



Cambridge O Level

HINDUISM

2055/01

Paper 1 Hindu Gods and Festivals

October/November 2022

MARK SCHEME

Maximum Mark: 60

Published

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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)

Level	Descriptions	Marks
3	A good attempt to answer the question, demonstrating some or all of 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 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: <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 of 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 Part (d) Questions (Assessment Objective 2)

Level	Descriptions	Marks
4	<p>A good attempt to answer the question, demonstrating some or all of 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 arguments 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 of 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 of 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 of 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)	<p>Name <u>two</u> of the Trimurti.</p> <p>Brahma, Vishnu, Shiva.</p>	2
1(b)	<p>Describe the significance of the third eye shown on a murti of Shiva.</p> <p>The third eye is in the centre of Shiva’s forehead and symbolises spiritual knowledge and power. The powerful gaze of Shiva’s third eye destroys evil, like fire; evil doers fear it. Sometimes the third eye is closed and/or covered by the three lines; tripuna or tilak.</p>	3
1(c)	<p>Explain why Vishnu comes to earth in human form.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>From time to time, Vishnu comes to earth in a variety of animal and human forms called avatars. As an avatar, Vishnu is the embodiment of the god that contains part of his divine spirit and power. When Vishnu comes to earth in human form, it is primarily to fight evil, assuming a different incarnation each time. He is there in the form of an avatar if humans are in danger and he can help to overcome evil, bring justice and restore order. This is because, as one of the Trimurti, Vishnu has the role of preserver or maintainer of the world, including maintaining dharma when things are out of balance. As an avatar, Vishnu is created in response to a specific threat. Vishnu has ten principal avatars, from the first, Matsya, the fish that saved the first human, the fourth, the man-lion Narasimha to free the world from a demon, but the most popular and well-known avatars of Vishnu were Rama and Krishna, the great heroes of the Ramayana and the Mahabharata with the tenth avatar, Kalki who is yet to arrive on earth and will usher in a new era of harmony and order.</p>	5

Question	Answer	Marks
1(d)	<p>'It is important for all Hindus to worship the gods of the Trimurti.' 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 in Table B. Candidates should present reasoned arguments to discuss differing views on the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>Many Hindus understand god as Saguna Brahman through the Trimurti; Brahma the creator, Vishnu the sustainer and Shiva the destroyer representing different aspects. They are also connected to other concepts and beliefs such as the cyclical nature of Samsara, birth, life, death, rebirth and the three strands of life or gunas. Although the three deities are male, the female shakti energy of god is also represented through the three consorts, the Tridevi; Saraswati, Lakshmi and Parvati. Thus, it may be argued that worshipping the Trimurti is vital to understanding and connecting with god.</p> <p>Many also believe that worship of the Trimurti is important in understanding the stages of life, ashramas. Brahma representing the student stage, Vishnu the householder and Shiva the retirement stage.</p> <p>For those who practice bhakti yoga worship of a personal deity, often one of the Trimurti, is important. Through such devotion a Hindu may hope to receive darshan, blessing and grace of god.</p> <p>Worship of the Trimurti is important in Hinduism and is also connected to many other concepts and beliefs such as creation, preservation and destruction. However, for some Hindus other things are much more important. For followers of the Vedantas understanding the nature of Brahman and atman is the key focus; worship of the Trimurti may not be important. Others such as those following karma yoga, may suggest that focusing on selfless acts is key to their lives and therefore worshipping the Trimurti may not be important.</p> <p>For many Hindus it is living a dharmic life, by adhering to their varnashrama dharma, that is most important and impacts their whole lives. This is exemplified in scripture such as the Bhagavad Gita. This further suggests that worshipping the Trimurti might not be important for all Hindus.</p> <p>As Hinduism is such a diverse set of beliefs and practices it is hard to describe any one practice as important for all Hindus, suggesting that most candidates may disagree with the statement.</p>	10

