

Question	Answer	Marks
1(d)	‘Ganesha is more important to children than adults.’ To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views on whether Ganesha is mainly important for children. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Ganesha is a very approachable god and he is often portrayed as a child. He is associated with a big appetite for sweet foods and as a student and as such he could be said to have much in common with children. His festival, Ganesh Chaturthi, is often associated with stories of his birth and childhood, and is a favourite time for children. There are street parades, sweet treats to eat, presents and celebrations. Because of this, children may feel a strong attachment to Ganesha. He is a part of the ‘holy family’, regarded by some Hindus as an ideal of family life to both children and adults. Ganesha is also associated with the brahmacharya ashrama. He is a student and a scholar. Several stories about Ganesha concern his relationship with his parents, which is presented as dharmic and respectful and could be seen as a role model to children. Children may have particular cause to pray to Ganesha as a patron of students and for help in examinations. Having said this, Ganesha is also associated with new beginnings (such as weddings or business ventures) and with the removal of obstacles. He is worshipped before other deities among most Hindu deities and is, arguably, the most widely worshipped deity in Hinduism. From this point of view, Ganesha is as popular among adults as he is among children.	10

Question	Answer	Marks
2(a)(i)	Name a male god often shown as a warrior. 1 mark for a valid response. Responses might include: • Kartikeya • Murugan • Skanda • Rama	1
2(a)(ii)	Name the weapon he is usually shown with. 1 mark for a valid response. Responses might include: • Spear • Vel • Bow	1
2(b)	Outline <u>one</u> story about Shiva. Marks will be awarded for any combination of points, development and examples. Responses might include: • Shiva avenging the death of his first wife, Sati • Shiva meeting Parvati • Shiva beheading Ganesh and giving him an elephant's head • Shiva visiting the Brahmins disguised as a travelling merchant	3

Question	Answer	Marks
2(c)	Explain why Shiva is shown in different forms. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Shiva has many different roles and is shown in different forms depending on his role and function at that point. Different murtis tend to be associated with different stories and different ways of relating to Shiva. Examples include the Shiva Nataraja image, which depicts Shiva as the lord of dance, keeping the universe turning in its cosmic rhythm and dance through his movement. In this guise Shiva is identified with the cosmic order. Shiva may also be depicted seated and meditating as the Mahayogi. He is seen seated on a tiger skin in deep meditation. Devotees may use this image as an object for contemplation and in order to develop their skills of meditation and reflection. The other common image shows Shiva as a member of the 'holy family'. This image is often used to show the ideal of a Hindu family that Hindus might aspire to.	5

Question	Answer	Marks
2(d)	‘Vishnu is the most important god for Hindus.’ To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views on whether Vishnu is the most important god. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Some candidates may agree with this statement. They may argue that Vaishnavism is the largest Hindu tradition, particularly outside of India (estimates vary at between 50% and 70% of all Hindus) and that Vishnu is most often the object of bhakti devotion. The popularity of the Bhagavad Gita, the most recognisable Hindu scripture among non-Hindus, is a Vaishnava text and as such it could be argued that Vishnu is the most widely worshipped and so the most important god. The role of Vishnu within the Trimūrti as preserver of the universe may make him the most important god. It is Vishnu who is responsible for maintaining dharma in the world and intervenes in it through avatars. Conversely, candidates might suggest that other gods are more important in other traditions such as Shaivism and Shaktism meaning that Vishnu cannot be most important. Others might suggest that all members of the Trimūrti are equally important as they are all aspects of the single reality that is Brahman. Finally, some candidates might suggest that different gods are more important to different people at different times. For example, Ganesha might be the most important deity to a student taking an exam.	10

Question	Answer	Marks
	Answer <u>either</u> Question 3 <u>or</u> Question 4	
3(a)(i)	Name the avatar of Vishnu shown as part lion. 1 mark for a valid response Responses might include: • Narasimha • Narsimha	1
3(a)(ii)	Name the king that he came to kill. 1 mark for a valid response Responses might include: • Hiranyakashipu	1
3(b)	State <u>three</u> actions of the Vamana avatar. 1 mark for each valid response. Responses might include: • He grew to Cosmic proportions • He claimed the heavens and the earth, demonstrating the power of Vishnu • He took three steps • He stepped on the head of Mahabali, sending him to the underworld • He restored balance to the cosmos by defeating Mahabali	3

