
HINDUISM

2055/01

Paper 1 Hindu Gods and Festivals

October/November 2017

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 **13** printed pages.

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 the response 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 Marking 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, Examiners should use the following guidance:

If most of the descriptors fit the response, the Examiner will award the top mark in the band.

If there is just enough evidence (and the 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)

Level	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)

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

HINDUISM
Section A

Question	Answer	Marks
Answer <u>either</u> Question 1 <u>or</u> Question 2		
1(a)(i)	<p>Name <u>one</u> object which is held by a murti of Ganesha</p> <p>Responses might include: Axe Noose Laddoos or modakas.</p> <p>1 mark for a valid object.</p>	1
1a(ii)	<p>State what this object represents.</p> <p>1 mark for a valid statement about what this object represents, e.g. Laddoos symbolising prosperity.</p>	1
1(b)	<p>Describe how <u>one</u> aspect of Ganesha’s nature is symbolised by his broken tusk.</p> <p>1 mark for identifying one aspect, e.g. ‘intelligence’, or ‘being a writer’. 2 marks for a valid response, e.g. identifying Ganesha as writer of the Mahabharata, dictated to him by the sage Vyasa, using the broken tusk.</p>	3
1(c)	<p>Explain why a Hindu might pray to Ganesha before an important event.</p> <p>Responses will be marked using AO1 marking descriptors. 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 might consider some of the following: Ganesha is regarded as a god of good luck Devotion to Ganesha prepares worshippers to do their best in any enterprise Ganesha is a remover of obstacles Ganesha blesses new beginnings.</p>	5

Question	Answer	Marks
1(d)	<p>‘A worshipper of Ganesha will have no problems in life.’</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 AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of devotion to Ganesha. 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>Candidates might consider some of the following:</p> <p><u>Agree:</u></p> <p>Yes, Ganesha will reward worshippers who do their best and follow their <i>dharma</i> He will remove obstacles from their path and reward his worshippers with success.</p> <p><u>Disagree:</u></p> <p>Worshippers will still have problems, but Ganesha can help them Ganesha can place obstacles as well as removing them. These can be a test of faith and character.</p>	10

Question	Answer	Marks
2(a)	<p>Vishnu is one of the three members of the Trimūrti. Name the other two.</p> <p>1 mark for each of: Brahma, Shiva</p>	2
2(b)	<p>Outline the significance of the conch which is held by Vishnu.</p> <p>1 mark for identifying the conch as a shell. 2 marks for a combination of valid point(s) and relevant example(s) and/or development.</p> <p>Responses might include:</p> <p>The fountain that produces the 5 elements The source of the primeval sound of creation.</p>	3

Question	Answer	Marks
2(c)	<p>Explain how Vishnu churned the Milky Ocean.</p> <p>Responses will be marked using AO1 marking descriptors. 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 might consider some of the following:</p> <ul style="list-style-type: none"> Treasure, including the precious amrit (signifying immortality), was lost in the Milky Ocean Because of its importance, the treasure was eagerly sought by both gods and demons In order to avoid cosmic disaster Vishnu took the (avatar) form of Kurma He enabled the gods to use a mountain as churning rod and snake as rope By descending in Kurma form he was able to retrieve amrit and find goddess Lakshmi who became his consort. 	5
2(d)	<p>‘None of the Hindu gods is powerful without his female consort.’</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 AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of the gods and their female consorts. 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>Candidates might consider some of the following:</p> <ul style="list-style-type: none"> The female consort is the god’s <i>shakti</i>, the power which complements his own Vishnu and Shiva is particular are usually invoked along with their consorts, but this is less so in the case of Ganesha Rama and Krishna usually appear in their iconography with Sita and Radha respectively Hanuman, on the other hand, is said to be celibate, totally devoted to Rama and Sita Durga, as a goddess, appears self-sufficient, not requiring the strength of a consort, but entrusted with weapons given by all the gods. 	10

Section B

Question	Answer	Marks
Answer <u>either</u> Question 3 <u>or</u> Question 4		
3(a)(i)	<p>State the meaning of the name Narsimha.</p> <p>Man-lion</p>	1
3(a)(ii)	<p>Name the avatar of Vishnu which had the form of a boar.</p> <p>Vamana</p>	1
3(b)	<p>Outline <u>one</u> story of the avatar Narsimha.</p> <p>Marks are awarded for a combination of valid points, and relevant development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> Identification of Narsimha as avatar of Vishnu Narsimha as ‘neither god, man nor beast’ This avatar was killer of demon king Hiranyakashipu The king had objected to his son Prahlada worshipping Vishnu. 	3
3(c)	<p>Explain why Vishnu comes to earth as an avatar.</p> <p>Responses will be marked using AO1 marking descriptors. 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 might consider some of the following:</p> <ul style="list-style-type: none"> He is said in scriptures to come when order has to be restored As an avatar in different forms he can fight evil He can appear in different forms as needed in different ages People can be taught by a human avatar such as Rama or Krishna 	5

Question	Answer	Marks
3(d)	<p>'The avatars in human form are the most important of Vishnu's incarnations.'</p> <p>To what extent do you agree with this view? You should use evidence from your study of avatars to support your argument.</p> <p>Responses will be marked using AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of human avatars of Vishnu. 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>Candidates might consider some of the following:</p> <p><u>Agree</u></p> <ul style="list-style-type: none"> Rama and Krishna between them outline the way of life for Hindus today Worshippers of Rama and of Krishna command the devotion of very many Hindus The non-human forms might seem like characters in mythology rather than living embodiments of God The Buddha is regarded as an avatar by some Hindus, who hold his teachings in high regard. <p><u>Disagree</u></p> <ul style="list-style-type: none"> All of the avatars have a purpose at some time and in some place, so they should not be ranked in order of importance The future of the world might depend on the intervention of Kalki, not usually depicted as a 'human'. 	10

