



Cambridge O Level

HINDUISM**2055/01**

Paper 1 Hindu Gods and Festivals

October/November 2020**MARK SCHEME**Maximum Mark: 60

Published

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

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

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This document consists of **20** 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)

Level	Descriptions	Marks
3	A good attempt to answer the question, demonstrating some or all of the following: • a good range of relevant information • a high level of detail and development in relation to the question • a fairly comprehensive account of the breadth and/or depth of the issues	5
2	A competent attempt to answer the question, demonstrating some or all of the following: • a range of relevant information • some details or development in relation to the question • might be purely descriptive and/or fail to fully address the question	3–4
1	A weak attempt to answer the question, demonstrating some or all of the following: • a small amount of relevant information • points might be lacking in detail or development in relation to the question • might deal with the general topic rather than addressing the question	1–2
0	No credible response	0

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

Level	Descriptions	Marks
4	A good attempt to answer the question, demonstrating some or all of 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 of 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 of 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 of 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)	Name <u>two</u> objects that might be held by a murti of Durga. 1 mark for each valid response. Responses might include: • Conch shell • Bow and arrows • Thunderbolt • Lotus blossom • Sudarshan Chakra (discus) • Sword • Trident • Javelin • Noose • Shield	2
1(b)	Outline <u>one</u> story about Durga. 1 mark for correctly identifying a story. 2 marks for detail and development. Responses might include: • The story of her creation or manifestation by the gods of the Trimurti to battle the buffalo demon (Mahishasura) • The story of how she received her weapons and vehicle from all of the gods • The story of her long battle with the buffalo demon (Mahishasura) and his eventual defeat	3

Question	Answer	Marks
1(c)	Explain the significance of Ganesha's broken tusk to Hindus. 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. Candidates might consider some of the following: The most likely story candidates will relate is that Ganesha broke off his tusk to use as a pen when he was writing down the Vedas, which were being dictated to him by Vyasa. When his pen broke, he snapped off his tusk and used this so he could continue writing in an uninterrupted flow as he had vowed. The significance of this story might be to show determination in the pursuit of knowledge, or to show Ganesha's great wisdom as he had to understand everything he was told before writing it down, and yet still wrote in an uninterrupted flow. It might also show his compassion in bringing wisdom and scholarship to mankind even when it caused him pain. Others might mention the story of Ganesha's encounter with Parashurama. Ganesha encountered the avatar of Vishnu on his way to meet Shiva and prevented him from passing as Shiva was in his chambers. They fought and Parashurama threw his axe at Ganesha. Because the axe had been a gift from Shiva, Ganesha did not fight back or try to avoid it but allowed it to hit him and remove his tusk. This may show the importance of following dharma, and particularly the importance of respect shown to parents. There is also the story of Ganesha falling from his mouse vehicle while returning from a banquet. His mouse had been frightened by a snake, causing him to topple and split his stomach open. As he stuffed the contents of his stomach back in and tied it shut with the snake, he noticed the moon laughing at him. He cursed the moon and threw his tusk at it in anger. This explains why it is considered unlucky to see the moon on Ganesh Chaturthi and why there is a visible crater on the moon. It may also be used as a parable against overeating. Some might also say that the significance of the single tusk is that Ganesh can see beyond apparent dualities and appearances to the single nature of reality that all is Brahman.	5

Question	Answer	Marks
1(d)	‘The gods are the same wherever you are.’ 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 on page 5. Candidates should present reasoned arguments to discuss differing views on whether the gods are the same from place to place. 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. Candidates might consider some of the following: Candidates might agree with the statement on the grounds that the gods are in some sense transcendent and are not subject to the changing nature of humanity. The stories of the gods are fixed in scripture, and as this is eternal, the gods do not change, either over time or place. Others might suggest that the deities are aspects or manifestations of Brahman which is eternal, transcendent and unchanging and so the gods cannot logically be subject to change. Candidates might disagree with the statement by suggesting that different gods are likely to be worshipped in different places, both within India and outside it, with different traditions, areas and families giving particular devotion to different gods. They might suggest that the festivals that honour specific gods change from place to place with local custom, climate and law, and that the stories attributed to a particular divinity might also change from place to place. They might suggest that while the gods are aspects of Brahman, they represent saguna Brahman and that the attributes associated with this are subject to change even if Brahman itself is not. A possible conclusion is that while stories, customs, festivals and the significance of gods change from place to place and country to country, the gods themselves are not affected by this and remain unchanged.	10

