



GCE AS MARKING SCHEME

SUMMER 2023

**AS
RELIGIOUS STUDIES - UNIT 1
OPTION E: AN INTRODUCTION TO HINDUISM**

2120UE0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES – UNIT 1

OPTION E: AN INTRODUCTION TO HINDUISM

SUMMER 2023 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

Either,

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- (a) Explain the use of the Vedas and the Ramayana in Hindu daily life. [15]

Candidates could include some of the following, but other relevant responses should be credited.

The Vedas:

- The Vedas are regarded as the oldest scriptures in the world. It is believed they were revealed by God at the beginning of time for the benefit of humankind and are therefore inseparable from Brahman. This gives them divine authority and importance.
- The Vedas are the law. Most beliefs, concepts, and ceremonies are based on information contained in the Vedas. Veda means knowledge, wisdom or vision and the laws of the Vedas regulate the social, legal, domestic and religious customs of Hindus.
- The Vedas are made up of four compositions, and each veda in turn has four parts which are arranged chronologically.
- The Rig Veda - deals mostly with the worship of deities and asking them for worldly benefits such as wealth, health, long life and protection it does refer to other subjects such as the procedure of marriage.
- The Sama Veda - this consists of chants and melodies, sung during worship and the performance of yajna, which carry great significance because of their musical and lyrical quality. Its purpose is liturgical and practical.
- The Yajur Veda - this can be described as a handbook for priests for use in worship and the performance of yajnas (sacrifices).
- The Atharva Veda - this is the most recent of the Vedas and contains 20 books of hymns, mantras and magical incantations which generally reflect the religious concerns of everyday life. Their purpose mostly is to cast charms and spells to protect against death and disease, attract lovers and prevent harm. There are also magical and ritual formulas associated with marriage and funeral practices.
- Passages read out during yajna sacrifices and havan ceremonies in the temples
- Vedas chanted during puja in home and temple.

Ramayana:

- Ramayana one of the two great Indian epics and offers lifestyle models to Hindus. Rama the hero of the epic lived his whole life by the rules of dharma. Hindus regard him as a hero and teach their young people to 'be as Rama' or 'be as Sita'.
- Ramayana is widely used to show moral values and ethics.
- It shows the ideal relationship between brothers.

- It is also used to show the importance of honouring a promise made. When Dasrath began to weaken on actually keeping his promise and pleaded with Rama not to leave, Rama reminded his father of the value of a promise given.
- It is also used as a model of the 'ideal son' and deep love and devotion to parents. Rama states that he would not dishonour his father by breaking the promise he had made to kaikeyi.
- It also teaches Hindus the values of life and the ways to uphold them. Characters in the Ramayana are role models in developing divine qualities – righteousness, purity, patience, devotion and forgiveness.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Hindu texts are still relevant for Hindus today.’
Evaluate this view.**

[15]

Candidates could include some of the following, but other relevant responses should be credited.

- They are the source of Hindu philosophy and are still relevant to the beliefs and lifestyle of Hindus today.
- Hindus believe that they reveal ultimate truths that enable Hindus to gain moksha.
- Hindu scriptures stress the importance of respect and humility and these moral principles are relevant today because these are the qualities which people look for in others in any relationship.
- Another important concept in the Hindu texts which has impacted lives for thousands of years because it is applicable to all and is still relevant today is karma.
- The Vedas although some of the world’s oldest forms of literature are still relevant today. They contain relevant philosophical and scientific knowledge. Rituals are important in the Vedas and large portions of the Vedas are devoted to verse, hymns and actions which are explicitly connected to use in ritual still used today
- The teachings on Hatha yoga are also accredited by western science to have health benefits.
- The puranas are popular religious literature containing stories about the deities such as Shiva, Ganesh, Vishnu and his avatars, which ordinary Hindus can still relate to.
- The values that Hindu scriptures promote, such as mutual respect, compassion, and humility, throughout its teaching are essential for uplifting an individual’s self and help lay the foundation Hindu identity. These are very relevant in today’s society.
- The Hindu epics and their teachings are still relevant in today’s society because of the values they teach. Values are eternal and timeless and do not depend on the fashion of society.
- Many see stories about gods, goddesses, demons and avatars as completely irrelevant in a scientific world
- Others would argue that the varna system is no longer relevant in a society based on equal opportunities and with it the idea of individual dharma having cosmic significance.
- Some would say that the principle of ahimsa is impractical in a world full of violence.
- The Vedas are not read or understood by majority of Hindus as a main source of belief. They are only accessible to Brahmins and temple priests who can study and understand Sanskrit. There are parts of the text which are the subject of debate as to their meanings, and other parts which are difficult to ascribe any meaning to in a modern world.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

0 2

(a) Outline the three paths to liberation within Hinduism.

