

Cambridge O Level

HINDUISM**2055/01**

Paper 1 Hindu Gods and Festivals

May/June 2025**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.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **22** 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 descriptions 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.

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
	Unclear
	Omission mark
	Development
	Evaluation
	Irrelevant
	Not answered question
	Correct point
	Benefit of the doubt

Marking instructions General principles

- You are urged to use the full range of marks, bearing in mind that it is not necessary for a response to be 'perfect' to get the top marks.
- If it is as good as might reasonably be expected from an O Level student who has studied this syllabus then it should be rewarded appropriately.
- Adopt a positive approach: award marks based on what the candidate can do, rather than deducting marks for errors. Accept any recognisable spelling of names and terms.

Part (a) and (b) Questions (Assessment Objective 1)

Depending on the format of the question marks are to be awarded:

Either: 1 mark for each valid response.

Or: for a combination of valid points, examples and development.

Part (c) and (d) Questions (Assessment Objectives 1 and 2)

Examiners should adopt a 'best-fit' approach. The Examiner must select the set of descriptors provided in the Mark Grid that most closely describes the quality of the work being marked. As the Examiner works upwards through the Mark Bands, s/he will eventually arrive at a set of descriptors that fits the candidate's performance. When s/he reaches this point, the Examiner should always then check the descriptors in the band above to confirm whether or not there is just enough evidence to award a mark in the higher band.

To select the most appropriate mark within each set of descriptors, teacher/Examiners should use the following guidance:

- If most of the descriptors fit the work, then the teacher/Examiner will award the top mark in the band.
- If there is just enough evidence (and the teacher/Examiner had perhaps been considering the band below), then the lowest mark in the band will be awarded.

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 the following: <ul style="list-style-type: none"> • a good range of relevant information • a high level of detail and development in relation to the question • a comprehensive account of the breadth and/or depth of the issues. 	5
2	A competent attempt to answer the question, demonstrating some or all the following: <ul style="list-style-type: none"> • 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 the following: <ul style="list-style-type: none"> • 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 for Part (d) questions (Assessment Objective 2)

Levels	Descriptions	Marks
4	<p>A good attempt to answer the question, demonstrating some or all the following:</p> <ul style="list-style-type: none"> • 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 argument raised showing an awareness of the issues involved • critical engagement with the question throughout the response. 	9–10
3	<p>A competent response to the question, demonstrating some or all the following:</p> <ul style="list-style-type: none"> • 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	<p>A limited response to the question, demonstrating some or all the following:</p> <ul style="list-style-type: none"> • 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	<p>A weak attempt to answer the question, demonstrating some or all the following:</p> <ul style="list-style-type: none"> • 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
1(a)(i)	<p>What type of animal does Durga usually ride?</p> <p>1 mark for a valid response</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • lion • tiger 	1
1(a)(ii)	<p>What type of objects does Durga usually hold?</p> <p>1 mark for a valid response</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • weapons 	1
1(b)	<p>Outline <u>one</u> story about how Ganesha's tusk was broken.</p> <p>Marks awarded for any combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Ganesha tells Parshuram he cannot see Shiva and they fight each other, when Parshuram throws an axe at Ganesha, he sees it is Shiva's axe so yields, and it breaks his tusk • Ganesha was tasked with the honour of writing down the scriptures, as he is doing so his pen wears down/runs out, so he breaks off his tusk to write with • The moon god laughs at Ganesha who becomes angry and breaks his tusk and throws it at the moon to curse him. 	3

Question	Answer	Marks
1(c)	<p>Explain what Hindus can learn about the gods from stories about Shiva.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might outline any of the stories then explain what they can learn from it. There are many stories that candidates can reference, including Shiva's marriage to Parvati, Shiva giving Ganesha his elephant head and Shiva drinking the poisoned ocean which turns his throat blue. They might explain using the following examples, but any correct responses will be credited.</p> <p>In a creation story the Ganges is sent to earth from heaven, the river is fast flowing and poses a threat to the world, Shiva allows the river to flow through his hair, his matted locks, to slow the flow making it safe. From this they can learn that Shiva is benevolent and cares for creation, it highlights his role in creation not just destruction and shows his strength.</p> <p>Another story tells of a man being chased by a tiger, he climbs a tree to escape and has to stay awake all night. To stay awake he drops leaves from the tree, which fall onto a Shiva Linga. In the morning the tiger is gone, and Shiva is present. In return for his devotion Shiva grants the man liberation. This again shows Shiva's benevolence to his devotees and highlights his fierce nature as the leaves given in devotion are believed to have calmed Shiva and resolved the devotee's karmic debt.</p>	5

