
HINDUISM**2055/01**

Paper 1

October/November 2018

MARK SCHEME

Maximum Mark: 100

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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

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This document consists of **18** printed pages.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Marking 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)

| Levels | Descriptions | Marks |
|---------------|---|--------------|
| 3 | <p>A good attempt to answer the question, demonstrating some or all of the following:</p> <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 | <p>A competent attempt to answer the question, demonstrating some or all of the following:</p> <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 | <p>A weak attempt to answer the question, demonstrating some or all of the following:</p> <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)

| Levels | 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)(i) | <p>Name the god who is often shown holding a trident.</p> <p>1 mark for a valid response. Responses might include:</p> <ul style="list-style-type: none"> • Shiva (Alternative names for Shiva such as Mahadev, Nataraja, Rudra etc. should be credited if accurate.) | 1 |
| 1(a)(ii) | <p>Give <u>one</u> example of what this trident might symbolise to Hindus.</p> <p>1 mark for a valid response. Responses might include:</p> <ul style="list-style-type: none"> • The three parts of the Trimurti • Birth, death and rebirth (samsara) • The three gunas • Shiva's authority. | 1 |
| 1(b) | <p>Outline <u>one</u> story that is told about the rivalry between Ganesha and Kartikeya (Murugan).</p> <p>1 mark for a valid story. Up to two marks for detail and development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The story about Ganesha and Kartikeya racing each other three times around the world. Ganesha merely circumambulates his parents since they are his universe, and so wins the competition. | 3 |
| 1(c) | <p>Explain why Ganesha is important to many Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>Ganesha was granted a boon by his father that he should be worshipped before every other deity and as such his murti is in most mandirs and personal shrines. He might be especially important to Shaivites as a member of the holy family.</p> <p>Ganesha is usually seen as friendly, cheerful and approachable and as such many Hindus may feel that they wish to worship him.</p> <p>Ganesha has many attributes that would make him important to different Hindus; for example, he removes obstacles, which is important to everyone at some point in their lives. He is also known for his intelligence and wisdom, making him important to scholars, school children, students approaching exams or any other group for whom intelligence is important, As a god of thresholds and new beginnings he might also be important to couples getting married or people beginning a new business venture.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 1(d) | <p>‘Durga is a good role model for Hindu women.’</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 in table B on page 5. Candidates should present reasoned arguments to discuss differing views on whether Durga is a good role model for Hindu women. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Durga is a popular deity, especially among women who worship her with great enthusiasm, particularly as part of the Durgapuja festival and Navaratri. She is often admired for her fierce independence and refusal to submit to male authority, most notably by refusing to take a husband. She is honoured as a loving mother who is fierce in her love for and protection of her children.</p> <p>Durga is often associated with the concept of shakti and as such might be a reminder of the importance of the role of women, not only as supporters of their husbands but also as the dynamic power and energy behind them. Durga embodies power and courage and is fearless and determined in her opposition to evil and to the unjust use of force. It might be argued that this makes her a good role model not only to women, but to all Hindus.</p> <p>However, some might suggest that Durga’s actions contradict Hindu teachings about dharma and women. The role of women is to take a husband and to be obedient to him and to be a good mother. This is the behaviour that preserves rta and upholds society. Durga is not a human woman but a divine being and as such women should not seek to emulate her behaviour. Most women will not be in a position to emulate Durga directly but may seek to develop her characteristics, such as courage, as they are depicted in the stories about her.</p> | 10 |

| Question | Answer | Marks |
|-----------|--|----------|
| 2(a)(i) | <p>What is meant by the term ‘Trimūrti’?</p> <p>1 mark for a valid response. Responses might include:</p> <ul style="list-style-type: none"> • The three main deities through which Brahman is manifest. | 1 |
| 2(a) (ii) | <p>Name <u>one</u> part of the Trimūrti.</p> <p>1 mark for a valid response. Responses might include:</p> <ul style="list-style-type: none"> • Brahma • Vishnu • Shiva. <p>Alternative names by which these deities are known may be credited if they are accurate.</p> | 1 |
| 2(b) | <p>Describe how Durga might be shown in a murti.</p> <p>Up to three marks for accurate description of a Durga Murti, including any explanation of symbolism, although this is not required in order to gain full marks.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Riding a tiger or lion representing control of power and rage • With six, eight or ten arms representing the directions • With different weapons given to her by the male gods • With a third eye representing wisdom and knowledge • With a conch representing the Om • With a lotus • She may be shown killing the buffalo demon Mahishasura. | 3 |