[15]

Candidates could include some of the following, but other relevant responses should be credited.

- Krishna in the Bhagavad Gita explains three paths to liberation.
- **Jnana yoga** is the most advanced form of yoga expressed in the Bhagavad Gita and in the past only those who belonged to the Brahmana varna were able to practice it. Jnana means knowledge or wisdom and in the Gita Krishna explains that jnana consists of understanding kshetra (the body) and kshetrajna (the soul or atman) and the relationship between them.
- The goal of Jnana yoga is liberation from the illusionary world of maya by developing an understanding and ability to distinguish the eternal from the transient, the true from the false so as to remove the ignorance that binds people to the material world. This enables people to distinguish between what is real and what is an illusion. Krishna explains how having this knowledge leads to Moksha:
- This can be achieved by following the Four Pillars of Knowledge:
 - Viveka – discrimination between the real and unreal.
 - Vairagya – detachment from worldly possessions and the ego.
 - Shatsampat – the six virtues which develop the ability to see beyond maya – calmness, restraint, renunciation, endurance, faith and concentration.
 - Mumukshutva – intense and passionate desire to achieve liberation.
- It is the process of converting intellectual knowledge into practical wisdom. This is done through using the mind to inquire in to its own nature and leads the devotee to experience unity with God. The person who is able to practice Jnana yoga successfully is able to reach the Supreme Being and attain Moksha.
- **Karma yoga** is the yoga of unselfish action and purifies the heart through acting selflessly without a desire for reward or gain. It is acting in accordance with dharma without consideration of the results or fruits of the actions. A person is not attached to the results of their deeds. Krishna believes that wisdom cannot be gained by avoiding action but that every action must be selfless and seen as service to the divine.
- Fulfilling your own potential for the good of society is considered to be the path of karma yoga and in this sense Gandhi is seen as the ideal karmi yogi.
- Bhakti is the belief that a personal relationship with God is possible based on love and devotion and expressed through service. Worshipers surrender every aspect of their self to their chosen deity. Bhakti is a path which leads to moksha which stresses inner feelings rather than formal religious rituals.
- **Bhakti Yoga** is described by Swami Vivekananda as the path of systematized devotion for the attainment of union with the Absolute
- There are different kinds of bhakti:
 - Sakamya Bhakti – devotion with a desire for material gain.
 - Nishkamya Bhakti – the worshipper tries to be one with God and receive spiritual blessings such as wisdom and power.
 - Apra-Bakhti – for those beginning to practice yoga. The worshipper believes God is Supreme, present in the image and can only be worshipped in that form.

- Para – Bhakti – the highest form of Bhakti. The worshipper sees God and feel his power everywhere.
- Although Bhakti is based on the teaching ‘God is love, love is God’ it is more than just emotion. It is a matter of disciplining and training the mind and will thoroughly. Everything must be done to create an atmosphere which develops the feeling of Bhakti – a clean room, burning incense, lighting a lamp and keeping a clean seat. Worshippers should bathe, wear clean clothes and put holy ash on their foreheads. They should concentrate their minds on the deity they are worshipping.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘All paths to liberation are equally important within Hinduism.’
Evaluate this view.**

[15]

Candidates could include some of the following, but other relevant responses should be credited.

