



GCE AS MARKING SCHEME

SUMMER 2019

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

B120UE0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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 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.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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 25 marks</p> <p style="text-align: center;"><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;">21-25 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 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 and vocabulary in context.
4	<p style="text-align: center;">16-20 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 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.
3	<p style="text-align: center;">11-15 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 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.
2	<p style="text-align: center;">6-10 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. • 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.
1	<p style="text-align: center;">1-5 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. • 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. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p align="center">Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p align="center">21-25 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. • 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.
4	<p align="center">16-20 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 views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	<p align="center">11-15 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. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	<p align="center">6-10 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. • 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.
1	<p align="center">1-5 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • 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 use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Component 1

Option E: An Introduction to Hinduism

Mark Scheme

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

Section A

1. (a) **Outline different theories on the Indus and Aryan origins of Hinduism.**
[AO1 25]

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

- The Indus Valley civilisation was a Bronze Age culture dating from 2500 – 1500 BCE. Archaeological evidence shows a highly advanced urban culture with a society that had a wealthy middle class and a centralized government. The inhabitants of this sophisticated culture were a mixture of peoples who appear to have amalgamated into the Indus Valley civilisation, the name given because the first sites excavated were along the River Indus.
- Indus Valley civilisation was centred around towns and cities with large populations. The towns and cities were planned, designed on a grid system.
- Very little is known about the way people actually lived within the Indus Valley civilisation. The reason being that although they had a detailed system of writing and there are thousands of inscriptions, the Indus Valley script cannot be understood and translated. Therefore, based only on archaeological evidence there is a lot of conjecture.
- The Indus Valley people used small, square seals and the images on them give a picture of aspects of life within the culture including religious practices. These usually include an image of an animal – buffalo, cattle, rhinoceros – with people prostrated before them which suggests some kind of worship.
- Very little is known about Indus religious beliefs although there is some evidence to suggest a belief in life after death. Also, on three seals there is a divine being which resembles the Hindu God, Siva which has been named Proto-Siva. There is also some evidence that the female figurines suggest worship of the Mother Goddess.
- The Aryans originally came from Central Asia, east of the Caspian Sea. It is a debatable issue amongst scholars whether this was a forceful invasion or rather waves of settlement over a long period of time. They first settled in the Punjab before gradually spreading southward and dominating north India. They called themselves Arya meaning noble ones so as to differentiate themselves from the inhabitants of the Indus Valley.
- The Aryans were a pastoral people in contrast to the inhabitants of the Indus valley who were urban. Although they brought the Iron Age to India scholars believe they were illiterate and therefore their scriptures, the Vedas, were passed orally in the Sanskrit language from one generation to another.
- They built no cities and their culture was on the whole very mundane. Their way of life was semi-nomadic and their social structure patriarchal and tribal. The Aryans had domesticated the horse and the cow – the horse has great significance in the Vedas and since there is no mention of horses in the Indus Valley records it has been suggested that the Aryans used a mounted invasion.
- The cow was a symbol of prestige in Aryan society. They built houses of wood and reed with farming cattle being their main occupation although other crafts such as carpentry and metal work were used in the villages.
- The Aryans worshipped warlike gods, in particular Indra who is called the 'smasher of cities' and is often used to support the Aryan invasion theory. There is no doubt their influence was considerable and in less than fifty years they had Aryanised Northern India.

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

- (b) **‘Knowledge of the Indus Valley Civilisation is essential for understanding Hinduism today.’**

Evaluate this view.

[AO2 25]

