



Cambridge International AS & A Level

HINDUISM

9487/03

Paper 3 Hinduism: Philosophy and Religion

For examination from 2021

MARK SCHEME

Maximum Mark: 60

Specimen

This document has **18** pages. Blank pages are indicated.

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

Generic Levels of response descriptions

These level descriptors address Assessment Objectives (AOs) 1 and 2, and should be used in conjunction with the indicative content for each question in the mark scheme.

Assessment Objectives**AO1: Knowledge and understanding**

Demonstrate knowledge and understanding of teachings, beliefs and practices, including relevance for individual Hindus and communities.

AO2: Analysis and evaluation

Analyse, evaluate and discuss evidence, points of view and issues in Hinduism

Generic marking principles

- (a) Examiners should use the performance summary statements at the top of the descriptors to help to identify a level which matches the candidate's response. However, the final decision on the band and the mark within the band should be made on the basis of **all** the descriptors in the level and not primarily using the performance summary statement.
- (b) Examiners should start at the lowest level, if the answer meets all the criteria they should then move to the next level and so on. The Examiner should repeat this process until there is a match between the overall answer and the level descriptor. Examiners should use a best-fit approach when deciding upon the level, it is possible for a different level to be chosen for each AO.
- (c) If the Examiner identifies all aspects of the level descriptor within the answer then the highest mark for the level should be given. Examiners should also make reference to the indicative content when deciding on the mark within a level to ensure that there is sufficient relevant content evident within the answer for the level and mark. Examiners should be prepared to credit material in answers which is not contained in the indicative content.

- (d) The Examiner may need to make a judgement within a level or between two or more level statements. Once a ‘best-fit’ level statement has been identified, use the following guidance to decide on a specific mark:
- Where the candidate’s work **convincingly** meets the level statement, you should award the highest mark.
 - Where the candidate’s work **adequately** meets the level statement, you should award the most appropriate mark in the middle of the range.
 - Where the candidate’s work **just** meets the level statement, you should award the lowest mark.

Section A AO1 12 mark questions

Level	AO1 Knowledge and understanding	Marks
Level 4	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant. 	10–12
Level 3	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant. 	7–9
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the wider context, if relevant. 	4–6
Level 1	<p>Basic knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the wider context, if relevant. 	1–3
Level 0	No relevant material to credit.	0

Section A AO2 18 mark questions

Level	AO2 Analysis and evaluation	Marks
Level 5	<p>Thorough discussion supported with evidence</p> <ul style="list-style-type: none"> Analyses the importance and/or strength of different arguments/points of view. Uses accurate evidence to support a well-structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions. 	16–18
Level 4	<p>Coherent discussion supported with evidence</p> <ul style="list-style-type: none"> Discusses different arguments/points of view in some detail. Uses accurate evidence to support a structured discussion. Coherent conclusion to the question which evaluates knowledge and points of view. 	12–15
Level 3	<p>Clear discussion with some support</p> <ul style="list-style-type: none"> Recognises different arguments/points of view and discusses at least one in some detail. Uses some evidence to support discussion. Clear conclusion to the question which is linked to a range of knowledge and points of view. 	8–11
Level 2	<p>Attempts a discussion with limited support</p> <ul style="list-style-type: none"> Outlines one or more argument/point of view. Uses supporting evidence for one or more relevant point. The support may not be wholly relevant or accurate. Attempts a conclusion to the question which is linked to knowledge and/or a point of view. 	4–7
Level 1	<p>Basic response with a point of view</p> <ul style="list-style-type: none"> States a point of view. Little or no supporting evidence. May attempt a basic conclusion, which may not directly address the question. 	1–3
Level 0	No relevant material to credit.	0

Section B Essay Marking grid

Level	AO1 Knowledge and understanding	Marks	Level	AO2 Analysis and evaluation	Marks
Level 4	<p>Accurate knowledge with good understanding</p> <ul style="list-style-type: none"> • Uses a range of detailed, accurate and relevant knowledge. • Demonstrates understanding through a well-developed response. • Fully addresses the question. • Good understanding of the wider context, if relevant. 	10–12	Level 5	<p>Thorough discussion supported with evidence</p> <ul style="list-style-type: none"> • Analyses the importance and/or strength of different arguments/points of view. • Uses accurate evidence to support a well-structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view and assesses alternative conclusions. 	16–18
Level 3	<p>Mostly accurate knowledge with some understanding</p> <ul style="list-style-type: none"> • Uses a range of mostly accurate and relevant knowledge. • Demonstrates understanding through a developed response. • Addresses most aspects of the question. • Some engagement with the wider context, if relevant. 	7–9	Level 4	<p>Coherent discussion supported with evidence</p> <ul style="list-style-type: none"> • Discusses different arguments/points of view in some detail. • Uses accurate evidence to support a structured discussion. • Coherent conclusion to the question which evaluates knowledge and points of view. 	12–15
Level 2	<p>Partially accurate knowledge with limited understanding</p> <ul style="list-style-type: none"> • Uses a range of knowledge which may be partially accurate. • Demonstrates limited understanding through a partially developed response. • Addresses some aspects of the question. • Attempts to engage with the wider context, if relevant. 	4–6	Level 3	<p>Clear discussion with some support</p> <ul style="list-style-type: none"> • Recognises different arguments/points of view and discusses at least one in some detail. • Uses some evidence to support discussion. • Clear conclusion to the question which is linked to a range of knowledge and points of view. 	8–11

