



Cambridge O Level

HINDUISM**2055/01**

Paper 1 Hindu Gods and Festivals

October/November 2021**MARK SCHEME**Maximum Mark: 60

Published

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

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

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

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This document consists of **17** 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, they will eventually arrive at a set of descriptors that fits the candidate's performance. When they reach 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	A good attempt to answer the question, demonstrating some or all the following: • a good range of relevant information • a high level of detail and development in relation to the question • a comprehensive account of the breadth and/or depth of the issues.	5
2	A competent attempt to answer the question, demonstrating some or all the following: • a range of relevant information • some detail or development in relation to the question • might be purely descriptive and/or fail to fully address the question.	3–4
1	A weak attempt to answer the question, demonstrating some or all the following: • a small amount of relevant information • points might be lacking in detail or development in relation to the question • might deal with the general topic rather than addressing the question.	1–2
0	No creditable response	0

Table B for Part (d) questions (Assessment Objective 2)

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

Question	Answer	Marks
1(a)(i)	Name the brother of Kartikeya shown in a murti. 1 mark for a valid response. Responses might include: Ganesh(a)	1
1(a)(ii)	Give <u>one</u> item that Kartikeya is often shown holding. 1 mark for a valid response. Responses might include: - Vel or spear - Sword - Shield - Bow and arrow	1
1(b)	Outline <u>one</u> story about Kartikeya. Responses might include: - The story behind his birth. He was born from Shiva and Parvati to destroy the demon Tarkasura who was threatening the cosmic order. - The story about Kartikeya being outwitted by Ganesh in a race for going three times around the world and their subsequent rivalry. - The story about Kartikeya appearing before Idumban to test his devotion towards Sage Agastya.	3
1(c)	Explain the significance of the animal vehicle of Shiva. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Candidates might consider the following: - Shiva is often portrayed with Nandi, the white bull as his vehicle. The colour white often symbolises purity. - Nandi is always seen seated in front of the murti of Shiva or the Shiva Lingam, showing the significance of protection of the murti. Shiva's association with the bull represents his absolute mastery over animal and sexual instincts. - Stories of Shiva and Parvati riding Nandi reflect strength and status.	5

Question	Answer	Marks
1(d)	‘Shiva is worshipped only by those who have renounced the world.’ To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors from Table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Shiva is known as ‘Yogiraj’ (the King of yoga) or Adiyogi (the first yogi). He is often portrayed in meditation, with ashes on his body and from the cremation ground and wearing only a tiger skin as his garment. For instance, unlike Vishnu he is not richly clad in jewelleries and ornaments. Candidates might argue that many ascetics/yogis/sannyasins who have renounced the world find inspiration from Shiva. They worship him and take refuge in the Himalayas (abode of Shiva) to meditate and perfect themselves in yogic practices. As Shiva, they live with bare necessities and in simplicity. On the other hand, candidates might suggest that many families worship Shiva. For instance, during the Maha Shivaratri festival in Mauritius, it is possible to see men, women and children walking on pilgrimage to Grand-Bassin to worship Shiva. He is worshipped by ordinary people and is in fact often portrayed as a family man - father of Ganesh and Kartikeya and husband of Parvati. Many Hindus find inspiration from the Shiva family who despite their differences try to live in harmony. He is popularly worshipped by the Shaivites. Candidates might also suggest that the worship of Shiva as ‘Nataraja’ (Lord of dance) is also popular among Indian classical dancers. He holds the damru, a musical instrument and performs, for example the Tandava (dance of destruction). Many dancers offer their worship to Lord Shiva before starting their dance performance or practise. Others might suggest that Shiva is a complex and popular deity who is part of the Trimurti, and his worship is not restricted to a particular group of people.	10