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

- It is essential to understand the origins of certain beliefs and practices in order to understand the diversity of belief and practice in Hinduism today. The considerable variety in Hindu beliefs and practices can be explained and understood by knowledge of the origins of Hinduism.
- The origins of a religion are essential to its credibility. Historicity is important to many Hindus and therefore tracing and understanding the origins of Hinduism is essential.
- The importance of certain practices such as puja and ritual bathing in rivers and tanks are based in these original practices. These can be traced back to the Indus Valley civilisation. Their religious significance can also be traced back to these origins.
- A distinctive feature of Hinduism is its continuity of belief and practice especially in rural areas and in south India where there has been less change than in developed areas. The role of the goddess is particularly significant in Hinduism and can be explained by its basis in Indus Valley Civilisation.
- The images and worship of Shiva can be more fully understood in relation to these early forms of expression. This is particularly important as Shiva is one of the main gods of Hinduism and the Supreme God of Shaivism.
- There can be many ways of understanding Hinduism. It can be known by experience and scholarly study in the present and contemporary situation as much by the past.
- The great diversity and forms of belief and practice are sometimes contradictory and makes Hinduism hard to understand.
- Hinduism has absorbed and assimilated many influences including the Aryan elements, Islamic and Christian beliefs and practices, so the Indus Valley Civilisation is one of many sources of Hindu beliefs and practices.
- Hinduism is constantly evolving and changing and assimilating new and different influences on its culture.
- It re-interprets its ancient beliefs and practices in the light of new political, social and economic conditions.

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

2. (a) **Explain Jnana yoga and bhakti yoga as different paths to liberation.**
[AO1 25]

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

Jnana yoga

- Way of Knowledge, meditation and insight.
- Development of mental capacities and faculties leading to clear understanding of profound truths.
- Attainment of higher consciousness.
- Skill of concentrated mind overcoming physical and sensory hindrances. Investigation into the wisdom of the holy Vedas understood both rationally and intuitively or non-rationally.
- Advocated by the more philosophical teaching especially Advaita Vedanta in full self-realisation comes through the development of higher mental states and knowledge.
- Usually requires some degree of renunciation and asceticism.
- Most appropriate for the sannyasin (homeless wanderer) stage of life.

Bhakti yoga

- Way of devotion and submission to a personal deity.
- Development of prayers, mantras and ritual actions to show concentration and connection with personal deity.
- Union with personal deity through loving relationship through worship.
- Focus on the personal qualities and powers of individual deities.
- Experiencing union with ultimate supreme deity through the channel of divine grace.

There are similarities between them:

- The aim of self-realisation or moksha.
- The development of good karma.
- Freedom from the cycle of samsara.

There are also differences:

- Worship of personal deities in bhakti yoga is considered to be a lower path to truth than knowledge gained through jnana yoga.
- Bhakti yoga is practised and possible for all Hindus regardless of caste or stage of life whereas jnana yoga is mainly for higher castes or the sannyasin stage of life.
- Bhakti yoga can be integrated into everyday life whereas jnana yoga requires separation from worldly affairs.
- Bhakti yoga involves personal deities whereas jnana yoga is directed to the impersonal absolute Brahman.

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

(b) 'Jnana yoga is not relevant to Hindus in the 21st century.'

Evaluate this view.

[AO2 25]

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

- Following and practising the path of jnana yoga usually requires separation from worldly responsibilities and so is not relevant to Hindus today. The highest path requires the Hindu to show complete dedication and to abandon all ties with family and material possessions. However, some would argue that worldly concerns are very often a distraction from the spiritual path and that worldly matters can take precedence over spiritual goals.
- Jnana yoga requires a high level of intelligence and strong commitment to mental training and so is only relevant for certain types of Hindus. Jnana yoga is a closed path in the sense that it is not open to all.
- The other paths of bhakti yoga and karma yoga are more easily incorporated into the everyday life of most Hindus. It can be argued they are a more practical expression.
- The in-depth study and practice of austerities is only relevant to those Hindus who live in ashrams or who have opted for the homeless life. This is not the lifestyle chosen by the majority of Hindus in the modern world.
- Jnana requires a seeking of truth and understanding of the deeper questions of life and this is relevant to all Hindus. Many would argue that it is essential for a true understanding of Brahman.
- Certain philosophers and learned sadhus have advocated jnana yoga as the highest way to self-realisation. This goal needs complete dedication and self-sacrifice to achieve which is difficult for the majority of Hindus with family and work responsibilities.
- Jnana yoga is developed through meditation and more Hindus today are willing to practise this and incorporate it into their life in various ways. The popularity of meditation is a feature of modern society.
- It may be even more relevant today than in the past as in contemporary society more Hindus are educated and able to study the scriptures and philosophy.
- Caste distinctions are less rigid and jnana yoga is accessible to all Hindus.