Question	Answer	Marks
2(a)(i)	Name the creator god. 1 mark for a valid response. Responses might include: • Brahma.	1
2(a)(ii)	Give <u>one</u> feature of a murti of this god. 1 mark for a valid response. Responses might include: • Four Heads • Crown • White colour • Four arms • Swan • Lotus • Water bowl • Spoon/ladle • Mala • Book (Vedas)	1
2(b)	Describe <u>one</u> belief about Vishnu. 1 mark for correctly identifying a teaching. 2 marks for detail and development. Responses might include: • He is the preserver god in the Trimurti, responsible for preserving the earth • He incarnates as an avatar to re-establish dharma when necessary • He is the supreme God as revealed by Krishna • He will defend his devotees against evil.	3

Question	Answer	Marks
2(c)	Explain why Shiva might be important to Hindus. 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. Candidates might consider some of the following: Shiva is one of the Trimūrti gods and as such is one of the main gods within Hinduism. Within the Trimūrti he is the god who is responsible for the destruction of the universe and as such is connected with death and so is a major part of the experience of Hindus. Within the Shaivite tradition Shiva is regarded as the Supreme Being and is often called Mahadev (the great God). To these Hindus, Shiva is important as he is the basis of the universe. Along with his Shakti, Shiva represents the universe as both unmanifest consciousness (Shiva) and manifest matter (Shakti/Prakriti). Some Hindus might find Shiva important because of a personal connection with or experience of him, or because they come from a family, village or area where Shiva is important. In some areas Maha Shivaratri is an important festival and in these areas Shiva might form an important part of the religious life of Hindus.	5

Question	Answer	Marks
2(d)	‘The Trimūrti are the most important Hindu gods.’ 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 on page 5. Candidates should present reasoned arguments to discuss differing views on the relative importance of the Trimūrti. 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. Candidates might consider some of the following: Candidates may agree with this statement, arguing that the roles of creator, preserver and destroyer link the Trimūrti to the fate of the world, cosmos or universe in a way that is unique among the gods, making them more important than the others. Various stories about the Trimūrti emphasise the importance of these gods. The Trimūrti could be described, collectively or individually (depending on tradition) as saguna Brahman, the manifestation of absolute reality. There is even a murti that represents the Trimūrti in its entirety. Candidates might argue against the statement by suggesting that Vishnu and Shiva are each seen as manifestations of the Absolute in different traditions, and Brahma is hardly worshipped at all and that this means that the Trimūrti as a concept has limited value. They might also argue that as all the deities could be seen as manifestations of Brahman, the Trimūrti are not special or distinct in this regard. Some might suggest that the gods of the Trimūrti are incomplete without their Shaktis and so the goddesses are at least as important as the gods. Some might argue that different gods are most important to different people or at different times. Some might argue that there is no basis in the Vedas for the concept of the Trimūrti so it is not one that has any absolute value or importance.	10

Question	Answer	Marks
3(a)	Name <u>two</u> companions of Rama. 1 mark for each valid response Responses might include: • Hanuman • Jatayu • Lakshmana • Sita	2
3(b)	Outline the story of how Rama was exiled to the forest. 1 mark for a valid story. 2 marks for detail and development. Responses might include: • The boons granted to Kaikeyi by Dasaratha because she had saved his life • The jealousy of Kaikeyi when Rama is to be crowned • Kaikeyi's insistence that her son Bharata be crowned king and Rama be exiled to the forest for 14 years.	3