Question	Answer	Marks
2(a)	<p>State <u>two</u> objects held by a murti of Vishnu.</p> <p>Discus, mace, lotus flower, conch shell.</p>	2
2(b)	<p>Describe how Brahma might be shown in a murti.</p> <p>Traditionally Brahma is shown with 4 heads/bearded faces, with four arms holding a bowl or water jug, a ladle or spoon or wearing mala beads, a scroll or book. He may be shown sitting on a lotus flower, accompanied by his vehicle a white swan.</p>	3
2(c)	<p>Explain why a Hindu might worship Ganesha.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>Ganesha is the son of Parvati and Shiva. He is known as the remover of obstacles and the god of wisdom and good fortune. In some traditions he is the first deity prayed to during worship to ensure good fortune and success. Many religious ceremonies and non-religious activities begin with a prayer to Ganesha. For example, he is worshipped at big events such as weddings. He is also worshipped before examinations and interviews. Business people worship him.</p> <p>In some areas of India he is worshipped for 10 days to celebrate his birthday during the festival of Ganesh Chaturthi, when murtis of him are made and decorated. At the end of the 10 days they are dissolved in water. He is also thought to be the guardian of gates and doorways.</p> <p>Hindus who practise bhakti have personal deities for whom they show special devotion, including shrines within their home. The family murtis are treated with respect and murti puja is offered regularly. Ganesha is popular as a personal deity and worshipped by many Hindus in this way.</p> <p>Ganesha is worshipped at new year and at any new beginnings, in the hope that the venture will be successful. New accounts/accounts books are offered/presented to him.</p>	5

Question	Answer	Marks
2(d)	<p>'Shiva is the most important deity 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.</p> <p>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 the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>Shiva is one of the major gods (Trimurti) and therefore is an important deity for Hindus. Shiva is the god who destroys the world so that it can be recreated, which is important alongside the roles of Brahma the creator and Vishnu the sustainer, as it reflects the Hindu understanding of the cyclical nature of the universe. However, it suggests that all three are important.</p> <p>For some Hindus, Shiva's role as destroyer relates to the destruction of ignorance and illusion and their replacement with truth and understanding, which lead to liberation. He enables the cycle of death and rebirth, which allows the atman to work towards liberation. Because of this he can be seen as a protector, preventing the inescapable suffering which would be caused by a non-functional universe. Shiva also protects his devotees from negative passions or urges such as lust and greed.</p> <p>Shiva also embodies other contradictions. He is an ascetic but also a hedonist; he is controlled and also wild; he has links to things humans consider both good and evil. This balance between opposing forces is vital in keeping the universe and life viable. It may be argued that these factors make Shiva the most important deity to worship, for some Hindus.</p> <p>Shaivism is the branch of Hinduism that regards Shiva as the Supreme God, so for Shaivites he is the most important deity for Hindus to worship. Shiva is one of the 'oldest' gods in Hinduism and can be worshipped in many forms: as Mahadeva, Lord of the ascetics, as Rudra, god of storms, and as Natarajra the Lord of the dance. Some believe that he should not be limited to any form or body and worship him in the form of a linga, representing the whole universe. This may suggest that he may be the most important deity.</p> <p>Other candidates may argue that as all deities are an expression of the Supreme Reality, Saguna Brahman, then none are more important than another. Many Hindus worship different deities during different occasions. Clearly for Vaishnavites Shiva is not the most important, rather Vishnu is considered the Supreme God and most important. There may be discussion of Vishnu's avatars giving him importance as a deity.</p> <p>As Hinduism is a diverse set of beliefs and practices, with 1000s of deities worshipped, it is clear that Shiva may be considered most important for some, but not for others.</p>	10

Question	Answer	Marks
3(a)(i)	Name the avatar who was banished to the forest. Rama	1
3(a)(ii)	Name the forest to which he was banished. Dandakaranya	1
3(b)	Outline the story of Vamana defeating the demon. The demon Bali was ruling the world, Vishnu appeared as the dwarf Vamana. The demon granted him a wish, he asked for as much land as he could cover in three strides, the demon agreed. Vamana grew to giant size. His first step covered the earth, his second step covered the sky, with no room for a third step he rested his foot on the demon Bali who was defeated.	3

