

CONFERENCE VERSION



GCE A LEVEL MARKING SCHEME

AUTUMN 2020

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION E: A STUDY OF HINDUISM**

A120UE0-1

INTRODUCTION

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. 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.

A Level Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 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;">17-20 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. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">13-16 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. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • 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	Assessment Objective AO2- Part (b) questions 30 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;">25-30 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. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">19-24 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. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">13-18 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. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">7-12 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. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-6 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. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

A Level Component 1
Option E: A Study of Hinduism

Mark Scheme

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

Section A

1. (a) **Examine Vinoba Bhave's influence on Hindu attitudes towards the poor and oppressed.** [AO1 20]

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

- After Gandhi's assassination on January 30, 1948, many of Gandhi's followers looked to Vinoba for direction. Vinoba advised that, now that India had reached its goal of Swaraj—independence, the Gandhians' new goal should be a society dedicated to Sarvodaya, the "welfare of all."
- The Gandhians became known as the Sarvodaya Movement - a merger of constructive work agencies produced Sarva Seva Sangh—"The Society for the Service of All"—which became the core of the Sarvodaya Movement, working for broad social change along Gandhian lines.
- The Bhoodan ("land-gift.") movement was started and many villagers acquired lands. As the root of oppression was greed, overcoming this would create a climate free of social division and exploitation.
- By the time of the 1954 Sarvodaya conference, the Gandhians had collected over 3 million acres nationwide. The total eventually reached over 4 million.
- After 1954, Vinoba began asking for "donations" not so much of land but of whole villages. He named this new program Gramdan ("village-gift.")
- Gramdan was a far more radical program than Bhoodan. In a Gramdan village, all land was to be legally owned by the village as a whole, but parcelled out for the use of individual families, according to need.
- A village council made up of all adult members of the village, made decisions by consensus—meaning the council could not adopt any decision until everyone accepted it. This ensured cooperation and made it much harder for one person or group to benefit at the expense of others.
- While Bhoodan had been meant to prepare people for a nonviolent revolution, Vinoba saw Gramdan as the revolution itself.
- Like Gandhi, Vinoba believed that the divisiveness of Indian society was a root cause of its degradation and stagnation. Before the villagers could begin to improve their lot, they needed to learn to work together. Gramdan, he felt, with its common land ownership and cooperative decision-making, could bring about the needed unity. By 1970, the figure for Gramdan villages was 160,000, almost one-third of all India's villages.
- He also introduced a women's community group in Paunar in Maharashtra, helping many women to change and accept their livelihood. They practised different skills such as farming and reciting poems.
- Since Bhave's death, many programs for social reform are still being carried out by the lok sevaks ("servants of the people") whom he inspired.

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

(b) 'Hindu attitudes to wealth and poverty are not relevant in today's world.'

Evaluate this view.

[AO2 30]

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

- Hindu dharma (duty) encourages Hindus to work hard and earn money. In this way they can support themselves and their family. This is in keeping with one of the four purusharthas (human aims or human goals) of life. Artha is about gaining wealth by honest and lawful means. In today's world and especially in the developing countries this can be seen as an idealistic teaching – unemployment is one factor, lack of skills, education is another.
- Hinduism in the face of global poverty has had to change and adapt, beliefs altered in the face of coming into contact with a wide range of cultures and religions.
- The varnas limit the jobs a Hindu may have, since it is only appropriate for a Hindu to have a job suitable for their caste. In recent times, however, especially in the cities, these attitudes have been breaking down somewhat, allowing members of lower varnas to fill professions before filled only by higher ones. This clearly shows the impracticality of this attitude in today's world. Some occupations go against basic Hindu beliefs, irrelevant of caste, making it unlikely to find a Hindu fashion model or butcher for example.
- Some find the Hindu attitude to the cause of poverty unacceptable in today's world - they believe that if they are suffering so in this life, it is because of bad karma built up in a previous life, so many do not feel the guilt felt in other societies when they see a beggar. Gandhi changed many Hindu beliefs with his teachings. He taught that it is wrong to think that a poor person is only getting what they deserve. He believed that everyone was a part of God, and people should recognise that they share the same world and should care for one another.
- Many Hindus consider their attitude to wealth and poverty to be realistic. The aim of every person is to earn money and avoid poverty.
- Hindus do not see money as an evil. Indeed, one of the four aims of life, the purusharthas, is to earn and enjoy money (artha). However, Hindus do not let greed overcome them, and must keep perspective.
- Giving to the poor is a way of life for Hindus in India. Employment is more acceptable than charity, however, so many will employ the poor as servants, even if they can only just afford this.
- Dana, or giving, is also a basic part of everyday life.