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

Section B

3. (a) Examine the concept of karma in Hinduism. [AO1 25]

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

- 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.
- This cyclical cause and effect generate the concepts of samsara (or the world) and birth and reincarnation. 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.
- 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.
- This is why rebirth is necessary – to work off the karma gathered in previous lives. However as soon as a person is reincarnated, actions follow and more karma is gathered. The karmic debt increases throughout a person's life and that is why karma is often described as the chain that binds each atman to the wheel of samsara. Reincarnation is not a joyful process but a negative one since the atman with each incarnation is placed back into a situation of suffering. Samsara therefore is seen as a cycle that must be escaped.
- It is therefore possible to purify karma and make it good leading the atman to return to Moksha to be united with God.
- 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 Vedic literature there are analogies which attempt to explain the three types of karma and their relationship. One analogy is of a Bowman who has already sent an arrow and it has left his hands. He cannot recall it. He is about to shoot another arrow. The quiver of arrows on his back is sanchita karma. The arrow he has shot is prarabdha karma and the arrow he is about to shoot is agami karma. He has perfect control over the sanchita and agami but he must work out his prarabdha.
- The law of karma is used in Hinduism to explain the problem of evil that persists in spite of an all-powerful God
- Actions which lead to good karma are called punya (merit) and include activities such as following the principle of varnashramadharma, giving to charity and going on pilgrimage. Actions which lead to bad karma are called papa (sin) and include activities such as avoiding one's duty and the neglect and abuse of five sections of society – women, children, animals (especially cows), saintly people and the elderly.

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

(b) 'Belief in karma is by far the greatest influence on the lives of Hindus.'

Evaluate this view.

[AO2 25]

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

- The goal of a Hindu's life is to attain Moksha and therefore gaining good karma is fundamentally important in fulfilling this goal. Only when the karmic debt is paid can liberation from the cycle of samsara be attained.
- 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. This means following principles such as varnashramadharma and ahimsa.
- The concept of karma can be argued to be the underlying factor of all Hindu practices and festivals – Hindus celebrate to gain good karma. However, many Hindus would refute this argument on the basis that the motivating factor is not a selfish desire to gain good karma but the need to worship God.
- The concept of karma and belief in it 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. It influences attitudes on such issues as euthanasia and abortion.
- Hindus also believe that the next life depends on karma accumulated in this life. Therefore, following a good lifestyle is the only way to ensure a better reincarnation in the next life. Hindus believe that this life is the result of karma in the previous life.
- However, it is impossible to maintain that all Hindus act at all times with regards to the concept of karma and reincarnation. If this were true there would be no crime in Hindu society.
- Some Hindus believe that their guiding principle in life is their personal relationship with God which is expressed through daily puja and bhakti worship.
- Others believe that the present life should be their only focus.
- 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. This is the guiding principle of Hindu lifestyle.

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

4. (a) Examine Gandhi's understanding of the Hindu concept of ahimsa.
[AO1 25]

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

- The concept of ahimsa was very strong where Gandhi grew up and therefore he was very familiar with the concept.
- However, he gave the concept a new direction by being the first to use it in a political sense and as an important strategy in India's struggle for independence from British rule.
- In this context his interpretation of ahimsa was also influenced by Jesus' teaching in the Sermon on the Mount where he tells Christians to practise agape love by turning the other cheek.
- Gandhi took this literally believing that by practising the non-violence of ahimsa pacifists not only held the moral high ground but could actually overcome their enemies.
- It was the non-violence of bravery and courage. He encouraged people to respond to the violent measures of the British rulers with non-violence in the belief that ultimately, they would yield to the morally correct demands of millions of Indians for freedom.
- For Gandhi ahimsa was not a passive concept which meant avoiding any type of confrontation it was an active concept requiring people to oppose and overthrow evil and injustice using non-violent means. He explains this in 'The Selected Works – Vol 6 p 264 – 'Ahimsa is not merely a negative state of harmlessness, but it is a positive state of love, of doing good even to the evil-doer. But it does not mean helping the evil-doer to continue the wrong or tolerating it by passive acquiescence. On the contrary, love – the active state of ahimsa – requires you to resist the wrong-doer by dissociating yourself from him, even though it may offend him or injure him physically.
- Gandhi further developed the concept of ahimsa with his teaching of satyagraha. It literally means 'holding onto truth' or as others have referred to it 'truth force'. It was introduced by Gandhi to represent a determined but non-violent resistance to evil. Gandhi was adamant that satyagraha was not a weapon of the weak - "Satyagraha is a weapon of the strong; it admits of no violence under any circumstance whatever; and it always insists upon truth."