Question	Answer	Marks
3(c)	<p>Explain what Hindus can learn from the incarnation of gods.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>Candidates are likely to address this with reference to the avatars of Vishnu they have studied; Rama, Narsimha, Vamana, Krishna. They may focus on one in more detail.</p> <p>Rama is the seventh avatar of Vishnu and one of the most popular. Rama is considered to be the perfect example of following dharma, and thus Hindus can learn the importance of this from his example. He is also considered to be the model for Hindus to follow as the perfect husband, brother and warrior. Hindus can learn from Rama's example as he accepted all that happened through his devotion to his dharma, he ensures that he acts in accordance with this even when it goes against his own interests, and ultimately he is rewarded.</p> <p>Krishna is considered by some Hindus to be the supreme ishvara. Hindus can identify with him through the stories of his life, which portray him as a playful child, a beautiful young man and a warrior king. He has power to overcome evil, demonstrated by stories of him performing miracles, such as saving villagers from a flood. Krishna's teachings, for example about bhakti and dharma, are recorded in the Bhagavad Gita.</p> <p>Narsimha is the man-lion avatar who came to destroy evil in the form of the demon Hiranyakashipu. Narsimha was able to kill the demon by breaking the protections; he was neither man nor animal, he attacked neither inside or outside and neither at night or day. This shows the power of god to defeat evil and preserve the balance in the universe.</p> <p>Vamana is the dwarf avatar who also comes to defeat evil, to destroy a demon who has taken over the world. Vamana does this by tricking the demon with his small size then growing to giant size. Again teaching that god can defeat evil and will preserve the universe.</p>	5

Question	Answer	Marks
3(d)	<p>'All Hindus should worship Krishna.' 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>Krishna is an avatar of Vishnu who provides an example of devotion and brings peace and righteousness. The word Krishna comes from the Sanskrit meaning dark. His murti is blue and is usually holding a flute. His name is recognised throughout the world.</p> <p>Many Hindus regard Krishna as the one true god, Bhagavan or Ishvara, suggesting that some would argue that the statement is true.</p> <p>Devotees of Krishna focus on key events from his stories meaning that they can identify with him from many representations of him, such as a playful and mischievous child, a passionate and beautiful young man and a wise warrior. Candidates may relate this to Krishna being worshipped and identified with across more than one ashrama, as evidence to agree with the statement.</p> <p>Candidates may describe incidents from the life of Krishna that highlight his importance and suggest that he should be universally worshipped. One example may be when he stole butter, Yashoda scolded him, when she looked in his mouth she saw the whole universe. This shows his divine nature, that he encompasses the whole universe. Other examples may include his power to overcome evil, exemplified by his many miracles, for example holding a mountain over the villagers of Vrindavan to save them from a flood, or defeating the many headed snake demon.</p> <p>The stories of Krishna and the gopis (milkmaids) emphasise his playful side and symbolise the nature of love that should be from human to divine. The love story between Krishna and Radha has been interpreted as symbolic of the love between god and the human soul/atman. Candidates may use this as evidence that all should worship Krishna as he provides this model.</p> <p>Krishna is also widely known and celebrated as the teacher of the Bhagavad Gita and as the friend and mentor of prince Arjuna in the epic the Mahabharata. The Bhagavad Gita contains key teachings on living a dharmic life and three paths to moksha: jnana, bhakti and karma. These are written as dialogue between Arjuna and Krishna, who is his charioteer. Candidates may develop this point to highlight the status of Krishna and further suggest that all Hindus should worship him.</p> <p>Krishna is worshipped by Vaishnavites for whom bhakti is a common feature.</p>	10

Question	Answer	Marks
3(d)	<p>However, candidates may disagree with the statement. For branches of Hinduism such as Shaivism and Shaktism, Krishna may be less important and thus not a focus of worship. Hindus who follow the Vedanta philosophies may not practice bhakti yoga and thus would not worship Krishna and nor should they be compelled to do so.</p> <p>Candidates may argue that as Hinduism is a diverse set of beliefs and practices, with 1000s of deities worshipped, it is inappropriate to suggest any one deity should be worshipped by all, as all deities are an expression of the Supreme Reality, Saguna Brahman. philosophies may not practice bhakti yoga and thus would not worship Krishna and nor should they be compelled to do so.</p> <p>Candidates may argue that as Hinduism is a diverse set of beliefs and practices, with 1000s of deities worshipped, it is inappropriate to suggest any one deity should be worshipped by all, as all deities are an expression of the Supreme Reality, Saguna Brahman.</p>	