Level	AO2 Analysis and evaluation	Marks
Level 2	<p>Attempts a discussion with limited support</p> <ul style="list-style-type: none"> • Outlines one or more argument/point of view. • Uses supporting evidence for one or more relevant point. The support may not be wholly relevant or accurate. • Attempts a conclusion to the question which is linked to knowledge and/or a point of view. 	4–7
Level 1	<p>Basic response with a point of view</p> <ul style="list-style-type: none"> • States a point of view. • Little or no supporting evidence. • May attempt a basic conclusion, which may not directly address the question. 	1–3
Level 0	No relevant material to credit.	0

Level	AO1 Knowledge and understanding	Marks
Level 1	<p>Basic knowledge and basic understanding</p> <ul style="list-style-type: none"> • Identifies a limited range of knowledge which may not be accurate. • Demonstrates basic understanding through a limited response. • Response is relevant to the topic, but does not directly address the question. • Little or no reference to the wider context, if relevant. 	1–3
Level 0	No relevant material to credit.	0

Section A

Question	Answer	Marks	Guidance
1(a)	<p>Explain the relationship between Purusha and Prakriti in Samkhya philosophy.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following: Samkhya is usually referred to as the philosophy of numbers. It deals with 25 categories that include Purusha and Prakriti. One role of these two co-eternal realities is to explain the creation and evolution of the world. According to this school, Purusha and Prakriti together are sufficient to explain the universe, so there is no need for God. Samkhya is therefore considered to be an atheistic school of thought, with the combination of Purusha and Prakriti playing the creative role a deity might play in a theistic philosophy.</p> <p>Samkhya maintains a clear-cut dualism between Purusha and Prakriti, the former representing the principle of consciousness and the latter the material cause of this universe. Purusha is understood to be the Self, an unchanging non-material reality that is eternal and all-pervading. It is not one but many, with individual purushas (souls) sharing the same nature: intelligent, uncaused and inactive. In this sense Samkhya is pluralistic as well as dualistic. By contrast, Prakriti is dynamic and active; it is Prakriti that is subject to change and through this quality, Prakriti is the first cause of the material universe. Prakriti is made up of three gunas – sattva, rajas and tamas. They exist in equilibrium until excited by the presence of Purusha; when this happens the balance changes and new things are made by the new balance of the different gunas.</p> <p>According to Samkhya philosophy, all things are made of these gunas in different combinations. So the shared role of Prakriti and Purusha is the evolution of things: Prakriti provides the substance and Purusha the motivation for change. As well as the role played by the two in creating the material world, an understanding of this helps Hindus on the path to liberation. When Purusha is deluded into considering itself to be active or changing, bondage is created. By understanding how Purusha and Prakriti create the material world, Hindus can understand how Purusha becomes deluded into identifying itself with things that are actually products of Prakriti. Liberation is achieved by realising that this is a mistake made through ignorance.</p>	12	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>All accurate interpretations will be credited as appropriate.</p>

