



Cambridge International AS & A Level

HINDUISM

9487/04

Paper 4 Hinduism in Contemporary Society

For examination from 2021

MARK SCHEME

Maximum Mark: 60

Specimen

This document has **22** 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>Describe the main teachings and practices of ISKCON.</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 should focus on the teachings and practices of ISKCON (the International Society for Krishna Consciousness, also called the Hare Krishna movement). This movement is centred around belief in Krishna as the Supreme Godhead. It therefore falls within the broad category of Vaishnava Hindu traditions and the bhakti marga (path of devotion) sometimes referred to as bhakti yoga.</p> <p>The movement was founded in the 1960s by A C Bhaktivedanta Swami Prabhupada, with the explicit intention of promoting and spreading the practice of bhakti yoga and so candidates might note that ISKCON is a proselytising movement. Members actively seek to spread Krishna consciousness to non-members. Candidates might consider the reasons why this is important (teachings) and ways in which this is achieved (practices).</p> <p>ISKCON teaches that it offers understanding of the Sanatana Dharma (eternal law) which is likely to be seen as a beneficial thing to share. However, many devotees believe other forms of religion can uncover the same truths. Examples of common practices include establishing ISKCON temples and communities in new places, singing the Hare Krishna mantra in public places and distributing books, such as Swami Prabhupada's English translation of the Bhagavad Gita.</p> <p>Other areas of activity which might be identified by candidates include education (both in terms of educating people about the religion and in the provision of more general education for children), food distribution projects and eco-agriculture.</p> <p>Religious festivals are celebrated on a grand scale in major cities and so contribute to the impressions people have of a religion. For example, Rath Yatra is a popular ISKCON festival involving a procession of chariots. Other Hindu festivals such as Holi or Mahashivratri also create an impression that informs perceptions of Hinduism.</p>	12	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>All accurate information will be credited as appropriate.</p>

Question	Answer	Marks	Guidance
1(a)	<p>Candidates might refer to the Bhagavad Gita as the main source of the teachings that guide ISKCON. This text has been translated, published and distributed as part of the proselytisation efforts of ISKCON. Its interpretation by Swami Prabhupada, alongside the teachings of the seventeenth-century Vaishnavite scholar Chaitanya, is central to ISKCON beliefs and practices. Candidates might also mention the importance of mantra, such as the recitation of 'Hare Krishna' which helps increase devotional service (bhakti) towards Krishna.</p> <p>Devotees can become ordained or live as householders. Either way this involves being guided by a guru or spiritual teacher and the teachings of the Bhagavad Gita. The notion of spiritual knowledge which brings one closer to God alongside devotional service is key to encouraging Krishna consciousness.</p> <p>Candidates are likely to mention practices such as the four regulatory principles: vegetarianism (no meat, fish or eggs), rejection of gambling, rejection of intoxicants (alcohol and drugs, including tobacco and caffeine) and rejection of sex outside marriage.</p> <p>Some candidates may refer to cow worship and the ecological movement known as 'green puja'. Others may refer to followers who take up monastic robes and wearing symbols of Vaishnavism such as the tilak mark on the forehead known as urdhva pundra.</p>		

