



---

# **GCE A LEVEL MARKING SCHEME**

---

**SUMMER 2022**

**A LEVEL  
RELIGIOUS STUDIES  
UNIT 3 - OPTION E  
A STUDY OF HINDUISM  
1120UE0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 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.

## **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.

## A Level Generic Band Descriptors

<b>Band</b>  <b>(marks)</b>	<b>Assessment Objective AO1 – Section A questions</b> 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
<b>5</b>  <b>(25-30 marks)</b>	<ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Insightful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• An extensive range of views of scholars/schools of thought used accurately and effectively.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>  <b>(19-24 marks)</b>	<ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Purposeful connections are made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A range of scholarly views/schools of thought used largely accurately and effectively.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>  <b>(13-18 marks)</b>	<ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Sensible connections made between the various approaches studied (within and/or across themes where applicable).</li> <li>• A basic range of scholarly views/schools of thought used.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>  <b>(7-12 marks)</b>	<ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Makes some basic connections between the various approaches studied (within and/or across themes where applicable)</li> <li>• A limited range of scholarly views/schools of thought used.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<b>1</b>  <b>(1-6 marks)</b>	<ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Very few or no connections made between the various approaches studied (within and/or across themes where applicable)</li> <li>• Little or no use of scholarly views/schools of thought.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul> <p><b>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</b></p>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<b>Assessment Objective AO2- Section B questions 30 marks</b> <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>  <b>(25-30 marks)</b>	<ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• The views of scholars/schools of thought are used extensively, appropriately and in context.</li> <li>• Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
<b>4</b>  <b>(19-24 marks)</b>	<ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• Views of scholars/schools of thought are used appropriately and in context.</li> <li>• Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
<b>3</b>  <b>(13-18 marks)</b>	<ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Views of scholars/schools of thought are generally used appropriately and in context.</li> <li>• Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
<b>2</b>  <b>(7-12 marks)</b>	<ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Basic use of the views of scholars/schools of thought, appropriately and in context.</li> <li>• Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some mainly accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
<b>1</b>  <b>(1-6 marks)</b>	<ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Little or no use of the views of scholars/schools of thought.</li> <li>• Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable).</li> <li>• Some use of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

### OPTION E – A STUDY OF HINDUISM

#### SUMMER 2022 MARK SCHEME

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

#### Section A

1. **Explain the importance of Vivekananda and the Ramakrishna mission in the development of Hinduism.**

[AO1 30]

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

- The most famous disciple of Ramakrishna was Narendranath Dutta who became known as Swami Vivekananda. Vivekananda was born in Calcutta in 1863 in a Kayasta family and was well educated in school and college.
- Vivekananda promoted the idea that all religions were the revelation of God. This was a radical departure from the ideologies of the Brahmo Samaj and Arya Samaj he had first studied. Under the influence of Ramakrishna he expressed his desire to bring a synthesis of all religions.
- Vivekananda travelled over the length and breadth of India emphasising the greatness of Indian spiritual culture. He roused a new spirit among all individuals to search for their own divinity and to re-discover the soul of mother India.
- He attended the Parliament of Religions first at Chicago in 1893 and expressed the real meaning of Hinduism as the world's most ancient religion. The West came to understand the value of Indian liberalism, universality, cosmopolitanism and spirituality and placed Hinduism firmly on the world stage.
- Vivekananda realized the value of Western materialism, scientific achievements and the material happiness of the West. He desired to achieve the combination of Indian spiritualism and Western materialism.
- Vivekananda told his countrymen to be tolerant towards each other. "We reject none, neither theist, nor pantheist, monist, polytheist, agnostic, nor atheist....."

#### **The Ramakrishna Mission**

- Founded in 1897 by Swami Vivekananda to further his goals and vision of Hinduism as a world religion. The work of the Ramakrishna Mission is deeply rooted in Indian thought and culture, although recognising the truth in all religions. It emphasizes that Krishna, Hari, Rama, Christ, and Allah are different names of the same God. They spread the belief that although religion is a personal matter, it is universal in character. They strive for a synthesis among various faiths.
- They regard service to humanity as service to God. They spread the idea of the potential divinity of every being and how to manifest it through every action and thought.
- The Mission honours and reveres the founders of all world religions such as Buddha, Christ and Muhammad. They also work for the all-round welfare of humanity. Their ideal is freedom of the self and service of mankind and the harmony of all religions.