Question	Answer	Marks	Guidance
1(b)	<p>‘Prakriti is the source of everything that exists.’ Evaluate this claim.</p> <p>AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following: Candidates might argue that the statement is correct because, according to Samkhya philosophy, the entire world of objects is contained in Prakriti. Everything that exists is made from the evolution of the gunas, and the gunas make up Prakriti. However, this process of change and transformation is triggered by Purusha, and candidates might use this to challenge or qualify the claim. Prakriti cannot change by itself, but requires stimulation. Without the presence of Purusha the gunas would remain in perfect equilibrium and nothing would be created by them. It could therefore be argued that Prakriti is the material cause or source but it is not the sole or complete source. Alternatively, it could be argued that Purusha is the actual source of everything because although it is inactive and unchanging itself, it is the trigger which causes change and activity in everything else.</p> <p>Candidates might consider that Prakriti is the source of everything in the material world of evolution and dissolution but still reject the statement on the basis that not everything that exists is part of that material world. Purusha also exists – the existence of the material world means that it must exist because Prakriti is inactive without it – yet Purusha is eternal and uncaused. If Purusha exists and requires no source, Prakriti cannot be the source of everything. The same is true of Prakriti – candidates might consider whether eternal means without beginning or whether Prakriti caused itself to come into existence.</p> <p>Candidates might also point out that, like Purusha, Prakriti cannot be seen as it really is, rather its existence must be inferred through its products which are caused and dependent. This could be used to examine whether perceived existence in the material, manifest world is conceptually the same as the unmanifest eternal existence of Purusha and Prakriti.</p> <p>It is also possible to propose theistic arguments and/or alternative metaphysical philosophies in response to this statement. A response which takes a metaphysical position and either does not recognise the substance of Prakriti, or argues for the action of a Supreme Being in creation is unlikely to support the claim in the question.</p>	18	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue for or against the claim as long as their discussion is focused on the question. There is no requirement to propose a different source of creation but responses which question the premise more broadly will be credited appropriately.</p>

Question	Answer	Marks	Guidance
2(a)	<p>Explain why Shramana traditions do not accept the authority of the Vedas.</p> <p>AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1).</p> <p>Candidates might refer to some of the following: Candidates might begin with the observation that the Shramana traditions are not a single organised religious tradition and that therefore reasons for rejecting the Vedas as authoritative may be very diverse. The term <i>shramana</i> originally denoted an ascetic movement within Hinduism that existed alongside Vedic practices. This movement contributed to the development of yogic practices and gave rise to Buddhism and Jainism. Candidates might identify Buddhism and Jainism explicitly and explain how one or both arrived at their contemporary stance with regard to the Vedas, or they might address the issue more generally, considering the claim of divine origins for texts, and reasons why these might be challenged or rejected at different times.</p> <p>Jains traditionally trace their histories through a succession of 24 tirthankaras, starting with Rishabh and ending with Mahavira. It is their view that right knowledge is created by accepting the teachings of these tirthankaras – the term literally means ‘ford-makers’ – but although they became omniscient, the tirthankaras were mortal beings who achieved liberation through their own efforts. Divine authority is therefore unnecessary – indeed Jainism is often considered atheist because Jain teachings reject the concept of an all-powerful deity.</p> <p>In the context of Buddhism too the founder was a mortal human being who achieved enlightenment and consequently liberation; the core Buddhist teaching of the Four Noble Truths includes the path to liberation through the teachings of the Buddha.</p> <p>Jainism and Buddhism both share a concept of liberation that is within the grasp of human beings themselves, not requiring divine intervention or even existence. Therefore whether or not the Vedas are of divine origin may be a matter of indifference – the path to liberation has been put before followers of these traditions and they do not need a divine source to endorse it.</p>	12	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Credit all relevant material.</p> <p>There is no need for a detailed explanation of the teachings and practices of the Shramana traditions where these do not relate to the rejection of the Vedas as a source of authority.</p>

Question	Answer	Marks	Guidance
2(a)	Hindu philosophy is often considered as two distinct categories – astika (orthodox) schools of philosophy which accept the Vedas as authoritative, and nastika (heterodox) schools which do not. Buddhism and Jainism might be included in the latter category by some, while others might regard them as distinct religions – albeit religions with strong links to Hinduism – and would find this classification unhelpful.		

Question	Answer	Marks	Guidance
2(b)	<p>Analyse the relationship between Hinduism and the Shramana traditions.</p> <p>AO2 – Analysis and evaluation Responses will be marked according to the 18 mark level descriptors (AO2).</p> <p>Candidates might refer to some of the following: Candidates might show that the Shramana traditions share a common value system and a framework that rejects the authority of the Vedas. These ancient texts are considered by astika darshanas to be of divine origin, and it is this which gives them authority. It has been argued that accepting the authority of the Vedas is a necessary part of being considered a Hindu, and so the Shramana traditions, which include Buddhism and Jainism, can be considered separate religious traditions. However, because they share history, cultural context and philosophical concepts, they could also be described as nastika (heterodox) forms of Hinduism. This argument can be considered from the opposite perspective, by examining the concepts which are now considered part of Hinduism more broadly but which originated in or were strongly influenced by the Shramana traditions. Examples include samsara (the cycle of birth, death and rebirth) and moksha (liberation).</p> <p>Candidates might recognise debates between different traditions about the concepts and practices which they share and about the relative age and foundations of their traditions. Particularly in the case of Jainism there may be many individuals who incorporate elements of both Shramana and astika Hindu traditions in their practice and belief. Gandhi is a famous example of a Hindu who was greatly influenced by Jain teaching and tradition.</p> <p>Hinduism and the Shramana traditions share concepts such as karma (action), samsara, liberation and maya (illusion). They might interpret these differently, or have different ideas about the ways they function in reality, but the core concepts are shared and come from a shared cultural history. Similarly, the disparate traditions are all concerned with liberation and how it can be achieved and so are essentially seeking the same goal. Candidates might argue that Shramana traditions took a divergent path, not only with regard to the authority of the Vedas but also in relation to ritualism, austerity and the authority of the brahmins. These are explicit differences in practice and structures but they also point to a clear relationship between the traditions, albeit one that is expressed through a negative (rejection) rather than a shared acceptance.</p>	18	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates should provide a justified discussion which analyses the relationship.</p>