| Question | Answer | Marks |
|----------|--|----------|
| 2(c) | <p>Explain the importance of the Trimūrti to some Hindus.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>The Trimūrti represents the whole of the Hindu cosmos as it reflects the way in which the Ultimate (Brahman) is related to samsara and the cycle of creation.</p> <p>The gods of the Trimūrti (Brahma, Vishnu and Shiva) are, to some, the most important Hindu deities since they oversee the creation, preservation and destruction of each world.</p> <p>Vishnu and Shiva are each sometimes understood as the ultimate power in the universe, although Brahma is not generally understood in this light.</p> <p>Candidates may describe the relationship between the gods of the murti and their consorts and the way in which this reveals the relationship between men and women, or matter and spirit.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 2(d) | <p>'Kartikeya (Murugan) is the most important god.'</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 in table B on page 5. Candidates should present reasoned arguments to discuss differing views on the relative importance of different deities in Hinduism. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Candidates are unlikely to agree with this statement in an absolute sense. They might suggest that the deities of the Trimūrti (Brahma, Vishnu and Shiva) are more important as they are, collectively, responsible for the regulation of the Cosmos. They are also the way in which Brahman Saguna is most usually understood and approached. Some may, however, suggest that in practice, Kartikeya is more important than Brahma. Gods such as Vishnu/Krishna are most often the centre of bhakti devotion and have a wide influence even in diaspora countries.</p> <p>Candidates might compare Ganesha and Kartikeya and suggest that it is Ganesha and not Kartikeya who is worshipped before any other project, including puja of another deity, is undertaken. Also Ganesha is more widely known and worshipped throughout the world than Kartikeya. They might therefore argue that Kartikeya is less important than Ganesha.</p> <p>However, candidates might suggest that for individual Hindus Kartikeya might indeed be the most important god, as a family god or Ishvara. They might suggest that certain people feel an affinity with Kartikeya or feel that they have much to learn from him so he may be the most important god to them, at least during a particular time in their lives. Kartikeya might also have particular importance to Hindus in the brahmacharya ashrama. Also candidates might argue that for Hindus living in a particular place Kartikeya might have particular significance. The particular importance of Cavadi in Mauritius might lead candidates to debate whether Kartikeya is the most important deity in that place.</p> | 10 |

| Question | Answer | Marks |
|----------|--|----------|
| 3(a)(i) | <p>Name the boy who was saved from the flames by Narsimha</p> <p>1 mark for a valid response Responses might include:</p> <ul style="list-style-type: none"> • Prahlad | 1 |
| 3(a)(ii) | <p>Name his sister who was destroyed in the flames.</p> <p>1 mark for a valid response Responses might include:</p> <ul style="list-style-type: none"> • Holika | 1 |
| 3(b) | <p>Outline <u>one</u> story that is told about Vamana.</p> <p>1 mark for a valid story. Up to two marks for detail and development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • The story of Vamana approaching Mahabali/Bali Maharaj at his sacrifice and asking for the boon of the land he can cover in three paces. His paces cover the earth and the heavens leaving nowhere for the third step. Mahabali offers his head, allowing himself to be pushed down to the underworld • The story of Vamana living in the underworld with Mahabali as his arms bearer, bringing prosperity and happiness to the kingdom along with Lakshmi • The story of Aditi fasting to request a boon from Vishnu that her son Indra be restored as the king of the devas, leading to the birth of Vamana. | 3 |
| 3(c) | <p>Explain what Hindus might learn from the story of Narsimha.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>That Vishnu has ultimate power and that good will always triumph over evil even if this does not always seem to be the case.</p> <p>That Vishnu will always act to protect his devotees, who should never despair but always trust in him.</p> <p>That devotion to Vishnu outweighs every other obligation, including that towards one's family or parents.</p> <p>That evil will always be punished.</p> | 5 |