Question	Answer	Marks
1(d)	<p>'Maintainer is the most important role in the Trimūrti for Hindus today.'</p> <p>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Maintainer is the role of Vishnu in the Trimūrti, alongside Brahma the creator and Shiva the destroyer. Candidates might argue that as Brahma's job of creating this universe is done then maintainer is a more important role today. This might be supported by citing that Brahma is one of the least worshipped deities with few temples devoted exclusively to him in India.</p> <p>Candidates might develop views in support of the statement by explaining the importance of the maintainer. Vishnu's role is to maintain the balance of the universe; thus it follows that for Hindus everyday life is dependent on the maintainer, Vishnu. The maintainer preserves the balance of dharma against adharma, with stories of him manifesting as an avatar when this is out of balance. Candidates might exemplify this by outlining stories of the avatars.</p> <p>Many Hindus, particularly those who follow Vaishnavism, would argue that it is Vishnu the maintainer who prevents the universe from falling into disarray and thus he has the most important role today.</p> <p>However, candidates might disagree with the statement. They might argue that the Trimūrti work together, and the roles of creator, maintainer and destroyer are interdependent without one being of more importance, without creation nothing can be maintained, without destruction nothing new can be created, thus they have equal importance.</p> <p>Some candidates might argue that for some Hindus Shiva the destroyer has the most important role in the universe today. It might be argued that Shiva has more power as he is capable of destroying the whole universe, thus making his role of greater importance.</p> <p>Shaivites worship Shiva as the supreme deity and would thus consider no other deity more important regardless of the role played. Shiva is also believed to have the power to re-create thus making his role vital to the life cycle of the universe and some might thus argue that this is more important than maintainer. However, this argument is complicated by the belief of some Hindus that Shiva is a devotee of Vishnu and others believing that Vishnu is a devotee of Shiva.</p> <p>It might be argued that as different branches of Hinduism and different traditions place importance on different deities at different times that the idea of one having a more important role today is a meaningless question. In practice Hinduism is diverse and thus it is unlikely that any one deity or the role performed by them, would be more or less important than any other universally.</p>	10

Question	Answer	Marks
1(d)	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.	

Question	Answer	Marks
2(a)(i)	<p>Name the deity who is the brother of Ganesha.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Kartikeya • Murugan. 	1
2(a)(ii)	<p>Give <u>one</u> feature of a murti of this deity.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Trampling a snake • Shown as beautiful • With his peacock vehicle • Carrying a spear • Carrying a bow and arrow • Carrying a flag with a rooster • Shown with six heads. 	1
2(b)	<p>Outline the meaning of the discus that might be shown in a murti of Vishnu.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <p>The discus or chakra represents the mind and revolving creativity. It is also a weapon believed to have immense power, used by Vishnu to maintain cosmic order and protect dharma.</p> <p>It can also be referred to as the wheel of time and some see it as representing the sun.</p>	3

Question	Answer	Marks
2(c)	<p>Explain why Durga might be important to Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Durga is important as she was created by the gods to defeat the demon Mahishasura, who could not be defeated by a male. She was manifested with attributes from the major deities, and they gave her their powers. She was also gifted with weapons of the gods, ornaments, clothes and jewellery. Her vehicle is a lion or tiger. All of this shows her creation as important to Hindus.</p> <p>The name Durga means a place that is impenetrable or fort. All of which emphasise her importance, for example in defeating evil and protecting the universe.</p> <p>Durga is important due to her embodiment of protection, strength, motherhood, destruction and as a mighty warrior. She is important for her ability to defeat the forces that threaten peace and dharma, she is a symbol of good defeating evil.</p> <p>Durga is important to Hindus as one of the principal forms of shakti, the divine female energy, considered by many to be the protective mother of the universe. She represents the power and protection of the Supreme being to preserve dharma, order and righteousness in the universe.</p> <p>Other correct material should be credited. 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 to gain full marks.</p>	5