Question	Answer	Marks	Guidance
2(b)	<p>The term <i>shramana</i> means seeker or ascetic or an individual who performs acts of austerity, and it is still sometimes used in this generic way. Yogic practices common across different Hindu traditions developed in the same ascetic circles and historical or cultural context as the Shramana traditions. Candidates might use this to argue for a closer relationship in practice than might appear to be the case from a study of the distinct philosophies.</p>		

Section B

Question	Answer	Marks	Guidance
3	<p>Assess the claim that there is no difference between Sankara's and Ramanuja's understanding of Brahman.</p> <p>Responses will be marked using the essay marking grid.</p> <p>AO1 – Knowledge and understanding.</p> <p>Candidates may refer to some of the following:</p> <p>Candidates should explain that both Sankara and Ramanuja are proponents of the Vedanta philosophy. The Vedanta school derives its philosophy mainly from the Vedas in general and the Upanishads in particular, the Brahma Sutras (also known as Vedanta sutras), and the Bhagavad Gita. Together they are called the triple foundation (prasthanaya) of the school of Vedanta. The major teachings of the Vedanta school centre on Brahman (God), atman (soul), the relationship between them, the nature of the world and the state of liberation. However, candidates might say that different scholars within the Vedanta tradition differ in their interpretations of these.</p> <p>Sankara, the proponent of Advaita Vedanta, promotes the oneness of Brahman, oneness of atman and Brahman and oneness of liberation. His philosophy is described as non-dual and monistic. He contends that Brahman is the true reality and the world is false. He describes ishvara as the personal aspect of the impersonal Brahman and refers to it as Apra Brahman or lower Brahman. Ishvara is conditioned by maya (illusion). He states that all discussion about Brahman is in fact discussion about ishvara. Brahman is indescribable and absolutely indeterminate. Brahman is nirguna (devoid of attributes). The best description of it is through the negative formula of 'neti neti' – 'not this, not that'.</p> <p>Ramanuja promotes the philosophy of qualified monism or Vishistadvaita Vedanta. He recognises three things as ultimate and real: matter, souls and god or ishvara. Both matter and souls make up the body of Brahman. They are absolutely dependent and inseparable from Brahman. Ramanuja describes Brahman as savishesa or a qualified unity. So matter and souls are the attributes of Brahman. They are the controlled, the supported and the parts while Brahman is the controller, supporter and the whole.</p>	30	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>Credit all relevant discussion.</p> <p>Candidates should provide a justified discussion which addresses the claim and comes to a decision/conclusion.</p>

Question	Answer	Marks	Guidance
3	<p>AO2 – Analysis and evaluation.</p> <p>Candidates might refer to some of the following: Candidates might argue that Ramanuja explicitly challenged various of Sankara’s teachings, including his understanding of Brahman. This is what lies at the root of their distinctive philosophies – the monism of Sankara and the qualified non-dualism of Ramanuja – and it also creates other differences between them. For example, Sankara values jnana (knowledge) over bhakti (devotion), arguing that only knowledge can destroy the ignorance which separates the self from Brahman. The two also have distinct ideas about the nature of the relationship between the Self and Brahman. Ramanuja regards individual selves as ultimately real and so in his view liberation is not the merging of those selves with Brahman; the liberated Self retains individuality. By contrast, Sankara’s view is that liberation is the realisation that the Self is not distinct from Brahman so that liberated selves and Brahman are identical.</p> <p>Although there are demonstrable differences between the two it could also be argued that these differences are trivial, concerned with details rather than the nature of ultimate reality. The two philosophers are broadly in agreement that everything that exists is dependent on Brahman, comes from Brahman and seeks to return to Brahman. This could be seen as a shared foundation of understanding that has simply been explored and expanded in different ways.</p> <p>Candidates might also point out that there is far greater similarity between Advaita and Vishistadvaita than there is between either school and Samkhya or other darshanas. Both philosophies are Vedantic, meaning they both draw from the same scriptural sources. Candidates might further argue that while there are no doubt differences between Sankara’s and Ramanuja’s overall understanding of Brahman, Sankara also recognised a concept of saguna Brahman or ishvara, although he regarded it as a limited and incomplete deity which could not bring the Self to liberation.</p>		