Question	Answer	Marks	Guidance
1(b)	<p>How effectively does ISKCON promote Hinduism as a religion?</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: ISKCON describes itself as a form of Hinduism and explicitly teaches that different religions worship the same deity by different names. The emphasis is on God as a person (with form and qualities), as evidenced by the Supreme Person of Krishna.</p> <p>However, ISKCON is not universally agreed to be representative of Hinduism – some people entirely reject it as Hindu – although many Hindus do recognise and accept diverse forms of practice. Candidates may share this view and may argue that what ISKCON promotes is not Hinduism.</p> <p>Candidates might discuss the prominence of ISKCON in non-Hindu societies where knowledge of other forms of the religion might be less prevalent.</p> <p>The fact that ISKCON originated outside of India means that it has only ever existed with an awareness of non-Hindu cultures and Western religious traditions and practices. As a result, Krishna and the Hare Krishna mantra have appeared in influential popular culture such as the music of the Beatles (both as individuals and as a band). Candidates might argue that such representations, although partial and lacking in a wider context for many people, are also perhaps the only direct representations of Hinduism many people encounter, and they are therefore disproportionately influential in forming an impression of the religion.</p> <p>Whether influence also constitutes effective promotion of Hinduism is perhaps more difficult to judge, and further complicated by the way issues of colonialism, orientalism and cultural appropriation often arise when discussing ‘Western’ adoption of ‘Eastern’ practice. A useful example here is the practice of yoga, a term or concept which originates in Hinduism but is now common in many other contexts.</p> <p>ISKCON does not generally either seek or claim to promote Hinduism in all its diversity, but it can be seen as a fully realised tradition within Hinduism and it exists with the express aim of teaching people about that tradition. It could be argued that</p>	18	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>The focus should remain on the effectiveness of ISKCON and there is no requirement to compare ISKCON with other promoters of Hinduism. Any comparison should be linked back to the question.</p> <p>Credit all relevant discussion.</p> <p>Candidates can argue that ISKCON either is or is not effective as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
1(b)	<p>by presenting itself as a religious tradition and acknowledging the wider religion of Hinduism from which it stems, ISKCON not only teaches about itself but also demonstrates that the different aspects of Hinduism in popular awareness are part of something larger and more complex than these popular understandings might allow.</p> <p>From the perspective of the academic study of religion, the common representation of puja as the main (or even only) form of Hindu worship, the prevalence and popularity of the Bhagavad Gita and common assumptions such as all Hindus must be vegetarian could all be argued as pointing to the influence of ISKCON and/or ignorance of other Hindu traditions outside of India. This demonstrates that ISKCON has certainly been effective in promoting and teaching its own form of Hinduism, but perhaps less effective in demonstrating the diversity of Hinduism.</p> <p>Alternatively, candidates could draw attention to other potential influences contributing to non-Hindu perspectives of the religion. The speeches made by Swami Vivekananda at the Parliament of World Religions are seen by many as the first presentation of Hinduism to a non-Hindu audience. The form of Hinduism he promoted there has been and remains influential. Candidates might argue that Vivekananda's representations made Hinduism an acceptable subject for the attention of religious studies scholars. However, it can also be argued that the version of the religion he presented was heavily influenced by Christianity and therefore conformed to pre-existing expectations of what 'religion' is rather than actively promoting Hinduism in its own right.</p> <p>Gandhi might also be considered to be an effective promoter of Hinduism. His teachings and practices are well known outside India and might be considered by many to be representative of the entirety of Hinduism. It could also be argued that many of these perspectives of Hinduism are strong enough to have begun influencing other Hindu traditions in the modern world, making them effective promoters of a form of the religion even if they cannot claim to speak for or to represent all Hindus.</p>		

Question	Answer	Marks	Guidance
2(a)	<p>Explain how the role of women in society is influenced by traditional Hindu views.</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:</p> <p>Hindu tradition draws from diverse sources including sacred texts and interpretations of and reflections on these, and teachings of gurus (teachers) and philosophers. Some candidates might draw from a range of sources, considering how they contribute to contemporary views about the role of women, while others might choose to focus on one source in depth.</p> <p>Candidates might identify texts where the role of women is stated or occasions where the expectations for men and women are different. Examples include roles and duties in the family, the relationship of husbands and wives, the relative status and importance of sons and daughters, and the involvement of men and women in religious worship. Specific practices of interest might include sati and the payment of dowries. Candidates might draw direct comparisons between the roles and duties of men and women, and consider social or religious attitudes to individuals who either meet or defy expectations.</p> <p>The examples set by characters in the Epics, such as Rama and Sita in the Ramayana, could be examined. Sita is the model wife who is dutiful, strong, loyal, self-possessed and obedient to her husband who she follows into exile. However, when she is falsely accused and misunderstood by her husband, she is prepared to defend herself.</p> <p>Specific instructions about the duties of men and women at different ashramas (stages of life) in the Manusmriti might also be considered as a way of understanding the different roles in society.</p> <p>Women are seen as being responsible for child-bearing as well as bringing fortune and happiness as a mother, sister or daughter. A woman's role is within the household – first that of her father and then that of her husband and his family.</p>	12	<p>Candidates do not need to refer to all of this material to gain the marks.</p> <p>There is no need for detailed description of sacred texts but candidates may draw on their knowledge from study at AS Level.</p>