Question	Answer	Marks
4(a)	<p>Give <u>two</u> ways that Hindus might show devotion to an avatar.</p> <p>Prayer, reciting mantras, murti puja, arti, havan, darshan, celebrating festivals (e.g. Rama at Divali).</p>	2
4(b)	<p>Outline <u>one</u> story about Krishna and the gopis.</p> <p>Krishna is the eighth avatar of Vishnu, the gopis are milkmaids. There are many stories of his relationship with them; Krishna steals their clothes whilst they are bathing in the river and sits in a tree to watch them. The music from Krishna's flute draws the gopis into a dance, called rasa-lila, they each believe they are dancing alone with Krishna. Krishna played many tricks on them, including covering them in coloured powder. Krishna's favourite gopi was Radha, they were friends and lovers. They hid their love at first but eventually married.</p> <p>Credit will be given for any other correct response.</p>	3
4(c)	<p>Explain how Narsimha was able to defeat the demon Hiranyakashipu.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>Narsimha is a man-lion avatar of Vishnu. The demon Hiranyakashipu was ruling the earth having cheated powers from the gods, including that he could not be killed by man or animal, inside or outside, during day or night. During his reign many suffered, the devoted were persecuted. Pralada was one such devotee, he would not give up his faith and worship of Vishnu, even when tortured. Hiranyakashipu was about to kill him when Narasimha appears from a pillar. It is sunset, so neither day nor night, he appears on the threshold, so neither inside nor outside and as he is a man-lion he is neither man nor animal. This means that the protection possessed by Hiranyakashipu is broken and Narsimha rips him apart and he is defeated.</p>	5

Question	Answer	Marks
4(d)	<p>'Humans cannot learn anything from the example of avatars.' 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>There are believed to be 10 avatars of Vishnu, with the 10th yet to come. Rama, Krishna, Vamana and Narasimha are named in the syllabus so candidates are likely to focus their argument on these four, particularly Rama and Krishna as the heroic, human avatars.</p> <p>Candidates may argue in favour of the statement that as avatars are gods, humans cannot replicate their behaviour, or they may argue against and that avatars provide models/examples from which to learn.</p> <p>Rama is revered by many Hindus as embodying the highest virtues, as is seen from the murtis in most mandirs, and his heroic deeds are central to the celebration of Divali (Deepavali) by Hindus throughout the world. Candidates may agree that Rama, as a human being, shows what it is to be the ideal king, son, husband and brother. Candidates may 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 him.</p> <p>On the other hand, it could be argued that Rama represents an ideal, for example he is the ideal human, which worshippers could not hope to attain in their own lives, leading them to feel discouraged and inadequate.</p> <p>Some candidates might also question the 'ideal husband. in considering Rama's reported treatment of Sita. They could argue that he could have shown that he had confidence in her integrity without question and spared her a humiliating 'trial'.</p> <p>Many Hindus identify with Krishna from his many representations of him, 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, an example that worshipping god and living the correct life can be joyous and fun. His love and passion to his wife Radha is an example of being a good husband, as well as a model to symbolise the love between humans and the divine.</p>	10

Question	Answer	Marks
4(d)	<p>Candidates may present these stories and examples to demonstrate that the avatars studied are examples behaving in the correct way, that in doing ones duty in accordance with rta, behaving in a dharmic way.</p> <p>Both Vamana and Narasimha are examples of good defeating evil and of the maintenance and preservation of dharma. They are examples of staying loyal to god, but also that god will protect his followers and that his enemies will perish.</p> <p>Candidates may disagree and present supported arguments that the main importance of the avatars is in their deeds and contribution to an understanding of Vishnu, as a focus of devotion, or their teachings.</p>	

Question	Answer	Marks
5(a)	<p>Give <u>two</u> devotional activities that Hindus might perform to celebrate Ganesh Chaturthi</p> <p>Singing, dancing, making a murti of Ganesh for home or workplace, an offering made to the murti of Ganesh/worship/devotion to murti, immersing murti in water at the end of the festival.</p>	2
5(b)	<p>Describe how Divali (Deepavali) is celebrated.</p> <p>Divali (Deepavali) celebrates the victory of good over evil, light over darkness and knowledge over ignorance. The festival is celebrated in a variety of ways. For example, lighting diva lamps, making rangoli patterns, cleaning the home, putting up decorations, cooking feast food, particularly Indian sweets and puddings, re-telling Divali (Deepavali) stories through drama, song, dance and art, wearing new clothes, exchanging gifts and cards, firework displays.</p>	3