| Question | Answer | Marks |
|----------|--|-------|
| 3(d) | <p data-bbox="316 248 1225 282">‘The human avatars are more important than the animal avatars.’</p> <p data-bbox="316 315 1299 383">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 data-bbox="316 416 1318 685">Responses will be marked using the AO2 marking descriptors in table B on page 5. Candidates should present reasoned arguments to discuss differing views on the relative importance of human and animal avatars in Hinduism. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p data-bbox="316 719 962 752">Candidates might consider some of the following:</p> <p data-bbox="316 786 1315 1021">Both human and animal avatars are of equal importance since they are all expressions of the same divine being (Vishnu) and are sent for a specific purpose in the defeat of adharma. The form of each avatar will be perfectly suited to its role on that occasion (examples of this may be given and need not be limited to the avatars named in the syllabus) and so to talk of one avatar being more or less important than another is at best meaningless and at worst questions the wisdom and judgement of Vishnu.</p> <p data-bbox="316 1055 1311 1290">However, some see an evolutionary pattern in the different avatars and so suggest that they increase in importance as they move towards humanity. Others might suggest that it is easier to relate to human avatars as their life stories are more easily seen as role models or moral teachings. The human avatars are the ones around whose lives epics have been written and who are seen as models of dharmic behaviour and as such they are clearly more important.</p> | 10 |

| Question | Answer | Marks |
|----------|--|----------|
| 4(a)(i) | <p>Give the name of Rama’s wife.</p> <p>1 mark for a valid response Responses might include:</p> <ul style="list-style-type: none"> • Sita (accept any accurate alternative names). | 1 |
| 4(a)(ii) | <p>Name the demon who kidnapped her.</p> <p>1 mark for a valid response Responses might include:</p> <ul style="list-style-type: none"> • Ravana. | 1 |
| 4(b) | <p>Describe <u>one</u> way in which Rama followed his duty to his family.</p> <p>1 mark for a valid point. Up to two marks for detail and development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Rama obeying his father by going into exile even though it was unjust • Rama being faithful to Sita despite being tempted by Asura women • Rama forgiving his step-mother for her betrayal of him • Rama’s treatment of his brothers. | 3 |
| 4(c) | <p>Explain what Hindus can learn from the companions of Rama.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>Hanuman teaches the value of absolute love and devotion to Rama as his lord and his god. He also embodies the values of the brahmacharya, treating Sita as his sister/aunt. He shows bravery and single-mindedness. Some of the other beings that follow Rama, such as Jatayu, also show this total devotion and love.</p> <p>Lakshmana also shows brotherly devotion and the courage of a warrior.</p> <p>Sita is the ideal wife, teaching the virtues of faithfulness and hope even in the most difficult of circumstances.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 4(d) | <p>‘Avatars are the best way to learn about God.’</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 in table B on page 5. Candidates should present reasoned arguments to discuss differing views about the best way of learning about God in Hinduism. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Avatars present a face of the divine that is far easier to relate to than some of the more abstract and philosophical ideas about the Divine in Hindu thought. Their stories are about real people and relate to situations that can be imagined. As such they can provide clear teaching about how to behave in a dharmic way. As they were physical beings that lived on earth, some see them as easier to form relationships with and so they can more easily become the centre of devotion, making them especially important to the bhakti movement.</p> <p>However, some might suggest that the stories of avatars may be mythological and that the characters of the human avatars in particular are flawed in ways that followers might find confusing or misleading. As such, while more abstract ideas about God may be less accessible, they may be more accurate. Some might argue that there are different paths to moksha and that none is more or less important than any other.</p> | 10 |

