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**HINDUISM**

Paper 1 Hindu Gods and Festivals

SPECIMEN MARK SCHEME

**2055/01**

**For Examination from 2017**

**1 hour 30 minutes**

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**MAXIMUM MARK: 60**

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This document consists of **16** 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)

<b>Level</b>	<b>Descriptions</b>	<b>Marks</b>
<b>3</b>	A <b>good</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a good range of relevant information</li> <li>• a high level of detail and development in relation to the question</li> <li>• a fairly comprehensive account of the breadth and/or depth of the issues.</li> </ul>	5
<b>2</b>	A <b>competent</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a range of relevant information</li> <li>• some detail or development in relation to the question</li> <li>• might be purely descriptive and/or fail to fully address the question.</li> </ul>	3–4
<b>1</b>	A <b>weak</b> attempt to answer the question, demonstrating some or all of the following: <ul style="list-style-type: none"> <li>• a small amount of relevant information</li> <li>• points might be lacking in detail or development in relation to the question</li> <li>• might deal with the general topic rather than addressing the question.</li> </ul>	1–2
<b>0</b>	No creditable response	0

**Table B Part (d) Questions** (Assessment Objective 2)

Level	Descriptions	Marks
4	<p>A <b>good</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• good use of relevant evidence/experience demonstrating understanding of the significance of issues raised</li> <li>• a variety of viewpoints explored with reasoned argument and discussion</li> <li>• a good evaluation of the arguments raised showing an awareness of the issues involved</li> <li>• critical engagement with the question throughout the response.</li> </ul>	9–10
3	<p>A <b>competent</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• appropriate use of relevant evidence/experience, clearly related to the question</li> <li>• different viewpoints offered, with some development and discussion</li> <li>• attempts an evaluation of different arguments</li> <li>• addresses the issues raised by the question.</li> </ul>	6–8
2	<p>A <b>limited</b> response to the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• some use of evidence/experience but response may contain inaccuracies, misunderstanding or irrelevance. Connection between evidence and question might be implied rather than explicit</li> <li>• different views might be offered but with little or no development</li> <li>• some unsupported argument or underdeveloped discussion</li> <li>• some engagement with the question.</li> </ul>	3–5
1	<p>A <b>weak</b> attempt to answer the question, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• little or no evidence or supporting religious knowledge</li> <li>• a single viewpoint might be stated with little or no support</li> <li>• no critical engagement with the question or views regarding it</li> <li>• response might be simplistic, confused and/or very brief.</li> </ul>	1–2
0	No creditable response	0

Question	Answer	Marks
1(a)(i)	<b>Name one object which is held by a murti of Shiva.</b>	<b>1</b>
1(a)(ii)	<p><b>State what this object represents.</b></p> <p>1 mark for a valid object and 1 mark for a valid statement about what this object represents.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• A two-sided drum; which represents the sound of AUM, or the creation of the universe.</li> <li>• A trident or trishul; which represents the three gunas, or is a sign of sovereignty.</li> <li>• A deer skin; which represents perfect control of the mind.</li> <li>• A club or an axe; which represents Shiva's role as the destroyer.</li> </ul>	<b>1</b>
1(b)	<p><b>Describe how one aspect of Shiva's nature is symbolised in a murti.</b></p> <p>1 mark for a valid aspect, up to 2 marks for any combination of examples of how this aspect is represented in a murti and development of this aspect.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Shiva is an ascetic, in control of his mind and impulses. This is shown through his matted hair, clothing made of animal skin and by being seated in yogic postures.</li> <li>• Shiva is known as the destroyer, associated with time and death. This is represented by the snake coiled around his neck and the third eye.</li> <li>• Shiva is contradictory in nature – both controlled and wild. He is shown in different poses e.g. both in deep meditation and as lord of the dance. Many of his symbols represent both creation and destruction.</li> </ul>	<b>3</b>