Question	Answer	Marks
5(c)	<p>Explain the meaning of what Hindus might do to celebrate Maha Shivaratri.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>Maha Shivaratri is a day that Hindus honour and celebrate Shiva. Most people spend the day in prayer, meditation and celebration. Hindus may fast to prepare for meditation. Fasting detoxifies the body and helps still the mind allowing greater focus. Meditation during Maha Shivaratri is particularly auspicious due to the position of the constellations. It is traditional to stay awake to meditate through the night. The mantra ‘Om Namah Shivaya’ may be chanted, meaning peace and love. ‘Om’, in the mantra, refers to the sound of the universe, the five letters, ‘Na’, ‘Ma’, ‘Shi’, ‘Va’, ‘Ya’ indicate the five elements - Earth, Water, Fire, Air, and Ether. Chanting ‘Om Namah Shivaya’ harmonises the five elements of the universe. When there is peace, love and harmony in all the five elements, then there is bliss and joy.</p> <p>It is common to pour milk over the Shiva linga which is an act to purify one’s soul, some traditions suggest that it soothes the hot tempered deity.</p> <p>Rudra Puja or Mahashivaratri Puja, involving singing special Vedic mantras, may be performed to honour Shiva. Shivalinga, the representation of the formless Shiva, may be worshipped, including the offering of Bel Patra (leaves of the bel tree) to represent the three gunas.</p>	5

Question	Answer	Marks
5(d)	<p>'Celebrating festivals is an important expression of Hindu identity.' 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>Hinduism is a term used to describe a diverse set of beliefs and practices, a flexible and adaptable religion so in that sense there is no one identity nor one way to express it. Festivals are celebrated in a variety of ways so they are not a uniform expression of Hindu identity. Many Hindus do not believe celebrating festivals to be an important way in which to express their identity. Festivals are arguably social and cultural events which can be celebrated by believers and non-believers alike without necessary adherence to beliefs and/or rituals. It could be argued that whilst festivals could be seen as an expression of community, of regional or national identity, they are not important as an expression of religious, Hindu, identity. It may be argued that a Hindu's religious identity is expressed through devotion and key beliefs. For example, dharma is a key concept for living, but festivals are not a part of varnashrama dharma, central to Hindu identity. Hindu identity is more importantly expressed through daily life such as murti puja, pilgrimage, meditation, the samskaras or adopting certain dietary practices. Living a dharmic lifestyle, acting in accordance with rta, is arguably the most important, and common, expression of Hindu identity. Hindus may also believe it is important to express their identity by adopting outwardly visible symbols, such as marking their forehead with a tilak.</p> <p>For some Hindus, festivals are an important part of their religious identity. Celebrating festivals is an easily accessible way to celebrate common beliefs and themes, such as good defeating evil, a key theme in Divali (Deepavali). Many important beliefs and values are expressed, reinforced and celebrated during festivals, such as loyalty, faithfulness and courage all featured in the Ramayana and celebrated at Divali (Deepavali). They are also a public way of presenting Hinduism to non-Hindus. Thus, festivals can be seen as an important way of expressing identity.</p> <p>As there are such a diverse range of ways in which to practice Hinduism, festivals may be important to a greater or lesser extent to individuals as Hindu identity can be expressed in a variety of ways.</p>	10