- Many will argue that all paths are of equal value since they all lead to liberation from the cycle of Samsara and reaching the goal of Moksha.
- It could be argued that different people are better suited to different paths, finding some easier than others.
- They might draw on the account of the margas given by Krishna in the Bhagavad Gita, noting that they are suited to different types of people: karma yoga is practical, and focussed on action; jnana on study and bhakti on God. Detailed consideration of each reveals that none of them is easy, attaining moksha is likely to be regarded by devout Hindus as worth the effort but they would be foolish to attempt to do so by means to which they are unsuited.
- Therefore ultimately it can be argued that the answer as to which is the best path will depend on the individual.
- Many believe in the superiority of bhakti yoga. It is presented as the main way to liberation in the Bhagavad Gita in which Krishna is the object of devotion and his loving grace brings the worshipper to their ultimate goal.
- When developed fully the experience of self-surrender to a personal god in Bhakti yoga has the same effect as jnana yoga.
- It is regarded as the highest path by many Hindus because it is based on love rather than intellectual understanding and a more selfish approach. Bhakti Yoga sees God as the embodiment of love.
- It is also a path open to all people.
- Others would argue in favour of karma yoga. Those who follow Karma yoga have to ensure spiritual progress in the face of life's many challenges and that in itself according to many gives it superiority over the other paths.
- It brings about a perfection of human nature with noble moral qualities such as right attitude, right motive, and always giving of your best.
- It is a path that involves every aspect of life and is not concerned just with specialised religious practices.
- It purifies the heart by teaching you to act selflessly, without thought of gain or reward and detaching yourself from the fruits of your actions and offering them up to God.
- Jnana yoga is considered by many to be the highest form as it develops spiritual powers beyond normal human abilities.
- It is a path that requires a high level of intellect and dedication and renunciation. It sometimes requires a sannyasin lifestyle
- Many would argue that this is the most difficult path, requiring tremendous strength of will and intellect.
- However, some would argue that jnana yoga is a closed path in the sense that it is not open to all and therefore cannot be superior to paths which are open to all people.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

Either,

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 (a) Explain the teachings of karma and reincarnation in Hinduism, with reference to achieving moksha. [15]

Candidates could include some of the following, but other relevant responses should be credited.

Karma:

- In Hindu thought Karma means action and the fruits of action and is the force that drives reincarnation. It is the principle of cause and effect and reflects the nature of the universe – any activity must be paid back. According to some it reflects the Newtonian principle that every action produces an equal and opposite reaction.
- It operates on a moral basis – a good action whether mental or physical leads to a good effect and a bad action to a bad effect.
- There are different aspects of karma which are stored reactions that determine each soul's destiny – Sanchita karma – accumulated karma; Prarabdha karma – fruit-bearing karma; Agami karma – karma in the making.
- In the Vedic religion a person's situation in this life is thought to be the result of karma, in the past life or lives as karma is accumulated throughout a person's reincarnated lives. Reincarnation is necessary to work off the karma gathered in previous lives.
- It is therefore possible to purify karma and make it good leading the atman to return to Moksha to be united with God.

Reincarnation:

- All Hindus believe that the individual soul (atman) exists in a cycle of birth into a body, followed by death and then rebirth into a new body, although not necessarily a human one.
- The ultimate aim of the soul is to be freed from this cycle altogether by attaining liberation (Moksha).
- The quality of the life the soul is reborn into depends on the previous life, on karma.
- The concept of reincarnation and karma are wrapped up in each other.
- Karma is not the same as judgement in some other religions such as Christianity. It is automatic and impersonal. Hindus therefore aim to live their lives in a way that will earn them good karma and eventually free them from rebirth altogether.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Achieving moksha is the greatest influence on Hindu lifestyle.’**
Evaluate this view. [15]

- The goal of a Hindu's life is to attain Moksha and therefore gaining good karma and a good reincarnation is fundamentally important in fulfilling this goal.
- This means that many Hindus will follow a lifestyle that will gain them good karma, a lifestyle that follows the main principles of the religion. One such principle would be varnashramadharma where a Hindu would be rewarded for following his duty according to his varna and stage in life. This is one reason why these principles are still important in Hindu society. Another important aspect of lifestyle that would gain good karma and a good reincarnation is following the four aims in life – dharma, artha, kama and moksha.
- The concept of karma and belief in reincarnation influences many moral decisions taken by Hindus. One example would be in following the principle of ahimsa which generally means non harm or non-violence towards living beings. Breaking this principle generates bad karma. Therefore, in moral matters such as suicide, euthanasia and abortion the concepts of karma and future reincarnation would be factors that would influence any decision.
- Hindus also believe that the next life depend on karma accumulated in this life. Therefore following a good lifestyle according is the only way to ensure a better reincarnation in the next life.
- It is impossible to maintain that all Hindus act at all times with regards to the concept of karma and reincarnation. If this assertion were true, then Hindu society would be a utopian society with no crime. It is not and therefore many Hindus act without regard for the karmic consequences of their actions.
- Some Hindus believe that their guiding principle in life is their personal relationship with God which is expressed through daily puja and bhakti worship. This is the guiding influence on their lives and the major influence on their lifestyles.
- Others believe that the present life should be their only focus. Their duty is to follow and implement their duty as Hindus in this life without regards to any future reincarnations.
- Many Hindus believe that Moksha is attained by carrying out dharma and therefore it could be argued that this is the greatest influence on a Hindu's life.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

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 (a) Compare the views of Gandhi and Ambedkar towards the Dalits. [15]

Candidates could include some of the following, but other relevant responses should be credited.