Question	Answer	Marks
1(c)	<p><b>Explain why a Hindu might choose to worship Shiva above other gods.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>Shiva is one of the major gods (Trimurti) and therefore is powerful.</p> <p>Shiva is the god who destroys the world so that it can be recreated. For some worshippers this relates to the destruction of ignorance and illusion and their replacement with truth and understanding, which lead to liberation.</p> <p>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. He 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 and has links to things humans consider both good and evil. This balance between opposing forces is vital to keep the universe and life viable. Candidates might also feel that because of this nature Shiva might seem more accessible or understandable to human beings, who are also contradictory in nature.</p> <p>Families often worship particular gods, so credit can be given for answers which consider family, upbringing and cultural expectations.</p>	5

Question	Answer	Marks
1(d)	<p><b>‘Durga is the most powerful of the gods.’</b> <b>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</b></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>Candidates might consider some of the following:</p> <p>Durga was created to end a war between the demon Mahisha and the gods. All the gods contributed some of their own power to create a female warrior who could slay Mahisha, even though he had been granted the gift that no man could kill him. Since Durga was created with the power of many different gods, to win a battle no-one else could win, candidates may agree that she must be the most powerful.</p> <p>Durga is also associated with the shakti aspect of divinity. This is the dynamic energy of creation and change. Without shakti nothing would happen. Durga is one the major embodiments of this force, as she is active in her own right, not a consort of a masculine god.</p> <p>However, other forms of the goddess also embody shakti – particularly Parvati and Kali – so candidates may argue that they are similarly powerful, even if the focus is on different aspects of power.</p>	10

Question	Answer	Marks
2(a)	<p><b>Write down two iconographical features found in images of Kartikeya.</b></p> <p>Any two of:</p> <ul style="list-style-type: none"> <li>• six heads</li> <li>• a vel (spear/lance)</li> <li>• weapons such as javelin, mace and discus</li> <li>• the peacock.</li> </ul>	2
2(b)	<p><b>Outline one story of how Ganesha came to have an elephant’s head.</b></p> <p>1 mark for identifying a valid story and up to 2 marks for the outline of the story.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Ganesha was created by Parvati to guard her bath. When Ganesha prevented him from entering Shiva cut his head off and replaced it with an elephant’s head.</li> <li>• When Parvati insisted Shani look at her newborn son Shani’s destructive gaze destroyed the head of the infant. Vishnu replaced the head when he saw the parents’ grief.</li> <li>• Accept other correct accounts.</li> </ul>	3

Question	Answer	Marks
2(c)	<p><b>Explain how images of Kartikeya reflect his life story.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>Depictions of Kartikeya with six heads and twelve arms. He was nursed by the six Krittika sisters and needed a mouth for each of them. He was originally six babies, but Parvati hugged them into a single baby. Accept other correct accounts or explanations of this feature.</p> <p>Images of Kartikeya can include many weapons. Candidates are most likely to discuss the spear. This spear or vel was made by his mother Parvati as an embodiment of shakti when Kartikeya was setting off to kill demons, as he was born to do. Also accept the sword, mace, discus or bow, with appropriate explanation of how the weapon relates to Kartikeya's life.</p> <p>Images of Kartikeya also often include his vehicle, the peacock, a symbol of the destruction of harmful and evil impulses.</p>	5
2(d)	<p><b>'All Hindus should worship Ganesha.'</b> <b>To what extent do you agree with this view? You should use evidence from your study of gods in Hinduism to support your argument.</b></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 importance of 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>Ganesha is one of the most popular gods for Hindus, as he is a bringer of good luck and remover of obstacles. Candidates may argue that this popularity doesn't necessarily mean that there is a requirement to worship him.</p> <p>Candidates may cite evidence from the stories about Ganesha being given the boon that his blessing would be sought before any important undertaking or religious activity. Candidates may argue that even people who are not particular devotees of Ganesha recognise him before they carry out puja for other gods to ensure the smooth running of events.</p> <p>On the other hand, candidates may argue that there are many gods, all aspects of the absolute (Brahman). There is no need to argue for any one god to be essential to all paths and individuals have a great deal of personal choice on which gods to follow. Someone who is truly seeking liberation should be focused on Brahman rather than on personal devotion to any particular god.</p>	10