Question	Answer	Marks
3(c)	Explain how the actions of Rama might teach Hindus how to live a good life. 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. Candidates might consider some of the following: Rama, the hero of the great epic Ramayana is generally depicted as a model of dharmic behaviour. He is considered to be an ideal man (specifically of the kshatriya varna), an ideal king, son, husband, friend and even enemy, as he treats even Ravana with respect and fairness. Hindus could be inspired by the acts of Rama in the Ramayana and candidates may give particular examples such as Rama's acceptance of going into exile so that his father does not have to break his promise given to Kaikeyi. Some of the examples are more controversial, for example, Rama's treatment of Sita at the end of the Ramayana where he chooses his dharma as a king over that of a husband. This could be used by Hindus as a way of making complex moral decisions where different forms of dharma appear to be in conflict. The Ramayana also portrays Rama as an avatar of Vishnu and as being ultimately in control of the fate of the universe. This might help Hindus to see that ultimately good will always overcome evil and that the universe is not in chaos, however it might appear. This might encourage them to continue living a good life even when it seems difficult. They might also be inspired to live a good life and follow the bhakti marga. For example, Rama granted liberation to Shabri, a poor woman who was uneducated and considered as belonging to a low class. In this way, Rama showed that he does not discriminate among the poor and rich, literate and illiterate, low and high class.	5

Question	Answer	Marks
3(d)	‘All avatars are equally 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 on page 5. Candidates should present reasoned arguments to discuss differing views on whether all avatars in Hinduism are equally important. 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. Candidates might consider some of the following: Candidates might agree with the statement since all avatars are incarnations of gods, who may themselves be seen as manifestations of Brahman and so all are effectively the same. Even the avatars of Vishnu are all effectively the same being and so must be equally important. All come to defeat evil or adharma, or to bring teachings to mankind and so will be of equal importance. Some candidates might suggest that since Vishnu is the preserver god and the upholder of dharma, his incarnations are more important to human beings than those of other gods, such as Shiva, whose avatars might be less important to humans. Others might suggest that human avatars are more important than animals whose significance is more mythological in effect. They might suggest that human avatars can offer direct examples and teaching, such as the Bhagavad Gita which is one of the most important scriptures in Hinduism. On the other hand, it could be said that the animal or part animal avatars show that the gods are concerned with a wider world than just the human and have been deeply involved in the processes of evolution, showing that non-human avatars are just as important. Moreover Kalki, the final incarnation of Vishnu, is sometimes depicted as a horse, showing that the progression is not a straightforward one from aquatic animal to human and that all have a clear point and purpose. Having said this, Kalki can also be depicted as a rider on a horse, or as a ‘centaur’ like figure, in which case the progression from aquatic animal to human remains valid. They might argue that a god would not incarnate without a good reason and that therefore all avatars must be important. Some candidates might discuss modern individuals who are believed by some to be avatars, such as Sai Baba or Amma, and might discuss whether these are more or less important than scriptural avatars if, indeed, they can be counted as avatars. Some might suggest that different avatars were important in different ages or to different individuals.	10

Question	Answer	Marks
4(a)(i)	Name the avatar whose teachings are in the Bhagavad Gita. 1 mark for a valid response Responses might include: • Krishna	1
4(a)(ii)	Name the person to whom these teachings were given. 1 mark for a valid response Responses might include: • Arjuna	1
4(b)	Outline <u>one</u> story about how Rama is helped to rescue his wife. 1 mark for a valid story. 2 marks for detail and development. Responses might include: • Hanuman finding Sita on the island of Lanka and bringing her ring to Rama. • Hanuman and his army building a bridge from India to Lanka so that Rama could attack it • Jatayu attempting to rescue Sita and telling Rama that Ravana had taken her south.	3
4(c)	Explain why some avatars appear in animal form. 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. Candidates might consider some of the following: Some avatars appear as animals in order to be fearsome, as in the case of Narsimha (Narasimha) who appeared in order to kill an adharmic ruler. He also appeared as neither animal nor human in order to fulfil a prophecy. Some Hindus believe that the fact that Vishnu sometimes incarnates as an animal shows his love and concern for the whole natural world, not just for humans. He is the preserver of the world, not just the human world. Others have suggested that this shows a correlation with evolution and shows that God was deeply involved in the evolution of the natural world. Some of the attributes and characteristics of the animals could be seen to explain the nature of Vishnu, such as the power and strength of the lion.	5