Question	Answer	Marks
2(a)	Give <u>two</u> weapons that Durga holds in her hands. 2 marks for 2 valid responses. Responses might include: • Sword • Bow and arrow • Chakra • Trident • Thunderbolt • Spear	2
2(b)	Describe how Vishnu might be shown in a murti. Responses might include: • He is in yogasayana (lying on the serpent bed in yoga) with only two hands. The right hand supporting the head while the left rests on the serpent-bed. • He is shown riding his vehicle Garuda, an eagle and is in the act of discharging his discus. • He is in a standing posture with one face and four arms holding the gada (mace), chakra (discus), sankha (conch) and padma (lotus). He wears a necklace with the famous gem, Kaustubha.	3
2(c)	Explain the significance of the animal shown in a murti of Durga. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Candidates might consider the following: • A tiger or lion is often shown in a murti of Durga. The tiger or lion is also considered to be the vehicle of Durga. It represents greed for enjoyment and lust. Riding the tiger or lion, Durga shows her mastery over these and her inner and physical strength. • A tiger or lion symbolises unlimited power, Durga riding a tiger indicates that Durga possesses unlimited power and uses it to defeat evil. • The tiger or lion is a protector of Durga's virtue. • The tiger or lion represent the fierce warrior nature of Durga.	5

Question	Answer	Marks
2(d)	‘Durga 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. Responses will be marked using the AO2 marking descriptors in table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Candidates might argue that Durga was created from the combined divine energies of Brahma, Vishnu and Shiva. Various gods also gave her powerful weapons. She had a special mission – to destroy the demon Mahishasura who could not be killed by devas or even Brahma, Vishnu, and Shiva. She can hence be considered as the most important deity for Hindus. By killing Mahishasura, she revealed her power and fearlessness. Every year Hindus around the world celebrate her defeat of Mahishasura during Durga puja or Navaratri. Durga is also identified with Adi Parashakti and is a central deity in Shaktism tradition of Hinduism. Shakti is considered to be the primordial cosmic female energy who complements the divine masculine energy. As the mother of the universe, she protects her children and as a powerful female deity, she is an inspiration to many Hindu women. Conversely, candidates might suggest that other gods are more important in traditions like Vaishnavism and Shaivism, meaning that Durga cannot be the most important Hindu deity. For example, Vaishnavites (followers of Vishnu) believe in the supremacy of Lord Vishnu and his avatars. Likewise, Shaivites believe in the supremacy of Lord Shiva and his avatars. However, some candidates might suggest that different gods and goddesses are manifestations of a Supreme Reality, and they are important to Hindus at different times and in different parts of the world including India.	10

Question	Answer	Marks
3(a)(i)	Name the avatar who appeared as a dwarf. 1 mark for a valid response. Responses might include: • Vamana	1
3(a)(ii)	Give <u>one</u> item that this avatar holds. 1 mark for a valid response. Responses might include: • Water-pot (kamandalu) • Umbrella • Conch	1
3(b)	Outline <u>one</u> story about the dwarf avatar. Responses might include: • The story where the dwarf or Vamana avatar rescued the gods and humanity from the tyranny of Bali. He asked as charity from Bali a piece of land equal to his three strides. Bali agreed, confident of the small size of Vamana. The Vamana avatar then grew so large that he covered the earth with one step. With the second step, he recovered the heavens and gave it back to the gods. With the third step, on to Bali's head, Vamana pushed Bali to the underworld regions.	3
3(c)	Explain why Vishnu appeared as Narsimha. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Responses might include: • Hiranyakashipu, the demon king was granted a boon by Brahma that he could not be killed day or night, inside or outside, by any weapon and by any man or animal. Considering himself invincible, Hiranyakashipu was persecuting others including his own son who was a devotee of Vishnu. Hence, Narsimha, the fourth avatar of Vishnu appeared from a pillar in the form of half-man and half-lion to be able to kill Hiranyakashipu. He killed the latter with its own claws at twilight on the threshold of a courtyard.	5

Question	Answer	Marks
3(d)	‘The animal incarnations of Vishnu are not important.’ To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider the following: For the protection of the good and the destruction of evil, Vishnu incarnated in the form of both humans and animals. Candidates might argue that the animal incarnations of Vishnu served a purpose and therefore are important. For example, the Matsya avatar (fish) rescued the first man and other creatures on earth. It came to warn about the impending flood. Candidates might also give examples and reasons for the incarnation of Vishnu as Kurma (tortoise) and Varaha (boar). As Narsimha, he took the appearance of half-man and half-lion. Candidates might also argue that animals’ incarnation of Vishnu are not as important when compared to his human avatar. They might suggest that there is an evolutionary pattern in the different incarnations and their importance might increase as they evolve towards humanity. Some might argue that it is easier, for instance, to relate to human avatars like Rama and Krishna. Others might argue that without the appearance of each avatar, whether human, animal or both the world might not be as it is today. The importance and mission of each avatar needs to be taken into consideration.	10