Question	Answer	Marks
3(a)(i)	<p><b>Name the brother of Rama who ruled in Ayodhya while Rama was in exile.</b></p> <p>Bharata</p>	1
3(a)(ii)	<p><b>Name the brother of Rama who stayed to support Rama and Sita in the forest.</b></p> <p>Lakshman</p>	1
3(b)	<p><b>Describe one event in Rama's life which showed that he was a god in human form.</b></p> <p>1 mark for identifying a valid event and up to 2 marks for a description showing understanding of its significance.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• breaking the bow of the god Shiva</li> <li>• recognition of Rama by the ferryman</li> <li>• blessing the Sabrī</li> <li>• conquering a demon (must be a specific event)</li> </ul>	3
3(c)	<p><b>Explain what Rama the avatar came to teach Hindus about devotion.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>When Rama met someone who recognised him as a god, he indicated that simple faith in him is all that he requires. Candidates may use examples of his meeting with Hanuman, the ferryman or the Sabrī from stories of his life and travels.</p> <p>Rama took no notice of a person's appearance or social status. He accepts simple forms of devotion, such as reverence for his name.</p> <p>Therefore Hindus who worship Rama can be confident that they can reach God by sincere devotion to Rama, taking the lessons of his human history to heart and following his lead in living a dharmic life.</p>	5

Question	Answer	Marks
3(d)	<p><b>‘The main importance of Rama for Hindus is that he represents the ideal human being.’</b>  <b>To what extent do you agree with this view? You should use evidence from your study of avatars to support your argument.</b></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 importance of Rama. 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>Rama has attracted the devotion of Vishnu devotees down the ages and continues to do so. Other Hindus also revere him 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.</p> <p>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.</p> <p>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.</p> <p>On the other hand, it could be argued that Rama represents an ideal 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 human being’ 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>Candidates do not have to agree with the view. Accept supported arguments that the main importance of Rama is in his deeds, his contribution to an understanding of Vishnu, as a focus of devotion, or the contribution of the story of Rama to literature.</p>	10

Question	Answer	Marks
4(a)(i)	<b>Name one avatar of Vishnu that is an animal.</b>	1
4(a)(ii)	<p><b>What form did Vishnu take in this incarnation?</b></p> <p>Any one valid avatar and matching animal:</p> <ul style="list-style-type: none"> <li>• Matsya; Fish</li> <li>• Kurma; Tortoise</li> <li>• Varaha; Boar</li> <li>• Narsimha; Man-lion</li> </ul>	1

Question	Answer	Marks
4(b)	<p><b>Describe one tradition about Krishna's life.</b></p> <p>1 mark for identifying a valid tradition and up to 2 marks for a relevant description.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• He is the eighth avatar of Vishnu, created to rid the earth of the tyranny of Kansa.</li> <li>• He killed demons who were sent to kill him when he was just a baby e.g. the serpent demon which he killed by expanding in her belly after being swallowed.</li> <li>• His role in the war of Mahabharata as Arjuna's charioteer and the important teachings he delivered to Arjuna which persuaded him to fight.</li> </ul>	<b>3</b>
4(c)	<p><b>Explain the purpose of avatars.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>Vishnu is one of the Trimurti, having the role of preserver or maintainer of the world. This means maintaining dharma, and restoring it when things are out of balance. Each avatar is created in response to a specific evil or threat, but the restoration of dharma is always the goal. An incarnation happens when human efforts alone could not hope to redress the imbalance of dharma.</p> <p>Individual examples of avatars might be used to explain this principle. For example, Vamana manifested to defeat the king Mahabali, who was threatening the gods. Rama and Krishna both take the form of human heroes and through both their actions and their relationships with others they demonstrate the righteous way to live.</p> <p>Some candidates might explain that during the Kali Yuga (the present age), adharma will become so widespread that Vishnu will incarnate as the final avatar (Kalki).</p>	<b>5</b>