Question	Answer	Marks
4(d)	‘All Hindus should worship Rama.’ 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 on page 5. Candidates should present reasoned arguments to discuss differing views about whether all Hindus should worship Rama. 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. Candidates might consider some of the following: Candidates might suggest that Rama is an avatar of Vishnu who is the preserver of the world in the Trimurti tradition and so responsible for the destruction of evil and the upholding of dharma. This would make Rama worthy of worship. Some might suggest that all Hindus should worship him since all are subject to dharma. In the Vaishnava tradition, Vishnu, or even Krishna, is the supreme deity of whom all others are manifestations so that to worship any deity is, in effect, to worship Rama. In many Vaishnava texts, pure bhakti offered to Rama is a way to achieve liberation immediately and this would be a reason many would give for worshipping Rama. Some might suggest that the Ramayana gives a guideline to all Hindus on how to live a good life in accordance with dharma regardless of caste, gender, and age or life stage. Because of this, Rama is worthy of worship as one who shows the correct way of living in order to attain moksha. Against the statement, candidates might argue that Rama belongs essentially to the Vaishnava tradition and as such does not have equal importance for all Hindus. In some areas or for some Hindus, Shiva or Shakti/Devi might be more important and so Rama would not be worshipped. Candidates might argue that since all deities are manifestations or forms of Brahman, it is not necessary to worship Rama in particular since worship of any deity, or other activities such as meditation are equally effective. From this point of view, it does not matter whether a Hindu worships Rama or not. Others might suggest that to some Hindus offering worship to a particular god rather than meditating on Brahman shows a lack of understanding of the true nature of the universe and so is unhelpful.	10

Question	Answer	Marks
5(a)	Give <u>two</u> reasons why some Hindus observe Cavadi. 1 mark for each valid response. Responses might include: • To ask Kartikeya/Murugan for help or healing • To repay a spiritual debt or vow • To ask for blessing or forgiveness • To commemorate the two hills carried by Idumban • Because they are devotees of Kartikeya/Murugan • Because it is a central part of the culture in some areas.	2
5(b)	Describe how Ganesh Chaturthi might be celebrated by a Hindu community. Marks will be awarded for any valid combination of points, development and examples. Responses might include: • Processions of large murtis of Ganesha through the streets • Immersing the murtis into rivers or the sea at the end of the festival • Street festivals with fireworks, street food and carnival stalls • Public reciting of scriptures or performing of plays or dances about Ganesha	3
5(c)	Explain why not all Hindus celebrate Cavadi. 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. Candidates might consider some of the following: Cavadi is a festival that is celebrated in honour of the god Kartikeya (Murugan). While he is a major deity in some parts of India, and in some areas of the diaspora such as Mauritius, there are other places where he is considered a minor deity and is not widely worshipped. Particularly for Hindus in places such as the UK, Cavadi is not a part of the widely known culture of Hinduism in the same way as festivals such as Divali (Deepavali) or Holi. In these places Cavadi may not be widely celebrated, or the practices associated with it may not be seen positively in those cultures, making public ceremonies less likely. Even in areas where Cavadi is observed, some individuals may not wish to take part for a variety of reasons. They may feel a stronger connection to different deities and so to different festivals or they may reject festivals altogether feeling that meditation is a better way to get closer to the divine.	5