Question	Answer	Marks
2(d)	<p>'The stories of the gods are of <u>less</u> importance than their attributes to worshippers.'</p> <p>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might be aware that there are different ways to worship the gods within Hinduism, and some might argue that focus on their attributes and abilities are more important to worship, for example their benevolence, strength, blessings and protection making stories less important. However, the attributes of the gods are exemplified and explained through the stories so the two are linked. For example, Vishnu's role as maintainer, balancing the dharma and adharma is understood through the stories of his avatars. Candidates are likely to use examples from the deities studied such as Durga's creation to defeat the demon Mahishasura or Shiva's matted hair as the source of the Ganges. The stories reflect and communicate the attributes and power of the gods in an accessible way.</p> <p>Other Hindus might agree with the statement, arguing that the stories are a distraction from worship which should focus on the attributes, such as worship of Lakshmi as goddess of wealth by business owners or of Ganesha as remover of obstacles.</p> <p>Candidates might argue that the stories are vitally important when worshipping the gods. The Hindu Epics are the most widely read religious Hindu texts; they are translated into many languages and transmitted in ways that do not require literacy, for example, orally and puppet shows or plays. It might be argued that it is the stories that make the gods accessible and allow the emotional connection required for worship. Creation stories might be discussed as further support of this point. Furthermore, some of the older gods are no longer worshipped and both their stories and attributes are forgotten.</p> <p>Worshippers might go on pilgrimage to worship, to holy places where it is believed heaven and earth meet. Many of these are rivers, such as the Ganges, and mountains, such as the Himalayas. A pilgrim might travel to such a site to experience awe and wonder in the natural beauty. Many such pilgrimage sites exist and are connected to the stories about the gods in those places. For example, Mount Kailash, where Shiva meditates or Varanasi, the home of Shiva and Parvati, or Oudh (Ayodhya), the birthplace and kingdom of Rama. Suggesting that the stories are important to worshippers.</p> <p>As Hinduism is an umbrella term covering a wide range of belief and practice it is unlikely that there will be agreement amongst all Hindus on how important stories and attributes are for Hindus when worshipping the gods.</p>	10

Question	Answer	Marks
2(d)	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.	

Question	Answer	Marks
3(a)(i)	<p>Name the demon defeated by the man-lion avatar.</p> <p>1 mark for a valid response.</p> <ul style="list-style-type: none"> • Hiranyakashipu. 	1
3(a)(ii)	<p>Name the demon defeated by the dwarf avatar.</p> <p>1 mark for a valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Bali/Mahabali. 	1
3(b)	<p>Outline <u>one</u> way that Rama acts as an example to Hindus.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rama is considered maryada purushottama, the perfect man in his fulfilment of dharma as son, husband, brother and king; he places the needs of others above his own pleasure • He obeys his father without question and goes into exile in the forest, stating "<i>obeying a father's command is the highest dharma of all</i>" • As a kshatriya he fulfils his dharma as a warrior by defeating Ravana to rescue Sita • Rama embodies the virtues of valour, chivalry, loyalty, compassion, love, obedience and courage. 	3