Question	Answer	Marks
4(d)	<p><b>‘Only worshippers of Vishnu are guided by avatars.’</b>  <b>To what extent do you agree with this view? You should use evidence from your study of avatars to support your argument.</b></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 significance of avatars to Hinduism. 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>Avatars are obviously especially significant for Vaishnavites.</p> <p>Hindus who are not particular devotees of Vishnu are also likely to be familiar with the stories associated with the avatars of Vishnu. They may well incorporate the concept of avatar into a broader understanding of gods and dharma. Rama and Krishna are also worshipped by some Hindus as gods in their own right.</p> <p>The best known avatars are the ten incarnations of Vishnu which include Rama and Krishna. The Ramayana and the Bhagavad Gita are among the most popular and widely read of all Hindu texts.</p> <p>There are other avatars associated with Vishnu, but the Bhagavat Purana says that there are too many to count. Some scriptures also associate other gods with avatars.</p>	10

Question	Answer	Marks
5(a)(i)	<p><b>What is meant by the term ‘fasting’?</b></p> <p>Any one of:</p> <ul style="list-style-type: none"> <li>• denying physical needs for spiritual gains</li> <li>• not eating or drinking for a period of time</li> <li>• limiting specific foods or activities for a period of time.</li> </ul>	1
5(a)(ii)	<p><b>Name one Hindu festival which is observed by fasting.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Maha Shivaratri</li> <li>• Cavadi</li> <li>• Festivals not specified on the syllabus may also be credited e.g. Navratri.</li> </ul>	1

Question	Answer	Marks
5(b)	<p><b>Describe how a Hindu family might observe Divali (Deepavali).</b></p> <p>Marks are awarded for a combination of valid points, and relevant examples and/or development.</p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• cleaning the home and/or creating rangoli designs on the threshold to welcome Lakshmi</li> <li>• setting off fireworks/fire crackers to drive away evil</li> <li>• exchanging gifts, blessings and sweets to strengthen family bonds</li> <li>• lighting lamps and candles to symbolise knowledge/inner light overcoming ignorance and darkness.</li> </ul>	<b>3</b>
5(c)	<p><b>Explain the reasons for the way Hindus worship during Maha Shivaratri.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>Reward any correct form of worship associated with Maha Shivaratri accompanied by an explanation.</p> <p>Candidates might consider some of the following:</p> <p>Maha Shivaratri is a festival associated with the new moon, which is always dedicated to Shiva. Observance of the festival incorporates the night before the new moon as well as the day which follows it. Candidates may cite the tradition that the festival marks the particular new moon when Shiva danced his cosmic dance.</p> <p>Women may fast during Maha Shivaratri and offer prayers for a peaceful married life because of the association with the day when Shiva and Parvati were married.</p> <p>Alternatively, it is the time which Shiva told his wife was his favourite day. Therefore offerings made to Shiva may also be of foods and other things deemed his favourites, such as bilva leaves.</p> <p>Many devotees of Shiva fast for Maha Shivaratri because Shiva is, among other things, an ascetic. Devotees break their fast with Prasad the morning after the new moon.</p> <p>Worshippers also undertake all-night vigils emulating the hunter Lubdhaka who climbed a tree to avoid the dangerous animals and prayed to Shiva all night for protection, dropping leaves on the ground to count his prayers. This all-night worship pleased Shiva and the hunter was rewarded for his devotion.</p>	<b>5</b>