Question	Answer	Marks
5(d)	‘Divali (Deepavali) is the most important Hindu festival.’ 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 in Table B on page 5. Candidates should present reasoned arguments to discuss differing views on whether Divali (Deepavali) is the most important Hindu festival. 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. Candidates might consider some of the following: Candidates may agree with the statement, arguing that it is the best known festival and the one that most non-Hindus would recognise. It is the festival most widely celebrated by Hindu communities outside India and by a wide variety of different Hindu communities and traditions within Hinduism. They might suggest that as it celebrates the start of the new year and the triumph of good over evil, it holds a particular significance. Others might suggest that other festivals are more important to different individuals or communities depending on where they live or which tradition of Hinduism they belong to. In some areas, for example, Cavadi or Maha Shivaratri might be far more widely celebrated. It could be argued that festivals with a tradition of fasting or prolonged puja in the temple are more important as they do more to bring people closer to God. Others might suggest that all festivals are equally important as they all bring different aspects of the religion or different gods to the forefront of the attention and so in effect they all work together. Others might suggest that festivals are not important at all and that they are a distraction from the journey to moksha which is best achieved through meditation and study of the scriptures.	10

Question	Answer	Marks
6(a)	Give <u>two</u> Hindu practices that might take place at Maha Shivaratri. 1 mark for each valid response Responses might include: • Fasting • Spending a night of vigil praying to Shiva • Bathing/anointing/decorating the Shivalinga • Visiting the temple • Women pray for the health of their husbands	2
6(b)	Describe what is celebrated at Maha Shivaratri. Marks awarded for any valid combination of points, development and examples. Responses might include: • The greatness of Shiva • The return of fertility to the land after winter • Shiva manifesting as a lingam of infinite length in order to prove his superiority to Brahma and Vishnu • The blessing shown to a man hiding in the forest who dropped leaves from a tree onto a Shiva lingam. • The crescent moon • The marriage of Shiva and Parvati	3
6(c)	Explain why lighting lamps at Divali (Deepavali) is important to some Hindus. 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. Candidates might consider some of the following: The lights illuminate the way for Rama and Sita to return from exile and show the path for them. They celebrate the triumph of good over evil and the return of the rule of dharma to the world. As such lighting them is a way for Hindus to demonstrate commitment to dharma and to the power of goodness in the world. They celebrate the light shining in the darkness. Lighting the lamps is also a powerful marker of identity, enabling Hindus to come together as a community and make a statement about who they are and what is important to them, particularly in diaspora communities where they may be in a minority.	5

Question	Answer	Marks
6(d)	‘Ganesh Chaturthi is important to all Hindus.’ 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 in Table B on page 5. Candidates should present reasoned arguments to discuss differing views on whether Ganesh Chaturthi is important to all Hindus. 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. Candidates might consider some of the following: Candidates may agree with the statement, arguing that it is a very well-known and highly visible festival and one that most Hindus would recognise and celebrate. It celebrates the birth of Ganesha, who is a very popular god worshipped by most Hindu traditions and is not limited to the followers of Shiva, Shakti or Vishnu. Ganesha is the remover of obstacles, which is important for all Hindus. Others might suggest that not all Hindus celebrate festivals at all, as some live in areas where festivals are not publicly celebrated, or where only very few festivals such as Divali/Deepavali are publicly observed. This might be in a diaspora community such as in the UK. For others, worship of individual deities, including the observation of festivals is not important, and might even be unhelpful. Hindus who take this approach may follow the Advaita Vedanta way that liberation comes through meditating on Brahman and overcoming the illusion that there is a difference between Brahman and the jivan atman. Hindus in a particular life stage such as sadhus or renunciates might also not celebrate festivals. Others might suggest that in some areas or for some individuals or communities, other festivals are far more important than Ganesh Chaturthi, which might not be celebrated at all, or only in a minor way. Other festivals such as Divali/Deepavali might be a far more visible part of public life.	10