Question	Answer	Marks
3(c)	Explain why Krishna is important to many Hindus. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Krishna is the main character in the Bhagavad Gita, one of the most widely read Hindu scriptures. The Gita contains teachings on karma, moksha and reincarnation that many consider central to Hinduism. The stories about Krishna remind Hindus that Vishnu is in control and that good will always ultimately overcome evil, so he is a source of hope and encouragement. Krishna's life operates as a role model to many Hindus. Many believe that by studying him, Hindus can learn about God. According to the Gita, devotion to Krishna can lead directly to moksha, even for groups that might be perceived as marginalised such as women, Shudras and Dalits. Krishna is often the object of personal bhakti and devotion. He is the personal deity of many Hindus.	5

Question	Answer	Marks
3(d)	‘Avatars provide a perfect model for human behaviour.’ To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views on whether avatars provide a perfect model for human behaviour. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Since avatars are gods in physical form, they represent a perfect role model for human behaviour. Rama, in particular gives a perfect example of how to live a dharmic life as a son, husband and king. Krishna, through the Bhagavad Gita, gives important teachings on the nature of dharma, reincarnation and moksha. It could therefore be argued that all Hindus should be following these examples. Candidates might suggest, on the other hand, that it is not always possible to follow the example of avatars, who are supernatural beings, to whom the limitations of normal life do not apply. The accounts of the lives of avatars often contain miracles that normal people cannot expect. Some stories about avatars may contain events that many would not normally consider to be moral or ethical and which are sometimes interpreted metaphorically. Some might suggest that these should not be copied by ordinary people. Some candidates might point out that not all Hindus acknowledge avatars at all and so would disagree with the statement, perhaps choosing other role models, such as famous teachers or reformers.	10

Question	Answer	Marks
4(a)	Give <u>two</u> features of a murti of Krishna 1 mark for each valid response Responses might include: • He is often depicted as blue • Playing a flute • Standing on one leg/cross legged • Yellow dhoti • Shown with a peacock or peacock feather crown	2
4(b)	Describe how the foster parents of Krishna learnt that he was an avatar of Vishnu. Marks will be awarded for any combination of points, development and examples Responses might include: • His foster mother, Yashoda is visited by the sage Narada, Narada demands to know what penances she has carried out in a past life so as to be honoured with the authority to punish, and raise Narayana, lord of the universe • Krishna is playing in the sand and is eating mud. As a punishment, Yashoda ties him to a grinding stone. Krishna opens his mouth and Yashoda sees the whole universe contained within it, whereupon she passes out	3
4(c)	Explain how <u>one</u> avatar re-established dharma. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Candidates may answer this question with regards to any avatar, including any not mentioned in the specification and those not associated with Vishnu, although they are most likely to refer to Rama or Krishna. Any accurate response should be credited. Many avatars have as their main purpose the destruction of an evil tyrant who has been persecuting devotees, encouraging asuras (demons) or cultivating adharma (unrighteousness). Candidates might also suggest that teachings, such as those in the Ramayana, and particularly the Bhagavad Gita, contribute to the development of dharma in the world. They might describe, in particular, the teachings on bhakti (devotion) and nishkama karma (selfless action) in the Gita.	5

Question	Answer	Marks
4(d)	‘The nature of Vishnu is best seen through the life of Rama.’ To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views about whether the life of Rama is the best way to learn about the nature of Vishnu. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Many candidates will agree with this statement, suggesting that as an avatar of Vishnu, Rama gives a good insight into his nature. They may cite the examples of various types of dharma, and the compassionate and forgiving nature of Rama himself as evidence. Rama works to re-establish dharma in the world through the defeat of the evil Ravana and as such reflects Vishnu's role as preserver of the cosmos and the upholder of dharma. Some might suggest that the life of Krishna is a better model since it is chronologically more recent and since the teachings of the Gita give a deeper insight into Hindu philosophy than the Ramayana. The teachings of the Bhagavad Gita on samsara, karma and re-birth arguably are more important. Some candidates might suggest that while this may be so, these teachings do not give an insight into the nature of Vishnu, but rather into the nature of reality and the path to moksha. Some might suggest that avatars are not a good source of insight into the divine since true understanding is based on Nirguna Brahman, which is beyond human comprehension and is not well represented by a human avatar.	10