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

(b) 'Truth has no inherent force.'

Evaluate this view.

[AO2 25]

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

- Many would question what exactly is this power that truth is supposed to have? What is the evidence that it actually exists?
- Others would argue that truth is relative and that knowing the absolute truth is impossible. What a person sees as truth may just as clearly be untrue for another. Therefore no one can claim to have monopoly over the truth and therefore over the moral high ground.
- Others would argue that there have been many attempts made in history to overthrow evil which apparently had truth and justice on their side but were unsuccessful in attaining their goals. It seems superficially at least that evil often flourishes.
- Gandhi believed that truth has an inherent force which could be used in different ways to overcome enemies. Very often the stand of one individual in the name of truth can inspire the majority.
- Truth is not a passive concept but an active one – it is what gives any resistance to evil its moral basis. Truth is a force born out of love.
- Gandhi believed that non-violence was not the weapon of the weak, but that truth made people courageous and strong. It is the reason why true non-violent activists can accept violence on themselves without inflicting it on others – because truth is on their side.
- For non-violence to be strong and effective it must be based on truth and begin in the mind. Without this Gandhi believed it would be the non-violence of the weak and cowardly.
- Gandhi's understanding of truth is deeply rooted in Hinduism. Indian philosophers in their writings often state that there is no religion or duty greater than truth and that reaching pure and absolute truth is attaining Moksha.
- Gandhi saw ahimsa as a spiritual concept and that satyagraha therefore was assured of divine help. Gandhi believed truth was God and truth being "that which is" can never be destroyed.

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

5. (a) Explain the spiritual significance of events that take place during Holi.
[AO1 25]

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 reflects the concept of karma – good actions lead to good consequences and bad actions lead to bad consequences.
- Holi can also reflect bhakti – the path of loving devotion that is open to all Hindus regardless of caste.
- 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 is a powerful form of worship.
- 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.
- Although there is a lot of amusement during the festival the most important aspect is the worship of God. 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 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.
- Expect candidates to exemplify these values by referring to the practices of the festival.

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

(b) 'Festivals are not necessary to express Hindu identity.'

Evaluate this view.

[AO2 25]

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

- Hinduism can be described as a flexible and adaptable religion in which there is a lot of variety in the context of rituals and practices and in how festivals are celebrated. Hinduism certainly does not dictate one specific way of expressing Hindu identity.
- Some Hindus believe that festivals are not necessary to express Hindu identity as they do not necessarily show any commitment to the religion. Festivals can be celebrated by Hindus and non-Hindus alike and without any allegiance to a specific set of religious beliefs.
- Others believe festivals are more social and cultural events which might express national or regional identity but not religious identity.
- Festivals are not part of a Hindu's varnashramadharma and many would argue that varnashramadharma is Hinduism and therefore if festivals are not part of this core concept then they are not necessary as an expression of identity.
- It can be argued that a person's religious identity is expressed through following certain key beliefs. An individual is expected to put into practice the belief system he believes in. This can be through ritualistic practices like daily worship, visiting temples, going on pilgrimage, celebrating festivals and participating in religious ceremonies like rites of passage. It can also be done by adopting some of the recommended dietary practices. This is a clear expression of identity.
- Hindu identity therefore is expressed through living a dharmic lifestyle. Identity can be seen in the way the ideals of Hinduism are seen in the way they lead their lives. Leading a disciplined family life and showing care for the elderly are some of the visible signs of identity through beliefs and values being put into practice.
- However, many Hindus would argue that many of the ways of expressing Hindu identity are an important part of celebrating festivals and that festivals are an effective and accessible way of expressing identity. Festivals give Hindus the chance not only to express their identity but to take pride in it. The beliefs and values of Hinduism are clearly expressed through its festivals e.g. Diwali celebrates the Ramayana which emphasises values such as loyalty, courage and faithfulness. Hinduism is a religion of festivals and therefore it could be argued that celebrating festivals is an inherent part of a Hindu identity. They are also a very public expression of that identity and a way of presenting Hinduism, its beliefs and values, to non-Hindu communities.

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