Question	Answer	Marks
4(a)(i)	<p>Name the mother who cared for the infant Krishna.</p> <p>Yashoda</p>	1
4(a)(ii)	<p>Name the musical instrument which Krishna plays.</p> <p>Flute (or any of bansuri, venu, murali, vamsi etc.)</p>	1

Question	Answer	Marks
4(b)	<p>Outline the story of Krishna as the ‘butter thief’.</p> <p>Marks are awarded for a combination of valid points and relevant development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> The child Krishna’s mischievous pranks, including breaking the pot and stealing the butter Yashoda’s loving treatment of him, despite his naughtiness The love for the young Krishna shown by the cowherd women Evidence of Krishna’s divine nature, which allowed him to be ‘forgiven’. 	3
4(c)	<p>Explain Krishna’s purpose in appearing as Arjuna’s charioteer.</p> <p>Responses will be marked using AO1 marking descriptors. 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 might consider some of the following:</p> <ul style="list-style-type: none"> Krishna realised that without his guidance Arjuna would not fight without Krishna’s teaching, Arjuna would not have had the courage to fulfil his <i>dharma</i> as a kshatriya Krishna’s teaching in the Bhagavad Gita was not only for Arjuna but for all Hindus to the present day. 	5
4(d)	<p>‘Only through avatars can Hindus learn the rules of a good life.’</p> <p>To what extent do you agree with this view? You should use evidence from your study of avatars to support your argument</p> <p>Responses will be marked using AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of avatars of the Hindu deities. 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>Candidates might consider some of the following:</p> <p><u>Agree:</u></p> <ul style="list-style-type: none"> Without the teachings of Krishna in the Gita and/or the bhakti devotion to Rama, many Hindus would lack guiding principles. <p><u>Disagree:</u></p> <ul style="list-style-type: none"> Throughout the ages there have been Hindu teachers who rejected belief in avatars and held that the Vedas and the Laws of Manu contained all the moral teaching that was essential to Hinduism. 	10

Section C

Question	Answer	Marks
Answer <u>either</u> Question 5 <u>or</u> Question 6.		
5(a)(i)	<p>What is meant by the term ‘pilgrimage’?</p> <p>1 mark for valid response, e.g. journey to a holy place/journey for a religious purpose.</p>	1
5(a)(ii)	<p>Give <u>one</u> reason why Hindus might make a pilgrimage.</p> <p>1 mark for valid response, e.g. to fulfil a vow/to give thanks/to show penitence</p>	1
5(b)	<p>Give <u>three</u> reasons why Hindus might give gifts at festival times.</p> <p>1 mark for each of three valid responses.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> to mark a joyful religious occasion to show appreciation to family, friends or colleagues to share the good fortune they have received to give thanks for blessings received. 	3
5(c)	<p>Explain how Hindus might observe Cavadi.</p> <p>Responses will be marked using AO1 marking descriptors. 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> <ul style="list-style-type: none"> by raising flag by decorating and carrying a pole in procession by making a pilgrimage/visiting a particular shrine of Lord Murugan to honour the god by praying and fasting or piercing skin to show this is a time of penitence by making offerings to the god (of milk, flowers, sandalwood) etc. 	5

Question	Answer	Marks
5(d)	<p>'Fasting at Hindu festivals is less important than joyful celebration.'</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 AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of fasting at festival times. 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>Candidates might consider some of the following:</p> <p><u>Agree:</u></p> <p>Celebration is the element which brings the community together and reminds everyone of their Hindu identity Many non-practising Hindus and non-Hindus can profit from the goodwill, gift-giving etc. engendered by festivals.</p> <p><u>Disagree</u></p> <p>Festivals can be merely an excuse for holiday, fireworks and parties, where the religious meaning of the occasion is not understood or recognised Celebration is only appropriate as the culmination of a period of discipline and penitence.</p>	10

Question	Answer	Marks
6(a)	<p>Give <u>two</u> ways in which a Hindu might celebrate Ganesh Chaturthi.</p> <p>1 mark for each of two valid points. Responses might include:</p> <ul style="list-style-type: none"> Installing clay image of the god Worship at the mandir Eating special food Taking the image in procession Immersion of the image. 	2
6(b)	<p>Outline one story about the origins of Maha Shivaratri.</p> <p>1 mark for correct identification of a story e.g. the story of the Shiva Linga/the story of Lubdhaka 2 marks for correct details of the story.</p>	3

Question	Answer	Marks
6(c)	<p>Explain why Maha Shivaratri is a major festival for many Hindus.</p> <p>Responses will be marked using AO1 marking descriptors. 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 might consider some of the following:</p> <ul style="list-style-type: none"> the night of vigil often involves whole families and communities the stories surrounding the festival are recalled at this time prayer, fasting and ritual devoted to Shiva is of great significance for many Hindus recounting the glories and many names of Shiva is highly valued the festival marks a new beginning each year in the worshipper's spiritual life. 	5
6(d)	<p>'Only religious people should take part in festivals.'</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 AO2 marking descriptors. Candidates should present reasoned arguments to discuss differing views on the significance of participation in festivals. 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>Candidates might consider some of the following:</p> <p><u>Agree:</u></p> <ul style="list-style-type: none"> It could seem hypocritical for people who have no belief in, or who do not practise a religion to participate in festivals Secular celebrations at festival times can distract from the religious solemnity of the occasion. <p><u>Disagree:</u></p> <ul style="list-style-type: none"> Festivals should be inclusive and welcoming Those who enjoy festivals might be interested to explore the origins and meaning of the celebration. 	10