Question	Answer	Marks
3(c)	<p>Explain what makes Rama a popular focus for devotion.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Rama is a human avatar of Vishnu and popular as a focus for devotion. His story is told in the Ramayana and Ramacharitmanas and is one of the most widely told and well-known Hindu texts; it is widely translated and retold in plays, puppet shows, films and TV series. This is one of the reasons that Rama is popular as a focus for devotion.</p> <p>Rama is revered as the perfect man, as a son, king husband and brother, exemplifying virtues and acting as a model for humans to follow. He embodies the virtues of wisdom, justice, equality, obedience, loyalty and devotion.</p> <p>The moral of the Ramayana is Rama's devotion to following his dharma. He accepts hardship in order to ensure dharma and righteousness is maintained even when it goes against his own interests and disadvantages him.</p> <p>Although not all Hindus have the same role in life, Rama's example is accessible as he is a human being living a human life.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
3(d)	<p>'The teachings given by avatars are <u>more</u> important than their stories.'</p> <p>To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Many Hindus believe there to be 10 avatars of Vishnu, with the 10th yet to come. Rama, Krishna, Vamana and Narasimha are named on the syllabus, so candidates are likely to focus their argument on these four, particularly Rama and Krishna as the human avatars who have teachings as well as stories.</p> <p>Rama is revered by many Hindus as embodying the highest virtues and his heroic deeds are central to the celebration of Divali (Deepavali) by Hindus throughout the world. It is through his stories that Hindus can learn this and aim to follow his example as the ideal man. Candidates may disagree with the statement as it is through the story that Rama as a human being shows what it is to be the ideal king, son, husband and brother. Candidates might cite his strength, both moral and physical, and his humility and loyalty to support this view. Rama's acceptance of the least valued people in society might indicate that 'perfection' is only shown as a guide, and fallible worshippers will be accepted on the strength of their sincerity. Rama is also considered to be the perfect example of following dharma, and thus Hindus can learn the importance of this from his example in his story, not explicit teachings. However, others might argue the importance of Rama's explicit teachings, for example when he meets with Sabri.</p> <p>Many Hindus identify with Krishna from his many representations in the stories, such as a playful and mischievous child, a passionate and beautiful young man and a wise warrior, again evidence against the statement. However, it is his teaching in the Bhagavad Gita that is key to living a dharmic life and seeking liberation through bhakti, jnana and/or karma yogas. Although his relationship with the gopis in his stories shows a playful side, an example that worshipping god and living the correct life can be joyous and fun.</p> <p>Candidates might argue that these stories and examples demonstrate that the avatars studied have important stories that communicate behaving in the correct way, i.e. doing one's duty in accordance with rta, behaving in a dharmic way, which is as important as explicit teaching.</p> <p>Both Vamana and Narasimha are examples of good defeating evil and of the maintenance and preservation of dharma. Their stories are examples of staying loyal to god, but also that god will protect his followers and his enemies will perish. For these avatars there is a lack of explicit teaching separate from their stories, again arguing against the statement.</p> <p>Candidates might argue that for the avatars the stories and teaching are not separate entities and thus the statement is false, it is through the stories that the teachings are communicated and made easily accessible and popular, such as in the Ramayana and Bhagavad Gita.</p>	10

Question	Answer	Marks
3(d)	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.	

Question	Answer	Marks
4(a)(i)	<p>Name the avatar that appeared at twilight.</p> <p>1 mark for a valid response.</p> <ul style="list-style-type: none"> • Narsimha. 	1
4(a)(ii)	<p>Name the avatar that covered the heavens and earth in two steps.</p> <p>1 mark for a valid response.</p> <ul style="list-style-type: none"> • Vamana 	1
4(b)	<p>Outline how Rama's wife is rescued.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <p>Hanuman sends his monkey army to find Sita, then Hanuman flew to Lanka where he finds her in the Ashoka grove. Since Rama had not instructed Hanuman to bring back Sita and because Sita was afraid that Hanuman would be harmed if she were on his back flying to India, Sita stayed in the grove waiting for Rama to come and rescue her. Hanuman returns to tell Rama where Sita is. They build a causeway to Lanka, and Rama, Hanuman and the monkey army fight Ravana and his demon army. Rama defeats Ravana and Hanuman takes Rama to Sita, she is rescued, and they return to Ayodha.</p>	3