Question	Answer	Marks
4(a)(i)	Name the kingdom from which Rama was banished. 1 mark for a valid response. Responses might include: • Ayodhya	1
4(a)(ii)	Name the mother of Rama who was responsible for his banishment. 1 mark for a valid response. Responses might include: • Kaikeyi	1
4(b)	Describe <u>one</u> event in the life of Krishna. Responses might include: • Krishna lifting the Govardhana hill on his little finger to protect the people of Vrindavana from the heavy clouds and rain sent by Lord Indra. The latter was angry that the villagers were not revering him. However, everyone including animals took shelter under the Govardhana hill with the help of Krishna. Indra finally stopped the rain when he realised the true identity of Krishna as Lord Vishnu and even asked for forgiveness. • Krishna killing the serpent Kaliya who used to poison the river Yamuna. Once, when Krishna was playing on the banks of the river with his friends, their ball fell into the water. While Krishna dived in to retrieve the ball, Kaliya attacked him. However, Krishna was able to defeat Kaliya.	3
4(c)	Explain how Krishna was the protector of dharma. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Responses might include: • Krishna killed many demons including his uncle, Kamsa who was torturing innocents and Krishna's own parents to satisfy his greed for power. • Krishna sided with the Pandavas in the battle of Mahabharata. They were victims of many injustices, deceits perpetuated by the Kauravas. Krishna stood by dharma, shown in his conversation with Arjuna • Krishna saved Draupadi and protected her honour while she was being disrobed in the court of Hastinapur.	5

Question	Answer	Marks
4(d)	‘Hindus can learn more from Rama than from the Narsimha avatar.’ To what extent do you agree with this view? You should use evidence from your study of avatars in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors in table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider some of the following: Hindus can learn a lot about gods through their incarnations. Vishnu has incarnated various times in the form of humans, animals, and both to protect the universe and destroy evil forces. Candidates might suggest that Rama was considered as the perfect man, and in many ways a role model. He was for instance, an obedient son, a supportive brother, and an ideal king. He also rescued his wife Sita from Ravana. In fact, Vishnu incarnated as Rama to defeat Ravana who was perpetuating adharma. However, candidates might argue that there are great lessons to learn from the Narsimha avatar. He came with the purpose of defeating Hiranyakashipu who was terrorising the innocent including his own son who was a great devotee of Vishnu. Vishnu appeared as half-man and half-lion because Hiranyakashipu was granted a boon by Brahma that he could not be killed by any man, animal, and weapon. Candidates might suggest that both Rama and Narsimha came with specific purposes. They might also argue that Hindus might be able to relate themselves more with Rama than Narsimha because of his human features and characteristics. For instance, they might suggest that there is much to learn from the life and story of Rama, his struggles, his relationship with his wife, brothers, and mothers. Others might also argue that even if their missions were different, what can be learnt from these two incarnations is the ultimate defeat of evil and the triumph of good. They show that no one is invincible. Further, both Rama and Narsimha concerned about the wellbeing of others.	10

Question	Answer	Marks
5(a)	Name <u>two</u> practices of devotees at Cavadi. 2 marks for 2 valid responses. Responses might include: • Devotees carry physical burdens on their shoulders • Devotees pierce their body • Devotees offer milk to be poured on the murti of Kartikeya.	2
5(b)	Outline <u>one</u> belief associated with Cavadi. Responses might include: • Devotees will have their wishes granted by Kartikeya if they carry physical burdens on their shoulders to his temple as a form of sacrifice. • Devotees who observe the 10 days of fasting prior to Cavadi and pray devotedly to Kartikeya will be able to find solace and happiness in their lives.	3
5(c)	Explain why many Hindus do not sleep on Maha Shivaratri. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Candidates might consider the following: • Maha Shivaratri might be literally translated as the 'great night of Shiva'. Many Hindus keep vigil at night to commemorate this day when Shiva drank the 'Halalal' poison that came from the churning of the ocean and threatened to destroy the cosmos. • On that night, Shiva stayed awake to ensure his survival. However, his neck turned blue due to the poison. Devotees stay awake the whole night to pour water on the Shiva Lingam together with recitation of prayers. • Many Hindus spend the night meditating on the names and forms of Shiva to show their love and devotion to him and to experience the divine flow of energy. • There is a story of a hunter being chased by a wild animal. The hunter climbs a bilva tree and stays awake in the tree, so the wild animal doesn't eat him. He plucks leaves from the tree and drops them below; the leaves fall on the Shiva Lingam. Shiva takes the leaves as an offering and saves the hunter.	(5)