Question	Answer	Marks
6(a)	<p>Name <u>two</u> Hindu deities associated with Divali (Deepavali).</p> <p>Lakshmi, Rama, Sita, Vishnu, Saraswati, Ganesha.</p>	2
6(b)	<p>Outline <u>one</u> teaching remembered at Divali (Deepavali).</p> <p>The story of Rama and Sita is remembered, teaching the importance of good triumphing over evil. It also teaches the importance of following one's dharma.</p> <p>Divali (Deepavali) is a celebration of new year and so is seen as a time of renewal or starting again, this is remembered by settling any quarrels that have occurred. As it is the end of the financial year Hindus settle their accounts to avoid entering the new year in debt.</p> <p>Lakshmi is remembered, her marriage to Vishnu is celebrated. Prosperity for the coming year is hoped for by encouraging Lakshmi to visit.</p>	3
6(c)	<p>Explain the significance of sacrifice to Cavadi celebrations.</p> <p>Responses will be marked using the AO1 marking descriptors in Table A. 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.</p> <p>The festival is named after the bamboo structure or yoke, a physical burden borne as sacrifice by the devotee. Made by the devotee the cavadi is traditionally an arched bamboo structure, made firm with rods and decorated with flowers, coconuts leaves, lime, peacock feathers and other adornments, with pots of milk hanging at each end. Carrying of the cavadi which means "sacrifice at every step" is to ask for forgiveness, keep a vow or offer thanks to Lord Muruga. The cavadi represents the two mountains with Lord Muruga at its apex.</p> <p>Other forms of sacrifice include piercings, through the cheek and tongue and of the body with hooks and needles called vels. The Vel of Murugan is a mystical divine weapon with which Lord Murugan destroyed the asuras. It is an object of worship in some of the shrines of Murugan. The very word Vel has the mystical powers of invoking the grace of Murugan and therefore devotees chant 'Vel Vel', 'Veera Vel', 'Vetri Vel', 'Gnana Vel', 'Shakthi Vel' in their worship rituals. Piercing is closely linked with the Hindu concepts of ritual purity and pollution.</p> <p>Devotees perform the sacrifice for ritual cleansing and purity, to receive a blessing from the deity. It is believed that the blessing or virtue received greatly outweighs the pain endured.</p>	5

Question	Answer	Marks
6(d)	<p>‘Observing Ganesh Chaturthi is only important for Hindu families.’ 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 in Table B on page 4. Candidates should present reasoned arguments to discuss differing views on the power of Durga. Candidates are free to agree or disagree with the view. Whatever route is chosen, essays which 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.</p> <p>Ganesh Chaturthi is a festival to celebrate and revere the deity Ganesha. It takes place over 10 days, typically in August/September to mark the birthday of Ganesha, son of Parvati and Shiva.</p> <p>Ganesha is one of the most well-known and popular Hindu deities, whilst not one of the Trimurti. He is worshipped by followers of Shaivism, Vaishnavism and Shaktism, so the festival is important as it unites Hindus from different traditions, not just families. Ganesha is the remover of obstacles and associated with wisdom, prosperity and success, thus it is important for Hindus to celebrate and offer devotion to Ganesha in hope of improving their lives.</p> <p>At the start of the 10 days murti of Ganesha are installed in shrines at home, giving the festival a family focus, but also in public places throughout India and other Hindu locations. This renews the bond with the deity, by welcoming him into homes and places of work. At the end of the festival these clay murti are immersed in water and dissolved, there are parties and celebrations. The immersing in water is bidding farewell to the deity and reinforcing the hope that he will return next year. This is important as it unites Hindu communities and celebrates shared beliefs and values. It also shows that there are many ways to worship god.</p> <p>The festival is widely celebrated by students, particularly those with upcoming exams and is enjoyed by Hindu children. This may suggest that it is most important to families.</p> <p>The festival can also be celebrated more quietly in homes, with the murti being immersed in a bucket of water. This is important as Hindus can celebrate wherever they are, feeling a connection to Hindus across the world. This may suggest a more family-focus to the festival.</p> <p>Ganesh Chaturthi is a widely celebrated festival that reaffirms belief and unites followers and it is thus important for Hindus to celebrate, not just for families. Ganesh Chaturthi is a national festival for all Mauritians. Non-Hindus also participate in the festival. The origins of the festival are unclear, and it can be argued that many of the practices are cultural rather than religious, such as consuming sweets and alcohol, and thus not important to all Hindus.</p>	10

Question	Answer	Marks
6(d)	<p>However, there is no scriptural origin for the festival, suggesting that it may not be as important as others, such as Divali (Deepavali).. It is also arguably only important for those who practice bhakti yoga, mostly those in the grihastha ashrama, suggesting that it may be important for families.</p> <p>It is also a relatively new festival, seemingly dating back only about 300 years. Hinduism itself has been practiced for thousands with many of its festivals being much older, and thus perhaps of more importance, for example Divali (Deepavali) and Holi which have their origins in the Hindu epics.</p> <p>It is clearly an important festival in some areas of India and to some Hindus and not just to those in families, whereas for others it is less important. Hinduism is a mix of cultural and religious practices and have evolved over thousands of years meaning that newer traditions should not necessarily be considered less important. The festival joins believers together in celebration, devotion and the hope of receiving gifts and blessings to improve their lives, thus it can be argued that it is important for all Hindus to celebrate it whether or not they are a family or an individual.</p>	