- **Gandhi** was completely opposed to the concept of untouchability and regarded it with contempt as it led to inequality and exploitation. He did not accept that *catuvarnashramadharma* was linked to the problem of untouchability and that it arose from the decline of the valued traditions of Hindu society. Gandhi believed that the separation of a group of people from the rest of society was wrong and campaigned to have the concept eradicated from Hinduism. In an interview in 1937 Gandhi said 'I am a 'touchable' by birth but an 'untouchable' by choice.....what I want, what I am looking for and what I should delight in dying for is the eradication of untouchability, root and branch.'
- Gandhi called the untouchables 'Harijans' – the children of God and campaigned to have them placed within the fourth varna. In his writings Gandhi refers to the distressing conditions that the untouchables were forced to live in – unable to find employment and having to pick out undigested grain from cattle dung to grind to make chappatis. It is no wonder that he believed this was a blot on the name of Hinduism. He wrote about their status – "socially they were lepers, economically they were worse than slaves, religiously they were denied entrance to places that were mis-called 'houses of God'." He wanted them placed into the fourth varna.
- Through his writings he hoped to rouse India's conscience.
- Through his actions he also set Hindus a strong example - he adopted an Untouchable girl as his daughter and insisted that his political followers, many of them wealthy Brahmans, do their own sweeping, toilet cleaning, and rubbish disposal.
- **Dr Ambedkar** devoted his life to improving the status of untouchables.
- However he clashed with Gandhi on a number of issues at both symbolic and practical level.
- He believed the term Harijan was patronizing and preferred the term dalit.
- He was also determined to wipe out the varna system which Gandhi supported. He believed that the way to achieve this was through politics as it was easier to change laws than people's hearts. Gandhi on the other hand believed that change would come through influencing Hindus to abandon untouchability.
- Ambedkar wanted separate electoral colleges for Dalits so as to ensure in the new independent India they had sufficient political power to ensure the destruction of the varna system. Gandhi believed that this was the wrong choice as it would continue to place the Dalits outside the mainstream of Hindu society.
- In 1935 after campaigning unsuccessfully for five years to gain the right to enter Hindu temples Ambedkar declared 'I was born a Hindu but I will not die a Hindu.' He urged untouchables to change their religion to one that didn't recognize caste or untouchability. He himself and more than four million Dalits converted to Buddhism in October 1956.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Varna is no longer practical in today’s world.’
Evaluate this view.**

[15]

Candidates could include some of the following, but other relevant responses should be credited.

- It is an issue to what extent the varna system is practical in modern society. It is also interesting to compare the practicality of the varna system in India with its importance within Hindu communities in non-Hindu countries.
- Many would argue that the concept is far more important in rural areas than in urban communities. The government of villages throughout India continues to be based on two concepts which are related to each other – varnadharma and karma. Many Hindus believe that varnadharma is a divine law and Mahatma Gandhi described it as ‘the duty one has to perform’ and the ‘law of one’s being. Following this duty helps Hindus move forward on the path to liberation as it gains good karma and leads to improved status in the next life.
- Other Hindus believe that the caste system has practical benefits. It gives order and structure to society and within that context gives each person a sense of identity and of belonging to a well-defined group within society, which also gives them a purpose in life. Members of a varna have much in common. They share a job specialty and abide by the same rules concerning diet and religion. Because of the rules of endogamy, each varna is also an extended family, for most members are related by blood.
- In urban communities there is a strange dualism. In cities people come into contact with thousands of different people every day, on public transport and in the workplace. It would be impossible to follow the traditional varna rules in this context. However, it would not be true to say that caste identity is not important because many of those who live in cities have retained a strong sense of varna identity. This has led to a kind of work/home dualism. During the day a person may be unconcerned with varna rules but at home in the company of members of the same varna, the ancient varna ceremonies and customs continue to be respected.
- Some would argue further that the growth of individualism has resulted in the fading away of social distinctions. People no longer desire to live in ghettos but work at dissolving differences and merging into mainstream society. However, this has led to an identity crisis among certain sections of society which has led to a greater emphasis on varna relationships.
- Many would argue that the varna system still has an important role in the major events of Hindu life like marriage and religious worship. There are many places in India where shudras are still not allowed to enter the temple or do any kind of puja. In some areas it leads to unequal access to natural as well as man-made resources. However, in modern India relationships between different people and different varnas has certainly become more relaxed. There is more interaction between the varnas and there has been a significant change in the occupation sector which is not now restricted to caste. Opposition still remains by some to inter-varna marriage.
- Varna according to many is not politically or socially acceptable.
- The varna system since it was associated with jobs united people from the same professions together as a guild or labour union. This in turn gave them some protection against exploitation and in receiving fair wages.
- According to others the varna system because it gave preferential treatment to some had a detrimental effect on the growth of the nation. This was because the system was based on birth rather than on individual talent.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