Question	Answer	Marks
4(c)	<p>Explain why avatars are important to Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>The term avatar refers to god taking the form of a human or animal to manifest in the world. This is most often at times of need, to defeat evil and restore dharma, as described by Krishna in the Bhagavad Gita. The deity most associated with avatars is Vishnu. There are commonly believed to be 10 avatars of Vishnu, with the 10th yet to come. Rama, Krishna, Vamana and Narsimha are named on the syllabus, so candidates are likely to focus their explanation on these four. Although there are also believed to be avatars of other deities, such as Shiva.</p> <p>As a form of saguna Brahman an avatar can help Hindus identify with and gain understanding of aspects of god. As the avatars of Vishnu manifest to restore or preserve dharma, they are an indication of the nature of Vishnu as the maintainer god in the Trimūrti. They are important in their role of maintaining the balance of dharma. Also, when a deity manifests as an avatar their words and actions give further insight to help a Hindu understand and connect with god.</p> <p>Human avatars give important teachings and act as role models for humans to follow. A key teaching in the story of Rama is his devotion to dharma. However, he is also revered for his qualities of strength, both moral and physical, and his humility and loyalty. Rama is worshipped by some Hindus further emphasising his importance.</p> <p>Krishna is worshipped by some Hindus as the supreme deity, again highlighting his importance. Many Hindus identify with Krishna through his different representations, such as a playful and mischievous child, a passionate and beautiful young man and a wise warrior. His teaching in the Bhagavad Gita is key to living a dharmic life and seeking liberation through bhakti, jnana and/or karma yogas. His relationship with the gopis shows a playful side which is an important aspect of Krishna's divine nature.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
4(d)	<p>'Hindus can learn more from Rama than from Krishna.'</p> <p>To what extent do you agree? You should use evidence from your study of avatars in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Hindus can learn a lot about gods through their incarnations. Vishnu has manifested various times as avatars to protect the universe and destroy evil forces. Both Rama and Krishna are human avatars.</p> <p>Candidates might suggest that Rama was considered as the perfect man, and in many ways a role model. He was for instance, an obedient son, a supportive brother, a dutiful husband and an ideal king. Vishnu incarnated as Rama to defeat Ravana. Hindus can learn from the example of Rama as he embodies the virtues of wisdom, justice, devotion, equality, loyalty and obedience. His story teaches devotion to dharma. Rama's teaching, for example on worship and devotion can also help Hindus learn.</p> <p>However, candidates might argue that there are great lessons to learn from Krishna. Krishna's life is usually learnt from in stages that view him as either a playful child, a beautiful young man and/or a wise warrior king. Devotees traditionally identify with him at these stages of his life.</p> <p>Events of Krishna's life can teach about the nature of god, for example there are several miracle stories of his power overcoming evil, reinforcing that Vishnu preserves dharma, such as when he holds a mountain above the villagers of Vrindavan to save them from a flood or when he dances to defeat the many headed snake headed demon Kaliya.</p> <p>Much can be learned from Krishna's teaching in the Bhagavad Gita, one of the most widely translated and well-known Hindu texts. Krishna's teaching is key to living a dharmic life and seeking liberation through bhakti, jnana and/or karma yogas.</p> <p>Candidates might suggest that both Rama and Krishna are important avatars, and much can be learned from them both. They might also argue that Hindus might be able to relate to them equally as human avatars. They might conclude that Rama and Krishna are important to different Hindus at different times and that overall what can be learnt from them is equal.</p> <p>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.</p>	10

Question	Answer	Marks
5(a)(i)	<p>Give the two names of the god most commonly worshipped at Cavadi.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Kartikeya • Murugan 	2
5(b)	<p>Give <u>three</u> things Hindu communities might do to celebrate Ganesh Chathurti.</p> <p>1 mark for each valid response</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Make/decorate a clay murti of Ganesha • Install images of Ganesha in homes/business/temples/decorated outdoor tents • Offer gifts of Ganesha's favourite food, such as sweets, • Drumming • process the murti to rivers/the ocean • Immerse murti of Ganesha in water to dissipate. 	3
5(c)	<p>Explain why not all Hindus fast to observe Maha Shivaratri.</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Maha Shivaratri is the Hindu festival dedicated to Shiva, when it is customary for devotees to fast in observance. However, there may be some valid reasons why an individual might not observe fasting.</p> <p>Fasting is not compulsory and pregnant women, children, sick people and elderly are advised against observing this for health reasons. Similarly students doing exams may also not observe the fast but offer devotion and worship in other ways.</p> <p>Other ways to observe the festival are chanting, meditation and pilgrimage. Not all devotees choose to observe the fast. As not all Hindus are devotees of Shiva, they will not observe a fast at this time.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
5(d)	<p>'Festivals are about sacrifice rather than celebration.'</p> <p>To what extent do you agree? You should use evidence from your study of festivals in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might disagree with the statement and suggest that the purpose of festival, as the name suggests is celebration. The celebration is of the shared beliefs and values and of the community uniting together. This is likely to be supported using the examples of celebrating the victory of good over evil at Divali (Deepavali), of the feasting and fireworks and the joy of the celebrations. They may also reference Ganesh Chathurti and outline the celebrations, such as the parade and drumming, sweets and feasting and blessings received. They may also draw on festivals other than those on the syllabus.</p> <p>Candidates might contrast the celebrations with the festivals of Maha Shivaratri and Cavadi which are observed with more austere practices and sacrifice. It could be argued that sacrifice such as fasting, carrying a Cavadi and piercing the skin are equally valid as acts of devotion to deity and can be offered in hope of blessing.</p> <p>Candidates might suggest that pleasing deity and religious observance is not all about fun celebrations and that sacrifice is also important.</p> <p>As Hinduism is a term that refers to a wide range of belief and practice there is no one right way in which to observe a festival and views of different Hindus could agree and disagree with the statement. It might be concluded that festivals do contain either, and both, and thus the statement is not correct.</p> <p>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.</p>	10