Question	Answer	Marks
	Answer <u>either</u> Question 5 <u>or</u> Question 6.	
5(a)	Name <u>two</u> gods/goddesses worshipped at Divali (Deepavali). 1 mark for a valid response Responses might include: • Rama • Sita • Hanuman • Lakshmi	2
5(b)	Outline <u>one</u> story connected with Ganesh Chaturthi. Marks will be awarded for any combination of points, development and examples. Responses might include: • The story of Ganesh's creation by Parvati • The story of Shiva cutting off Ganesh's head and replacing it with that of an elephant • The story of Ganesh being laughed at by the Chandra (the moon) and cursing him	3
5(c)	Explain why Divali (Deepavali) might be called a 'festival of light'. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Candidates are likely to refer to the practice of placing diva lamps (deepa lamps) outside houses and along roads to guide Rama and Sita home from exile. This creates a blaze of light at the darkest time of year. Interpreted metaphorically, this also symbolises the triumph of light over darkness and good over evil. Some candidates might also suggest that the festival belongs to a set of festivals that emphasise the symbolism of light and the triumph of good and hope, and which take place at the darkest part of the year. For this reason it is appropriate to refer to it as a 'festival of light'.	5

Question	Answer	Marks
5(d)	‘Festivals are only about fun.’ To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views on whether festivals are mainly about fun and celebrations. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Candidates might suggest that festivals are a time when normal routines are disrupted and so are exciting. A good example of this is Holi, where normal structures and relationships are reversed. Festivals are also a time for plays, street performances, music, presents and colour and so most would agree that they are designed to be fun. Some might point out that the festival has been secularised to a great extent with the non-religious and commercial aspects becoming more important than the religious ones. Furthermore, many festivals celebrate events in the stories of the gods that are very happy or celebrate the triumph of good over evil and so provide a perfect time for fun and celebration. However, most will go on to say that this is not the whole story. Festivals also represent an opportunity to hear the stories and learn about the gods and their teachings. They may be a time for extra devotion and puja (prayers, rituals) or to develop meditation or increase charitable actions. Finally, not every festival is primarily a time for celebration and candidates may refer to Cavadi, which is a time of penitence and fasting as much as celebration. Candidates might mention about Ganesh Chaturthi where the Ganesha’s idol is worshipped every day at home with fervour and devotion. Similarly, they might also suggest that the Shivaratri festival is an occasion for devotees to connect with Lord Shiva. They spend a whole night keeping vigil and singing the names of the Lord.	10

Question	Answer	Marks
6(a)	Give <u>two</u> ways Hindus might celebrate Ganesh Chaturthi. 1 mark for each valid response Responses might include: • Murtis of Ganesha being brought into the house and being 'installed' by a priest • Making murtis of Ganesha • Processions of murtis through the streets • Street festivals and carnivals • The immersion of the murti in water at the end of the festival	2
6(b)	Outline <u>one</u> story that might be told at Divali (Deepavali). Marks will be awarded for any combination of points, development and examples Responses might include: • The story of Rama and Sita returning from exile • The story of Rama defeating Ravana • The story of Hanuman saving Lakshmana by bringing the sacred herb • The story of the birth of Lakshmi	3
6(c)	Explain why many Hindus fast during the Cavadi festival. Responses will be marked using the AO1 marking descriptors in table A on page 3. Candidates may choose to cover several points or explain one or two points in more detail. Answers do not need to cover all the points below to gain full marks. Candidates might consider some of the following: Many Hindus fast in preparation for the procession where they undergo feats of pain endurance. The fasting cleanses the body both physically and spiritually and shows self-discipline and commitment to Kartikeya (Murugan). Devotees who carry cavadis or burdens (often consisting of images of Kartikeya (Murugan)) are particularly required to observe a period of fasting, sometimes up to 48 days, prior to the festival in order to maintain their purity, making them worthy to carry the Cavadi, and to prove their devotion. For some, the fast is an act of devotion and offering as well as an act of penitence, asking for forgiveness for sins and to make them both ritually and morally pure.	5

Question	Answer	Marks
6(d)	‘Hindu festivals are only important in India.’ To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B on page 4. Candidates should present reasoned arguments to discuss differing views on whether Hindu festivals are only important in India. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Candidates are likely to disagree with this statement since Hindu festivals are, demonstrably, important in areas where there is a high Hindu population such as Mauritius. For instance, in Mauritius many Hindu festivals such as Shivaratri, Ganesh Chaturthi and Divali are public holidays. Candidates might also explain the importance of festivals in places such as Bali, which also have a very high Hindu population. Candidates may describe the way these festivals are celebrated and the reasons for their popularity. Some candidates might suggest that certain festivals are closely linked to particular sites (such as Ayodhya) and so their importance will be greater in those places. They may argue that where Hinduism is the main religion there will be a greater public involvement. Some might also suggest that it can be difficult for Hindu families in countries such as the UK, where there may not be concentrations of Hindus, to celebrate festivals as they may have to travel large distances to do so. Under these circumstances, community celebration of festivals may become less important, although families may still celebrate together.	10