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 (a) Explain the importance of the festival of Holi in shaping Hindu identity. [15]

Candidates could include some of the following, but other relevant responses should be credited.

- Holi reminds people that those who love God will be saved and that those who abuse his devotees will suffer. This is a basic tenet in Hinduism and in many other world religions. It is a belief that gives devotees their trust in God to protect them against their adversaries. It also gives devotees the strength and confidence to follow the teachings of their religion even in the face of violent opposition.
- It like all Hindu festivals can inspire faith in God. It celebrates God's victory over evil and his ability to protect his devotees. Celebrating the events that are the basis for the festival allow Hindus to express awe and wonder at God's power and actions. It spiritually allows devotees to express the greatness of God.
- It can help a Hindu advance on the spiritual path, away from sensual pleasures, towards communion with the divine. The festival celebrates the higher virtues of purity and righteousness. These are the kind of virtues that a Hindu needs to cultivate to attain Moksha. During the festival people perform havan and offer the new grains that are harvested to the deities.
- Although there is a lot of amusement during the festival the most important aspect is the worship of God. Which can be fulfilled in many ways. It is the underlying feature to all the rituals and practices associated with the festival.
- Holi also helps people to believe in the virtue of being truthful and honest and to fight against evil. This is a very important part of a Hindu's dharma. Holi also strengthens social cohesion as it is celebrated by Hindus and non-Hindus and revitalises the bonds between people as people during the festival visit friends and relatives exchanging gifts.
- Holi also means sacrifice and the festival is a chance for people to rid themselves of impurities and to focus on the virtues they need to develop - mercy, generosity, selflessness, truthfulness and purity. The development of these virtues allows a Hindu to gain good karma and to ultimately attain Moksha. This is expressed during the festival by the giving of charity to the poor.
- Holi is also a seasonal festival that celebrates the coming of spring with its renewed hope for abundance in nature and happiness in family relationships and friendships.
- Since Holi is a very joyful and happy occasion, it gives people a lift, making them feel good about themselves and the world around them.
- It is the celebration of the victory of good over evil and that truth will always prevail. This encourages Hindus not only to believe in the power of good and in the virtue of being truthful and honest but also to stand up for them.
- Holi also creates a sense of belonging by bringing the community together in celebration. This in turn is an expression of Hindu identity and values.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Festivals based on mythical events are no longer meaningful today.’**
Evaluate this view with reference to Hinduism. [15]

Candidates could include some of the following, but other relevant responses should be credited.

- Some do not regard myths as being a meaningful basis for festivals. They are regarded as fabrications which have no place in today's world.
- The deities portrayed in them are not believable or relevant role models for life in today's society.
- They also argue that the imagery and contradictions within many myths make them unacceptable today.
- Many would disagree with the statement believing that myths give a culture continuity and stability and foster a shared set of perspectives, values and history that can be celebrated by the Hindu community.
- The activities and attitudes of the deities are role models for behaviour and standards within society.
- Myths portray archetypal situations and some of the options which can be selected in those situations and the consequences of choosing those options.
- Many believe that myths give meaning to life.
- Others would argue that myths are important because they are metaphors and teach about life in a way historical or philosophical accounts cannot do.
- Hinduism is a religion of festivals and most if not all of them are based on mythical events. However some would question how meaningful these stories and events are in today's world.
- Some would argue that myths are metaphorical and as such are not a meaningful basis for festivals. However others would argue that myths are important because they are metaphors and teach about life in a way historical or philosophical accounts cannot do.
- Many would view mythology as a valid way to look at the world. Many scholars believe they are a sophisticated way of studying different aspects of psychology.
- The stories refer to all aspects of life and act as a moral guide in day to day living referring to issues such as respect for elders and the importance of honesty. The epics Ramayana and Manabharata show how good overcomes evil. It is these values that are celebrated in different festivals.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.