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

2. (a) Examine the challenges of being a Hindu in Britain today. [AO1 20]

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

- Many see multiculturalism as a 'failure'. It has encouraged exclusion rather than inclusion by condemning minority communities such as the Hindu community to live parallel lives away from mainstream society. Although living parallel lives on the one hand helps to safeguard Hindu behaviours and values they run counter to broader society. This in turn is a barrier to integration which many see as one of the major challenges. These separate communities provide fertile soil for radicalisation which can in turn alienate communities.
- Integration into British society is a challenge. However recent reports show that whilst Hindu communities support the maintenance of their own ethnic customs and traditions they also show support for mixing and integrating.
- One major challenge to Hinduism in Britain is how to deal with social change and the increasing diversity of the people who practice it without compromising its core values and ancient beliefs. This is particularly true in a non-Hindu environment such as Britain.
- Many ancient practices and customs which were once justified are no more tenable or acceptable to British society – the birth-based caste system, status and role of women and girl children, gender discrimination in gender practices.
- Growth of the internet and social networks mean that Hindus have to adapt to the changing circumstances and accommodate diverse views and local traditions and customs as part of its tolerance and inclusiveness.
- Spreading the right information about the faith and raising people's awareness of Hindu beliefs so as to avoid ignorance which breeds prejudice and discrimination.
- It is not just about belief but also about community and cultural heritage or identity – resisting stereotyping and discriminatory treatment.
- Religion often requires a public performance or behaviour e.g. in relation to codes of dress or food which can be deemed unnecessary or even inappropriate in British society.
- Practical challenges include the practicality of celebrating festivals in a non-Hindu environment; the accessibility of Hindu communities or places of worship; adaption to a different lifestyle and its requirements.

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

(b) 'Assimilation into a secular society is impossible for Hindus in Britain.'

Evaluate this view.

[AO2 30]

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

- Candidates may wish to define the meaning of assimilation – it can be described as the process where groups who are not indigenous become indistinguishable within the dominant host society, eventually conforming to the existing cultural norms of society.
- They may also wish to discuss the meaning of integration which can be described as adding to the existing culture which in turn transforms and enhances society. A valid argument could be that assimilation is impossible, but that integration is not for Hindus in Britain.
- Candidates could also argue that many Hindus are not in favour of assimilation which could be seen as the loss of cultural, religious, ethnic identity, and an expectation of conformity to the norms of the majority.
- Many would argue that Hindus have no problems assimilating into a secular society. In fact, it can be argued that the majority of young Hindus are already assimilated. Most third and fourth generation Muslims were born in Britain, have been to school here, and live and work in local communities that contribute to society at large.
- Many British Hindus are keen to engage in a more dialogical process which sees their religious and cultural traditions contributing to British society. This helps them assimilate into a secular society without difficulties.
- Many would argue that assimilation is not about losing identity. Rather it is about maintaining identity and belief while being able to celebrate differences and work with others in civic society.
- It can be argued that Hindus in Britain have achieved success in economic terms and high educational achievement, which in turn has led to a high degree of assimilation within a secular society.
- However, it can be argued that the aggressive and intolerant face of Hindu fundamentalism has made assimilation difficult if not impossible.
- Hindu parents, concerned to preserve their heritage, recognised the need to articulate teachings previously handed down by family and cultural tradition. Despite the different appeals for continuity, the cultural aspects of Hinduism have, quite naturally, undergone significant changes. There is evidence that many young Hindus have assimilated well and developed high degrees of social and cultural competence in a pluralistic society.
- The Hindu diaspora in Britain appears to be flourishing. Members are well established in professional fields – law, media, medicine, engineering, and accounting – and in many branches of business.
- The tradition, with its rich culture, accommodating nature, and emphasis on personal spirituality, not only endures but makes a positive contribution towards contemporary British life.
- It could also be argued that maintaining a traditional Hindu identity makes assimilation difficult.