Question	Answer	Marks
5(d)	‘Festivals are not just about fasting.’ To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors from Table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider the following: Whether it is Ganesh Chaturthi, Maha Shivaratri, Cavadi or Divali, it is customary for many Hindus to fast. This can be in the form of eating vegetarian food only or consuming only sweet dishes and fruits. During fasting, some Hindus try to control their mind and speech and act in a righteous way. There is abstention from sex and many other activities because these deviate one’s mind from God. Candidates might argue that fasting is an important element of many Hindu festivals. It helps the devotee to go through a cleansing and healing process and attain greater spiritual heights. Candidates might also suggest that there are more to festivals than just fasting, these might be exemplified by the festivals studied. For instance, festivals are occasions for Hindu communities to get together, to do group-singing/dancing, engage in service and help to perpetuate their culture and traditions. There is an element of joy, sharing and togetherness that can help to strengthen Hindu communities and promote harmony. Others might argue that there are different aspects to festivals, which when combined together, can contribute to personal, social, spiritual and cultural development.	10

Question	Answer	Marks
6(a)(i)	Name the festival associated with the birth of Ganesh. 1 mark for a valid response. Responses might include: Ganesh Chaturthi	1
6(a)(ii)	Name <u>one</u> item offered during the worship of Ganesh. 1 mark for a valid response. Responses might include: - Coconut - Modaka - Bananas - Mangoes - Sweets	1
6(b)	Outline <u>one</u> story related to Ganesh's birthday. Responses might include: - The story about the curse given to the moon god. The latter was laughing at Ganesh and commenting on his belly and tiny mouse. He was then cursed by Ganesh that anyone who looks at the moon on Ganesh Chaturthi will be falsely accused. - Parvati created Ganesh from clay which could be associated with his birthday.	3
6(c)	Explain why Hindus immerse the murti of Ganesh in water. Responses will be marked using the AO1 marking descriptors from Table A for Part (c) questions. Responses might include: - Murtis of Ganesh made of clay are worshipped during Ganesh Chaturthi and then immersed in water at the end of the fasting. This ritual is known as 'visarjan'. It signifies the returning of Ganesh to his abode with mother, Parvati, and father, Shiva. For ten consecutive days, Hindus welcome him in their homes and temples, asking for blessing and at the end of their fasting, they say their farewell to him through this process of immersion. - The immersion and dissolving of the murti in water is a reminder for devotees that God in its true essence is formless. Devotees give him a name and form to make him more accessible for worship. They develop a proximity and attachment to his form. However, ultimately there is the realisation that God is formless.	5

Question	Answer	Marks
6(d)	‘Divali (Deepavali) is just about the lighting of lamps.’ To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument. Responses will be marked using the AO2 marking descriptors from Table B for Part (d) questions. Candidates should present reasoned arguments to discuss differing views and 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 credited. There may be detailed consideration of a few points or a less detailed discussion of several points. Candidates might consider the following: Divali or Deepavali signifies the festival of lights. On this day, many Hindus light earthen lamps/candles inside and outside their homes/temples. Candidates might suggest that it is an important ritual of this festival. It is considered as a time for celebration. Some Hindus associate this festival with the return of Rama and Sita from exile, others with the visit of Lakshmi and the beginning of a new year. The light that illuminates the home, pathways and streets is meant to destroy the evil forces of darkness and celebrate the power of good over evil. Candidates might also suggest that there is more to Divali than just the lighting of lamps. It is an occasion for sharing, exchange of gifts, bonding and strengthening of relationships. Hindu communities get together, share meals, participate in group-dancing, and distribute cakes to family and friends. Nowadays, many Hindus also share sweets with non-Hindus as a gesture of kindness and a way of inviting them to take part in their celebration. These different activities can help in bringing communal harmony. Others might suggest that the lighting of lamps might be taken as an inspiration for many Hindus to light the lamp ‘within’ and destroy the evil energies that prevent spiritual progress.	10