Question	Answer	Marks	Guidance
2(a)	<p>Women do have religious duties such as performing puja for the household but there are ceremonies for men that are not applicable to women such as the upanayana or sacred thread ceremony. Women are also traditionally excluded from Vedic learning and the fire sacrifice (homa) but there are Hindu holy women (sadhvi) and there is no prohibition on women becoming renouncers (sannyasa). Hinduism also has female mystics, rishis (seers) and philosophers. Examples such as Ghosha (author of two hymns in the Rig Veda) and Gargi Vachaknavi (whose philosophical conversations are recorded in the Upanishads) might be used to demonstrate the spiritual equality of women and men. However, this ideal does not mean equal numbers of men and women take these paths, and female holy people remain relatively uncommon within contemporary Hinduism.</p>		

Question	Answer	Marks	Guidance
2(b)	<p>Evaluate the view that women have a lower status than men in Hindu society.</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: Some candidates might focus on what is meant by ‘status’, considering arguments about men and women being different and so suited to different things but each being equally important. They might also make reference to an ideal of spiritual equality, which is affected by karma (actions) from previous births.</p> <p>Candidates might identify areas where women are distinguished from men, or where the expectations for men and women are different. Examples include the subservient role of women in marriage, the relative status and importance of sons and daughters, and the involvement of men and women in religious worship. Candidates might draw direct comparisons between the roles and duties of men and women and consider social or religious attitudes to individuals who either meet or defy expectations.</p> <p>Attitudes towards women are sometimes ambivalent, with women being shown honour and respect on the one hand while on the other hand being denied access to rites and rituals that men can perform. Women might be considered as both pure and polluting at different stages of their lives or in different situations. Traditionally, a woman’s worth and identity is inseparable from her husband; a wife should serve her husband and assist him to achieve liberation. The tradition of sati, where a widow dies on her husband’s funeral pyre, was commonly believed to remove negative karma from him.</p> <p>Candidates might contrast this with less abstract understandings of status, such as how much freedom of choice and movement an individual has, how many rules of conduct apply to one gender and not to the other, and whether rights such as those of property ownership or inheritance are equally distributed.</p> <p>Some candidates might draw on traditions of goddess worship in Hinduism, identifying not only the various goddesses and their connections with male consorts but also Shaktism and the worship of Devi as the supreme embodiment of divine creative power.</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 view as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
2(b)	<p>Candidates might also review what different Hindu social reform movements have had to say about the rights and treatment of women, and whether they perceived there to be inequalities which needed to be addressed.</p> <p>Some candidates might take the view that, when considered within the context of a cycle of lives in which rebirth is informed by karma, it is more important that individuals learn from their current status than worry about how it relates to the status of others during that rebirth. Although the atman itself is beyond gender, it is arguably born into gendered bodies, and this could be used to support the argument that differences between men and women, and different expectations placed upon them, are an integral part of karma and dharma, and temporal concerns such as 'status' are irrelevant. Such an argument does not preclude agreement with the statement, but rather leads to a suggestion that the statement has missed the point. Alternatively, it could be argued that there is nothing intrinsic or inherent about gender roles, because gender is different to physiological sex. In this view gender roles are the construction of society, its norms and expectations and the same factors also create hierarchy and differences in status.</p>		