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

Section B

3. (a) Explain two different paths to liberation in Hinduism. [AO1 20]

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

Jnana Yoga

- Jnana yoga is the most advanced form of yoga expressed in the Bhagavad Gita and traditionally exclusive to the Brahmana varna. Jnana means knowledge or wisdom and consists of understanding the relationship between kshetra (the body) and kshetrajna (the soul or atman).
- The goal of jnana yoga is liberation from the illusory 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 and ultimately leads to Moksha.
- This can be achieved by following the Four Pillars of Knowledge: [1] Viveka – discrimination between the real and unreal; [2] Vairagya – detachment from worldly possessions and the ego; [3] Shatsampat – the six virtues which develop the ability to see beyond maya; and, [4] 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.

Karma Yoga.

- In the Bhagavad Krishna tells Arjuna that action done out of a sense of duty, without attachment, has no karmic effects and is in effect a path to liberation. Karma yoga is the yoga of unselfish action, purifying the heart and 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 teaches 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 Yoga

- Bhakti is the belief that a personal relationship with God is possible based on love and devotion and expressed through service. 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: [1] Sakamya Bhakti – devotion with a desire for material gain; [2] Nishkamya Bhakti – the worshipper tries to be one with God and receive spiritual blessings such as wisdom and power; [3] Apra Bhakti – for those beginning to practice yoga. The worshipper believes God is Supreme, present in the image and can only be worshipped in that form; and, [4] Para Bhakti – the highest form of Bhakti. The worshipper sees God and feels 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.

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

- (b) **‘The relationship between Krishna and Arjuna is the most important feature of Hinduism.’**

Evaluate this view.

[AO2 30]

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

- Many would argue in favour of this statement as the relationship between Krishna and Arjuna has a far-reaching influence on many beliefs and aspects of Hinduism.
- The theological significance of the dialogue between the two friends is immense. Krishna explains the nature of the universe and Arjuna embodies the qualities of the ideal student. Krishna in the Bhagavad Gita explains the responsibilities of varnadharma and the relationship between that concept and personal dharma.
- Krishna also explains the samsaric cycle of birth and death. He says there is no true death of the soul and the purpose of this cycle is to allow a person to work off their karma, eventually leading to a dissolution of the soul and an end the samsaric cycle. Success depends on selfless service to God and karmic debt is attained through selfish actions.
- Krishna presents three main concepts for achieving this dissolution of the soul -- renunciation, selfless service, and meditation.
- Arjuna’s willingness to accept the word of Krishna, even though it involved fighting against family, illustrates his ideal devotion to God. Together, the inseparable friendship between Krishna and Arjuna represents the cosmic inseparability of Brahman and atman, or the essence of the universe and the soul, one of the fundamental ideas of Hinduism.
- Others would argue that there are other features which are more or just as influential in Hinduism – the relationship between Rama and Sita, the Trimurti or other deities such as Durga.
- Others could argue for the influence of concepts such as varnashramadharma or ahimsa.

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

4. (a) Examine the concept of ahimsa in Hinduism.

[AO1 20]

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

- Ahimsa literally means without violence. Ahimsa means not inflicting pain or injury upon others. It also means showing compassion to all living beings, the practice of love, forgiveness and friendliness, and the support of peace. It is an idea that comes from the Jain religion and that every living being deserves respect.
- Ahimsa in Hinduism is a spiritual concept, an integral part of the philosophies, principles and practices of the religion. It is one of the ideals of Hinduism as set out in the laws of Manu and is an integral part of Hindu philosophy.
- Hindus believe that ahimsa is the highest virtue and practicing it will help them grow spiritually and move forward on the path towards Moksha.
- However, there is some disagreement between Hindus on the matter of killing animals and eating meat. Some Hindus are in favour of eating meat since some Hindu texts teach that eating meat leads to good health. Others believe it is wrong as it goes against the principle of ahimsa and has bad karmic consequences. In Hinduism there is no substantial difference between the soul of a human and the soul of an animal. Both are considered to be an atman and therefore divine in essence.
- Gandhi gave the concept a new direction by being the first to use it in a political sense and in this context his interpretation of ahimsa was 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 nonviolence of bravery and courage.
- Gandhi did not believe that ahimsa meant non-killing because he accepted killing was necessary for some individuals because it was a person's duty and doing so in a detached way without anger or selfish motives would be compatible with ahimsa.
- 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'.