Question	Answer	Marks	Guidance
4	<p>To what extent has Swami Vivekananda influenced non-Hindus perception of Hinduism?</p> <p>Responses will be marked using the essay marking grid.</p> <p>AO1 – Knowledge and understanding</p> <p>Candidates might refer to some of the following:</p> <p>Candidates may refer to Swami Vivekananda's work in India before the first Parliament of World Religions in Chicago where this is relevant to his outlook on Hinduism and how he portrayed it to the world. Details may include the time and context in which he lived, the influence of Sri Ramakrishna Paramahansa on Vivekananda's perceptions of Hinduism, the founding of the Ramakrishna Mission in 1897 and his work spreading the Vedantic teachings and with the poor in India.</p> <p>In the West, Vivekananda taught the philosophy of Vedanta and presented Hinduism from this perspective. His speeches at the Parliament were an instant success. Candidates may provide brief details of the speeches and the view of Hinduism he presented.</p> <p>Vivekananda stayed in America for almost three years after his initial appearance at the Parliament and he was invited to speak all over America and Europe. He used these opportunities to spread his message about the unity of all religions.</p> <p>Vivekananda wanted an interchange of ideas between the East and the West to the advantage of both. He trained his American 'disciples' (Swami Kripananda, Abahayanda, Yogananda) and they became sannyasins for carrying on his work. Most of the Vedanta Societies which were founded in America and Europe up to the 1930s can trace their origins directly to Vivekananda or the people who heard him speak from 1893 to 1900.</p>	30	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>The focus of the question is on the influence of Vivekananda.</p> <p>Do not credit narrative detail of Vivekananda's life which is not linked to the question.</p> <p>Credit all relevant discussion.</p> <p>Candidates should provide a justified discussion which addresses the question and comes to a decision/conclusion.</p>

Question	Answer	Marks	Guidance
4	<p>A02 – Analysis and evaluation.</p> <p>Candidates might refer to some of the following: Swami Vivekananda’s speeches at the Parliament and subsequent talks in America and Europe were the first account of Hinduism from a Hindu that most of his audiences would ever have heard. His influence on the formation of Western concepts of Hinduism is therefore foundational.</p> <p>He built on this by training others (Swami Kripananda, Abahayanda, Yogananda) to carry on his work teaching Vedanta in America and Europe. His influence can be judged by the proliferation of Vedanta Societies in America and Europe. It should, however, be noted that Vedanta, even when its multiple expressions are taken into account, cannot be considered to represent the whole of Hinduism.</p> <p>Candidates might argue that the message of universal tolerance, based on the Hindu belief that all religions are pathways to the same God, drew widespread attention at the time, and remains influential and appealing to many. Vivekananda presented the Hindu tradition as one that universally addresses the human condition and so a real option for people who do not have ancestral or cultural roots in the Indian sub-continent. However, he also arguably conflated Hinduism with the land of India so that perceptions of India became linked with perceptions of Hinduism.</p> <p>Vivekananda’s time in America and Europe coincided with a time when Hindu texts were being translated and the academic approach known as ‘comparative religion’ was being established. His work had an influence on people such as Max Mueller who was one of the founders of the Western academic field in Indian studies and the discipline of comparative religion. At the time of the Parliament fewer traditions were considered ‘world religions’ than are now included in that category. Vivekananda was undoubtedly influential in the recognition of Hinduism as a world religion – his speeches were the first significant presentation of Hinduism to a (predominantly) Western audience.</p> <p>It could also be argued however that in comparative religion, assumptions are made about the true or essential nature of religions that are not universally accepted – and that Vivekananda did the same thing, presenting a particular understanding of God and of religion as rooted in revealed texts. This can preclude some traditions, beliefs</p>		

Question	Answer	Marks	Guidance
4	<p>and/or practices from being considered as parts of Hinduism, regardless of the views of their practitioners. By presenting one view of Hinduism and including all other views under that umbrella it could be argued that Western perceptions of Hinduism were at best over-simplified or at worst distorted from the lived realities of many Hindus.</p> <p>Candidates may suggest other Indian thinkers and reformers who have been of greater or different influence or they may consider modern Hindu-based religious movements that actively promote themselves outside India.</p>		