Section B

Question	Answer	Marks	Guidance
3	<p>Assess the view that Hinduism should have a homeland.</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>The term homeland has several meanings. These can overlap or be considered as discrete and complete in themselves. Homeland can refer to the place of origin of a specified group of people regardless of whether they still live there. An example of this might be the Indian Parsee community, which was formed when Persian Zoroastrians fled persecution. Persia might be considered the homeland of this community but there is no public campaign or apparent desire to return there.</p> <p>Another likely meaning of homeland in this context is the idea of a state that is established as a nation for a group of people who share a particular culture, race or religion. An example is the establishment of Israel as the Jewish homeland.</p> <p>Candidates might identify both of these ways of understanding the concept or focus on one only.</p> <p>Although the relationship of the earliest forms of religion in the Indus valley to contemporary Hinduism is debated, and therefore the connection between the religion and the land is ambiguous at best, candidates might observe that all Hinduism's historical sacred sites, places of pilgrimage and areas important in Hindu mythology are located in India.</p> <p>Some candidates might observe that there are Hindu populations all over the world, and there is evidence that Hinduism has existed outside India for a very long time, perhaps citing the existence of ancient temples outside India. This might be seen as an early rejection of the idea of a 'right location' for Hindu practice.</p> <p>However, there is also a strong tradition that Hindus from the higher varnas (social divisions) should not cross the sea. This is most explicitly set out in the Manusmriti, which says that a brahmin who crosses the sea is no longer a brahmin. Although the act can be atoned for in various ways it does imply a connection between Hinduism, at least in the brahminical form, and its country of origin.</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 can argue for or against the view as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
3	<p>The contemporary concept of Hindutva (Hinduness) might be considered by some candidates as relevant to the issue because it is used to distinguish Hindus and Hindu practices from 'foreign' ideas and traditions. This can be seen as a political stance, akin to nationalism. Candidates are likely to be aware that it is a highly controversial concept in the contemporary world.</p> <p>AO2 – Analysis and evaluation.</p> <p>Candidates may refer to some of the following:</p> <p>The fact that Hinduism originates in India might lead candidates to the conclusion that India is the land of Hindus, in at least the limited sense that it is the place where the form and practices of the religion were shaped. This is a less contentious understanding of homeland supported by historical sources and by the fact that India contains many holy places (tirtha), such as the River Ganges. Some candidates might argue that a living religion is more than the place and time where it began. From this perspective it would therefore be appropriate to describe India as the land of Hindu origins but without making the kind of political or emotional claim that the term homeland often seems to carry. Certainly, an historic understanding of religious origins does not necessarily carry the assumption that the tie between place and religion is as fundamental today.</p> <p>Candidates might also note that India has given rise to religions other than Hinduism. If being the place of origin for a religion is sufficient to support the claim in the question, India must also be the land of Buddhists, Sikhs and Jains. Equally, some candidates might point out that many different religions have sizeable and long-established communities in India, some of which, like the Parsees (Zoroastrianism), persisted there after being all but extinguished in their country of origin, while the reverse happened for Buddhism. If this diversity is not recognised political concerns are raised, for example questions about who is and is not a citizen of the homeland state, and what it might mean to live there without being a Hindu.</p> <p>Candidates might make the point that Hinduism is not viewed by everyone as a single religion, and it may not be considered a religion at all. The concept of Hindutva originated in an attempt to make this distinction and to identify people who might be citizens of a 'Hindu' nation without practising the religion of Hinduism at all.</p>		

Question	Answer	Marks	Guidance
3	<p>Candidates might explore some of the complex connections between religion and culture in this context. Religion is often not a discrete concept in ancient languages and therefore in the cultures where those languages developed. They might argue that such a division is only meaningful in parts of the world which have the kind of separation of religion, science, politics, medicine and philosophy that took place in Europe in the seventeenth and eighteenth centuries. All this supports the view that the claim made in the question is overly simplistic of the complex and diverse reality.</p>		