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

(b) 'Truth has no inherent force.'

Evaluate this view with reference to Hinduism.

[AO2 30]

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

- Gandhi believed that truth has an inherent force which could be used in different ways to overcome enemies.
- 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.
- However, many others would question the assertion in the statement and ask what exactly is this power that truth is supposed to have?
- 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.
- 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.

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

5. (a) Explain how celebrating Durga Puja expresses Hindu identity. [AO1 20]

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

- One feature of Durga Puja that is particularly significant is the worship of Durga as the mother goddess. According to many Hindus Durga Puja is the greatest Hindu festival in which God is adored as Mother. Hinduism is the only religion in the world which has emphasized to such an extent the motherhood of God. This emphasis on the female energy – shakti - is a particular feature of Hinduism and the identity of the religion. Durga represents the Divine Mother and the power of Shakti or cosmic energy. She is the energy aspect of Shiva.
- The goddess is a divine not human mother and her images reflect her supernatural power. Her care and love for her human children is so great that she will do anything to protect them. Hinduism is a religion which puts a lot of emphasis on the importance and role of the family.
- As mother of the universe she personifies tender love, wealth, power, beauty and every virtue. These are Hindu values.
- Hindus believe that worship of Durga as divine mother gives material prosperity and spiritual freedom. Everyone is blessed with her loving mercy and is protected by her. Puja is an identifying feature of Hinduism.
- Some Hindus divide Navaratri into sections of three days in order to celebrate different aspects of the divine Mother. The first three days celebrate her power as Durga to destroy impurities, vices and defects. The next three days celebrate her as Lakshmi, the giver of spiritual wealth, who can give unlimited wealth to her worshippers. The final three days celebrate her wisdom as Saraswati. In order to have all round success in life, the blessing of all three aspects of the divine mother are needed. Many of these beliefs express what it means to be a Hindu.
- The complete image of Durga represents the belief that to become divine then material desires must be kept under control. This is seen in the image of Durga standing on the demon. Hindus believe that by worshipping Durga it is possible to rid themselves of all desires and unfold divinity.
- The festival also reminds Hindus of some of the spiritual values that shape their identity, such as the duty to oppose evil, thanksgiving and the need to help others.
- The festival brings the Hindu community together and is a celebration of Hindu identity especially in non-Hindu countries.

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

(b) 'Celebrating mythical events is meaningless for Hindus.'

Evaluate this view.

[AO2 30]

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

- Mythological stories are part of Hindu culture and heritage. They have been passed down from generation to generation, first of all orally and then written down. They have great value in educational and recreational terms. It is through these stories that many parents teach their children about Hindu culture and values.
- 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 Mahabharata show how good overcomes evil. It is these values that are celebrated in different festivals.
- These stories reach out to ordinary people in a way dry, theological facts cannot. They are also seen as a way for Hindus during festival celebrations to experience darshan, which means to see or perceive.
- There are many ways that myths are of value and meaningful within Hinduism and therefore relevant as the basis of different festivals. Many believe 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.
- They also give guidelines for living. The activities and attitudes of the deities are role models for behaviour and standards within society. In Hindu mythology the deities are not like the monotheistic deity of western religion. They are not omniscient, omnipotent or omnipresent. Like people they are flawed and driven by emotions and ambitions. The main difference from humans was that they had more knowledge and power. 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. Deities are seen to interact with people and that all actions are part of the grand schemes of the deities. This suggests that everything that happens in life has meaning.
- Myths are metaphorical. 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.
- 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. In mythology people learn through imagining the colourful adventures of the deities.

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