| Question | Answer | Marks |
|----------|---|----------|
| 5(a)(i) | <p>Name one thing that a Hindu might place outside their home at Divali (Deepavali).</p> <p>1 mark for a valid object. Responses might include:</p> <ul style="list-style-type: none"> • Diva/deepa lamps. | 1 |
| 5(a)(ii) | <p>State the reason they might do this.</p> <p>1 mark for a valid reason. Responses might include:</p> <ul style="list-style-type: none"> • to welcome back Rama and Sita from exile • to celebrate the victory of light/good over darkness/evil. | 1 |
| 5(b) | <p>Give <u>three</u> family activities that take place at Ganesh Chaturthi.</p> <p>1 mark for each valid activity. Responses might include:</p> <ul style="list-style-type: none"> • Bringing a new murti of Ganesha into the house • Having a blessing ceremony with a priest to ‘awaken’ the murti • Parading the murti though the town and immersing it in a river • Giving gifts • Eating special meals together. | 3 |
| 5(c) | <p>Explain why Hindus might celebrate Divali (Deepavali) in different ways.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>India is a huge country and Divali is one of the few festivals that is celebrated in most parts. Different deities and stories are attached to the festival in different places. For some the story of Rama and Sita is most important and will be retold in stories, music and dancing, while for others it is the New Year and the visit of Lakshmi to dharmic households that is most important.</p> <p>Many festivals, including Divali, are celebrated differently depending on where in the world the Hindu lives. For example in the UK there will not be much public celebration in many places, so activities may be based in the home and family.</p> <p>Personal preferences and financial considerations may also be important for some.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 5(d) | <p>‘Festivals are only important for children.’</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 in table B on page 5. Candidates should present reasoned arguments to discuss differing views on whether festivals are helpful to adults. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Festivals are obviously times when the usual routine is disrupted and as such can be very exciting. They often involve unusual food and many involve gifts. Some, such as Holi, can be great fun, throwing coloured powder at authority figures, and even where this is not the case there may be plays, music, and festivities in the streets. All of this can make it seem that festivals are mostly focussed around children. Some might say that adults should be more focussed on serious spiritual growth and would do better to read the scriptures or go on pilgrimage as these things can lead to moksha whilst festivals are ‘just fun’. Festivals are also excellent opportunities for children to learn the stories about the gods and avatars and so learn about their religion.</p> <p>However, some might say that it is not a bad thing for adults to have a break from routine and to have fun, as this can give them space to think about what is really important. Special pujas are held during festivals, which might give adults a chance to show bhakti in a way that is new. Festivals bring communities together and remind them about particular events and as such are important for everybody.</p> | 10 |

| Question | Answer | Marks |
|----------|---|----------|
| 6(a)(i) | <p>What does the term ‘Maha Shivaratri’ mean?</p> <p>1 mark for a valid response Responses might include:</p> <ul style="list-style-type: none"> • ‘Great Night of Shiva’. | 1 |
| 6(a)(ii) | <p>When does it take place?</p> <p>1 mark for a valid response Responses might include</p> <ul style="list-style-type: none"> • Winter • February/March • 14th night of new moon in February/March. | 1 |
| 6(b) | <p>Describe <u>one</u> way in which Maha Shivaratri is celebrated.</p> <p>1 mark for a valid way of celebrating. Up to two marks for detail and development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> • Keeping vigil in a mandir • Praying/chanting to Shiva • Going on pilgrimage to a site of importance to Shiva • Fasting • Performing meditation or yoga. | 3 |
| 6(c) | <p>Explain how festivals can help Hindu communities.</p> <p>Responses will be marked using the AO1 marking descriptors in table A on page 4. 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> <p>Festivals can bring communities together for communal worship. This can encourage people and may renew their enthusiasm for Hindu practice.</p> <p>For Hindus living in diaspora, where they are not in the majority, it can be very important to come together at festivals as chances to meet together as a community may be limited.</p> <p>It is a time to celebrate together and enjoy. Usual customs and hierarchies might be overturned. As non-Hindus living nearby can join in with celebrations it can help to cement the relationships between Hindus and non-Hindus in a community.</p> | 5 |

| Question | Answer | Marks |
|----------|---|-------|
| 6(d) | <p>'Maha Shivaratri is the most important Hindu festival.'</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 in table B on page 5. Candidates should present reasoned arguments to discuss differing views on the relative importance of different festivals in Hinduism. Candidates are free to agree or disagree with the statement. Whatever route is chosen, essays that examine different views and support the arguments with evidence from study or personal experience will be rewarded. There may be detailed consideration of a few points or a less detailed discussion of several points.</p> <p>Candidates might consider some of the following:</p> <p>Maha Shivaratri might be considered most important since it is not primarily about having fun, but about considering wisdom and enlightenment. Time is spent in prayer and meditation and it could be argued that these are far more likely to lead to moksha than common activities at other festivals, which may be fun, but are of limited spiritual value.</p> <p>However, some would say that Maha Shivaratri is not important to Hindus for whom Shiva is not a major deity. For Vaisnava Hindus, festivals such as Divali will be of far greater importance and therefore it is pointless to compare different festivals and claim that one is any more important than another.</p> <p>Some might suggest that Divali is the most important festival since this is the one that is most widely celebrated throughout the world and not just in countries that are primarily Hindu.</p> <p>Some candidates might argue that no festival is more or less important than another as all contribute to the 'big picture' and have their own lessons to teach.</p> | 10 |