Question	Answer	Marks
5(d)	<p><b>‘Hindu religious festivals should only be about worship.’</b>  <b>To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument.</b></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 significance of festivals for Hindus. 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>Candidates might feel that some Hindu festivals are more about cultural traditions than religious beliefs – where people who are not Hindus, or who are non-practising Hindus, can also join in the celebrations, it is harder to argue that it is a purely religious occasion.</p> <p>In English the word ‘festival’ implies celebration and enjoyment, and many people associate festivals – even religious ones – with having fun and celebrating their faith rather than as serious acts of worship. Hindu festivals often incorporate elements such as feasting, fireworks and gifts which might lead to candidates arguing that while the festivals have a religious purpose the focus is not solely on ‘worship’ in the sense of puja or attendance at a temple.</p> <p>On the other hand, however enjoyable, the events still involve religious symbolism or incorporate a deeper meaning. In addition the very act of celebration can be seen as taking joy in the religion itself. Most Hindu festivals involve offerings to the gods, and these take place alongside the more ‘human’ celebrations. Many Hindus would argue that the gods are also keen on fun, and so the two things are not mutually exclusive.</p> <p>The deeper meaning of the festival has to be grasped if observing the festival is to contribute to the spiritual path of the individual.</p> <p>In some festivals not everyone participates in the associated acts of worship such as fasting on Maha Shivaratri or piercing the skin for Cavadi. For the devotees who undertake these observances, the festival is clearly focused on worship.</p>	10

Question	Answer	Marks
6(a)(i)	<p><b>What does the name Divali (Deepavali) mean?</b></p> <p>Any one of:</p> <ul style="list-style-type: none"> <li>• festival of lights</li> <li>• line or row of lights.</li> </ul>	1

Question	Answer	Marks
6(a)(ii)	<p><b>Name a god who is particularly associated with Divali (Deepavali)?</b></p> <p>Any one of:</p> <ul style="list-style-type: none"> <li>• Rama</li> <li>• Lakshmi.</li> </ul>	<b>1</b>
6(b)	<p><b>State three community activities associated with Divali (Deepavali).</b></p> <p>Any three of:</p> <ul style="list-style-type: none"> <li>• fireworks</li> <li>• lighting the streets</li> <li>• exchanging sweets with friends, neighbours and employees</li> <li>• start of the new financial year for businesses</li> <li>• performing puja at a temple.</li> </ul>	<b>3</b>
6(c)	<p><b>Explain the purpose of sacrifice in one of the Hindu festivals you have studied.</b></p> <p>Responses will be marked using the AO1 marking descriptors in Table A on page 3. 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>One meaning of sacrifice is offerings made to the gods, often through fire – spices, grains, ghee and wood are given to the fire with appropriate mantra. This kind of offering is made in mandirs at all Hindu festivals as this is a way of obtaining the god’s blessing and showing the devotion of the worshipper. The festival days which are particularly associated with a god carry additional significance and the blessings or spiritual benefits may be greater. The worshipper may routinely worship other gods and only make this particular offering during the festival.</p> <p>Some specific offerings are associated with particular festivals – such as bilva leaves with Maha Shivaratri or blades of grass and modakas with Ganesh Chaturthi.</p> <p>Murtis of the gods themselves can become a sacrifice, as at the end of Ganesh Chaturthi where the clay murti is immersed in water, sending Ganesh to his home and taking the misfortunes of his devotees with him.</p> <p>Other possible forms of sacrifice include fasting, or giving up a particular food or activity as an act of worship or devotion. Charitable donations could also be considered as a sacrifice. There is also the piercing of the skin associated with Cavadi which could be said to constitute a sacrifice of personal attachment to the body.</p>	<b>5</b>

Question	Answer	Marks
6(d)	<p><b>‘All Hindu religious festivals are equally important.’ To what extent do you agree with this view? You should use evidence from your study of festivals in Hinduism to support your argument.</b></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 significance of festivals for Hindus. 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>Why any Hindu religious festival is important in terms of:</p> <ul style="list-style-type: none"> <li>• benefit for participants or for the wider world</li> <li>• observance and maintenance of tradition</li> <li>• remembrances of particular events.</li> </ul> <p>In weighing the importance of different festivals candidates might consider:</p> <ul style="list-style-type: none"> <li>• the scale of the festival</li> <li>• the god it is most associated with</li> <li>• whether people travel to India or within India for it</li> <li>• whether it is practised outside of India.</li> </ul> <p>Some might suggest that all festivals are important but may not have the same significance for all individuals or communities. Candidates might also consider the importance of different festivals from the perspective of the worshipper and conclude that from this point of view they are all equally important.</p>	<b>10</b>