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

## 2. Examine Hindu views on IVF.

[AO1 30]

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

- For many Hindus the issue of IVF must be discussed in the context of the principle of ahimsa. In Hinduism ahimsa means 'without violence'. Himsa means inflicting pain or injury on others. Ahimsa therefore literally means not inflicting pain or injury upon others.
- It is common for more than one embryo to be produced by IVF and for some to be left over after initial IVF cycles. These embryos can be frozen for use at a later date by the couple, can be used for research or may be destroyed. This destruction according to some Hindus goes against the principle of ahimsa. They believe that the atman is present from the moment of conception and destroying unused embryos is an act of violence.
- However, others would take a different view that at an embryonic stage the atman is not yet present, so if embryos are tested on or destroyed no life has been ended or harmed.
- Other Hindus believe that being childless is due to karmic debt from a previous life, so it is pointless to use fertility treatment as the debt has to be paid at some stage.
- Most Hindus would place a great importance on family life and so if they find themselves infertile they might agree with the use of IVF to help them to give birth. Hindu scripture describes four ashramas, the second of these is called Grihastha. This is the householder stage, where it is their role to create a home and bring up a family.
- Another view is that helping childless couples to have children is a good action and in accordance with dharma.
- Regarding fertility, the emphasis on reproduction is not just to on having children, but on having a male offspring many Hindus believe. Assisted reproductive technologies are acceptable. The most important condition is that the egg and sperm is from a legally married couple.
- S. Cromwell Crawford believes that Hindu Bioethics would not find difficulty with IVF, in relation to harm/benefit ratio. This view is supported by Swasti Battacharya to an extent. However, the needs and status of the woman need to be respected.

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



## Section B

### 3. 'Hinduism is clearly an inclusivist tradition.'

Evaluate this view.

[AO2 30]

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

- Candidates could begin by defining pluralism and diversity.
- Religious diversity is the coexistence of two or more religious communities in a specific geopolitical setting.
- Religious pluralism is a value, a cultural or religious ideology which positively welcomes the encounter of religions. It is often characterized as an attitude of openness between affiliates of different religions. Religious pluralism presupposes religious diversity, but religious diversity does not guarantee religious pluralism.
- Hinduism has always been a very diverse religion with an inclusivist tradition, many religious and cultural variations have been accepted as part of the religion. It is one of the main features of Hinduism as a religion.
- Many Hindus believe that all religions are human attempts to reach the divine spirit in all people.
- Gandhi promoted his term 'sarvodaya' – 'the uplift of all'; the struggle to ensure that self-determination and equality reached all strands of Indian society.
- Hinduism gives everyone great freedom to practice their faith and follow their religious quest according to their own convictions. There is also the concept of 'ishtadeva' – God honoured under many names and forms. All of these ideas are inclusivist.
- Satya (truth) is an important principle of Hinduism. Truth has an inherent force which would lose its moral coherence if it degenerated into violence. It should be the motive in the practice of Hinduism and the tolerance of all other faiths.
- Many Hindus today reject those aspects of Hinduism such as untouchability which exclude people from society and which are contrary to a belief in equality.
- However, the emergence of an exclusivist discourse in the form of an aggressive Hindu nationalism based upon the concept of Hindutva – a belief in Hinduism as a radical, nationalist, political identity threatens the image of Hinduism as a pluralistic religion.
- There is hostility directed at competing religious ideologies, particularly Islam and Christianity, because they are seen as relics of past invading culture.
- Many groups within Hinduism such as the RSS, VHP and BJP promote an aggressive Hindu identity that they claim must be defended.
- However, many Hindus are involved in interfaith dialogue with Christian missionaries based on the idea of the universality of God.
- There are differences between representations of Hinduism in the West and within India. The prevailing pluralism and diversity of Hinduism in the West is one representation of Hinduism, and the exclusivist discourse of Hindutva exerts great power particularly within Indian political life.