Question	Answer	Marks	Guidance
4	<p>Discuss the claim that the 'caste' system is no longer relevant.</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 are likely to begin by outlining the nature of the 'caste' system as a means of dividing or classifying the people who make up society. Most definitions of 'caste' describe such systems as hierarchical and determined by birth rather than ability or qualification, so using the English term 'caste' in a Hindu context might more accurately describe jati than varna. Varna describes an idealised social structure within which groups of people fulfil the roles for which they are best suited, regardless of their birth. Membership of a 'caste' usually determines matters such as who can marry whom, what jobs are available and involvement in public life and/or religion. Candidates should focus on the specific Hindu applications and associations with the term.</p> <p>'Caste' is contentious in Hinduism, and candidates are likely to be aware of this. Although the ideal of a varna-based society does not fit common understandings of 'caste' the term varna is sometimes translated as 'caste' by English speakers. This can create confusion between the system of varna, which originates in the Vedas, and the system of jati in practice in the world. Any system with ancient origins also raises the question of whether it is appropriate to apply, or attempt to apply, it to a contemporary society.</p> <p>Because of its association with particular family names, locations and jobs it is difficult to remove awareness of 'caste' from Indian society, although there are laws which seek to do so. Positive discrimination in favour of some 'caste' groups is relatively common, not only in India but in other places where particular groups of people have been historically disadvantaged. Candidates might outline historical class distinctions, such as that of 'untouchability' (a class of people now self-named dalits, meaning 'oppressed'), and contemporary attempts to remove these distinctions.</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 can argue for or against the claim as long as their discussion is focused on the question.</p>

Question	Answer	Marks	Guidance
4	<p>Candidates might refer to texts such as the Purusha Sukta (which is commonly understood as the origin story of the varnas) and the Bhagavad Gita in their consideration of the connection between Hinduism and 'caste'. Sections of the Manusmriti also address the social roles and responsibilities of different groups.</p> <p>AO2 – Analysis and evaluation.</p> <p>Candidates might refer to some of the following: Some candidates might argue that the varna system is an ideal, but that in practice the system has become corrupt and distorted, with jati being its degraded descendent. Hindu reformers such as Dayananda have argued for a return to Vedic teachings on the basis that scripture cannot be used to justify class division based on birth. The Manusmriti describes the varnas by their qualities – the brahmin has knowledge, the kshatriya has strength, etc. – and other texts do likewise. The Rig Veda (IX.112) describes a family with professions from different varnas: 'I am a reciter of hymns, my father is a physician and my mother grinds corn with stones'. Such views could be used to form the basis of an agreement with the statement, arguing that the religious ideal is one of classification according to quality and suitability.</p> <p>Alternatively, candidates might argue that even if the 'caste' system is a distortion from its original form, the system has its roots in the concept of varna. Since varna originates in the Vedas it is generally accepted as a basically Hindu concept. Candidates might use this to disagree with the statement, arguing that a living system cannot be so entirely separated from its origins as the statement implies.</p> <p>'Caste' is a broad sociological term which originated in European language and thought. Candidates might therefore argue that it cannot be thought of as essentially part of Hinduism. They might use their understanding of varna and jati to explain how Hindus describe social structures and hierarchies. Some candidates might argue that the origins of the term are less relevant than the way in which the term has been used and the fact that over time it has come to be strongly associated with India and with Hinduism.</p>		

Question	Answer	Marks	Guidance
4	<p>Another approach might be to use the different concepts of varna and jati as a focus for discussion about the values associated with class in contemporary society. It is sometimes claimed that a modern society with liberal values is classless, and this is presumed to be a result of valuing all human beings equally. There is scope to consider whether all systems for dividing people are inherently inequitable, which would render varna out of step with contemporary values, or whether classification and division is a fundamental part of any social structure, regardless of the bases on which such divisions are made. Candidates might also consider whether contemporary societies are truly 'classless' in reality or whether social equality is an ideal, one that is enthusiastically endorsed by contemporary values systems but that does not truly exist in practice.</p>		

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