Question	Answer	Marks
6(a)	<p>Give <u>two</u> things a Hindu might do to observe Cavadi.</p> <p>1 mark for each valid response.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Make a cavadi • Carry a cavadi • Pierce the skin • Make a pilgrimage • Fast • Walk on fire • Eat a vegetarian diet for 10 days • Offer milk at the temple 	2
6(b)	<p>Outline <u>one</u> story associated with Cavadi.</p> <p>Marks awarded for any valid combination of points, development and examples.</p> <p>Responses might include:</p> <p>Idumban had been a bandit and was set a task to prove his reformed nature; he had to carry the two summits of Mount Kailash to his guru. On his way, he met Kartikeya/Murugan who wanted to challenge him, so he disguised himself as a small boy and sat on one of the mountains, thus weighing down the load. Idumban didn't give up, despite the added weight he continued on his journey. Kartikeya/Murugan was so pleased with his devotion that he blessed him.</p>	3
6(c)	<p>Explain why Hindus might worship Lakshmi at Divali (Deepavali).</p> <p>Responses will be marked using the AO1 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>In some areas of India the wedding of Vishnu and Lakshmi is celebrated. Lakshmi is the goddess of wealth and good fortune. Businesspeople worship her at Divali (Deepavali) to pray for her blessing on the end of year accounts and for success over the next business year.</p> <p>Families make rangoli patterns in devotion to Lakshmi to welcome her into the family home asking for blessings of learning and prosperity.</p> <p>Special puja for Lakshmi is common, asking for her blessings for a prosperous new year. Some children believe that Lakshmi is guided by the diva lamps to visit the homes of good children where she will leave gifts.</p> <p>Other correct material should be credited. Answers do not need to cover all the points to gain full marks.</p>	5

Question	Answer	Marks
6(d)	<p>'It is <u>not</u> important for all Hindus to observe Ganesh Chaturthi.'</p> <p>To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument.</p> <p>Responses will be marked using the AO2 marking descriptors.</p> <p>Candidates might consider some of the following:</p> <p>Candidates might agree with the statement. There is no reference to the festival in Hindu sacred texts, so it might be considered less important than other festivals, such as Divali (Deepavali) or Holi.</p> <p>The precise origins of the festival are unclear. Not all practices are religious, and it might be argued that this is more of a cultural celebration, involving sweets and often alcohol, so perhaps not important for all Hindus.</p> <p>It is also a relatively new festival, Hinduism has been practised for thousands of years, this festival seems to only date back about 300 years, thus might not be considered as important than some that have much longer traditions.</p> <p>The festival might be considered only important for those who practise bhakti yoga and make devotion to Ganesha. Followers of the other paths might not consider it important. Furthermore, Ganesha is not one of the Trimūrti so might be considered to have less wide appeal.</p> <p>However, candidates might offer arguments against the statement. Ganesha is one of the most popular and well-known deities. Whilst not one of the Trimūrti he is widely worshipped thus the festival can be said to unite Hindus from different traditions.</p> <p>Ganesha is the remover of obstacles and associated with prosperity, wisdom and success, thus the festival is important for Hindus to celebrate and offer devotion to Ganesha in the hope of improving their lives by receiving his blessings and gifts.</p> <p>At the start of the ten days images of Ganesha are installed in shrines at home and in public places. At the end of the festival these clay murti are immersed in water and dissolved, there are parties and celebrations. The festival can also be celebrated more quietly at home with smaller clay murti immersed in buckets of water. In this way celebrations are important as they can unite Hindus in communities in celebration of shared beliefs and values, and those Hindus living outside a community can celebrate and feel a connection to Hindus around the world.</p> <p>Festivals and celebration are important to devotees as they provide an opportunity for worship, re affirming key beliefs and uniting with others to share this, in this way it might be argued that it is important to celebrate Ganesh Chaturthi as it is a widely celebrated Hindu festivals.</p>	10