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

**4. ‘Gandhi’s successes far outweigh his failures.’**

**Evaluate this view.**

**[AO2 30]**

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

- It could be argued that his reinterpretation of Hindu teaching and advocacy of ahimsa and satyagraha had a profound effect on all Hindus. It asserted their identity and encouraged them to join the campaigns for independence.
- Others would point to the establishment of a model community which lived by his values and inspired others.
- He also revitalised Hindu values and way of life in his reassertion of the truths of ahimsa, satya and moksha. He re-interpreted the concept of ahimsa and used it politically. In this context he was influenced by the pacifist teachings of Jesus in the Sermon on the Mount to practice agape love and to turn the other cheek when assaulted.
- His allegorical interpretation of the Bhagavad Gita’s advice to join battle for what is right influenced many – stating that the battle is not outside, but within each person. The enemy to be fought against and overcome is individual greed and self-interest.
- His interpretation of the ashramas, especially the brachmaraya stage influenced many Hindus. The ideal life for a brachmaraya is being without possessions and the desire for possessions. Living according to need not want.
- Gandhi can be viewed as an early advocate of the sustainability movement, he promoted the idea of living simply, so that everyone can live relatively well, again linked to brachmaraya.
- He also developed the concept of satyagraha which ultimately influenced his political philosophy. This was the belief that truth has an inherent force and that those who speak and act with truth have a particular strength and authority because they are being truthful.
- This influenced his political campaign since truth force would lose its moral coherence if it degenerated into violence and would no longer be true. However, some would argue that one of his failures is not of ahimsa, but satyagraha and that truth has been lost in Indian politics.
- Gandhi’s vision for the new national identity of India was profoundly universalist. It could be argued that this came from his religious belief of sarvodaya. Many would argue that he failed to set the foundations for this goal due to the rise of Hindutva in India.
- Mahatma Gandhi was accused of acting as an apologist for the caste system in India. Gandhi tried his best to undermine the caste system and to remove untouchability, but failed to change the attitude of the majority.
- Although not fully succeeding as he wished, he changed attitudes towards untouchability in a significant way and managed to open some temples to the untouchables.
- He had little effect on deities and popular practices within the religion and had little interest in some aspects of Hinduism such as worship.
- Candidates could discuss whether the answer given to the question would be different from a Western or Indian perspective.
- Some would argue that he is more appreciated in the West and that his influence on Hinduism is an over emphasised Westernised view (influence of films such as Attenborough’s ‘Gandhi’).

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

**5. 'Prabhupada was not important in the development and growth of ISKCON.'**

**Evaluate this view.**

**[AO2 30]**

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

- Many would argue that various factors have influenced the growth of ISKCON. It stresses the love of Krishna, one of the most popular avatars for his devotees. One of the central practices is bhakti which is a popular form of devotion which appeals to the emotions.
- ISKCON promotes the message of the Bhagavad Gita, which is a spiritual message. It appeals to those who are seeking a spiritual message different from that of the prevailing Western culture.
- The use of the English Language magazine – 'Back to Godhead' to promote its message has also helped it to develop. Interest shown by groups such as The Beatles and the support of George Harrison in particular brought ISKCON to the media's attention.
- The movement also offers an alternative lifestyle and provides a close community of devotees. It is open to all kinds of people being firmly rooted in the bhakti tradition, where caste differences are not as important. Its social action is also an appealing feature, such as its charitable works for the homeless and needy.
- However, many would argue that without Prabhupada's influence ISKCON would not have grown or developed. He had a true desire of spreading Krishna to all over the world.
- Srila Prabhupada set out to America in 1965 and established the International Society for Krishna Consciousness at the age of sixty-nine. He travelled around the world fourteen times, established more than 100 temples of Krishna and initiated more than 10000 disciples into Krishna consciousness.
- Srila Prabhupada arrived in the US during the decade of discontent; there was widespread dissatisfaction with America's war with Vietnam. The American youth created their counter culture popularly known as hippie culture. They were trying to break away from the status quo, searching for an alternative. Srila Prabhupada presented this alternative. Srila Prabhupada brought the Hare Krishna Movement to the public eye by: chanting in the parks, distributing the Back to Godhead Magazine, conducting love feasts, delivering lectures from the Bhagavad-Gita and Srimad Bhagavatam in a rented store-front. Thus, he attracted many youngsters, who gradually became his disciples.
- To revive the Krishna conscious tradition, he envisioned God-centred self-sufficient farm communities based on the principles of Simple Living, High Thinking. He established more than 108 temples and instructed his disciples that no one should go hungry within a 10-mile radius of an ISKCON temple.
- Of all his contributions, many consider his books to be of the utmost importance. These books present the timeless wisdom of Vedic scriptures in modern English with startling clarity and a convincing, simple eloquence that proves the relevance of the science of self-realization to the modern world. These books it is argued have changed the lives of millions.
- Another important aspect of his influence was his uncompromising preaching of Vedic tradition to the entire community irrespective of caste.

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

**6. '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 points should be credited.**

- Candidates may wish to define the meaning of assimilation – as the process where groups who are not indigenous become indistinguishable within the dominant host society and 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.
- 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 Hindus 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 some 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. Temples and religious groups established formal education classes, in language, scripture, and the performing arts.
- Despite the different appeals for continuity, the cultural aspects of Hinduism have, quite naturally, undergone significant changes. Young women are now less likely to wear traditional dress, and Hindu youth have developed their own brands of popular music. 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. Hindu students often top the charts in academic achievement. Many magnificent, purpose-built mandirs, replacing the converted church halls, testify to the growing prestige and influence of the Hindu community.
- 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 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.**