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# **GCE AS MARKING SCHEME**

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**SUMMER 2017**

**AS (NEW)  
RELIGIOUS STUDIES  
RS1 UNIT 1 – OPTION E  
AN INTRODUCTION TO THE STUDY OF HINDUISM  
2120UE0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2017 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.

## **AS RELIGIOUS STUDIES**

### **MARKING INSTRUCTIONS**

#### **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

#### **Rules for Marking**

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

#### **Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

#### **Banded mark schemes stage 1 – deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

## AS Generic Band Descriptors

| Band     | <b>Assessment Objective AO1 – Part (a) questions 15 marks</b>   |
|----------|---|
|          | <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>  |
| <b>5</b> | <p style="text-align: center;"><b>13-15 marks</b></p> <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>• Thorough and accurate use of specialist language /vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>  |
| <b>4</b> | <p style="text-align: center;"><b>10-12 marks</b></p> <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>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>  |
| <b>3</b> | <p style="text-align: center;"><b>7-9 marks</b></p> <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>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>  |
| <b>2</b> | <p style="text-align: center;"><b>4-6 marks</b></p> <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>• 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> | <p style="text-align: center;"><b>1-3 marks</b></p> <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>• 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 1 mark 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>  |

| <b>Band</b> | <b>Assessment Objective AO2- Part (b) questions 15 marks</b><br><i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>  |
|-------------|---|
| <b>5</b>    | <p><b>13-15 marks</b></p> <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>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>     |
| <b>4</b>    | <p><b>10-12 marks</b></p> <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 response shows a very good standard of coherence, clarity and organisation.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>  |
| <b>3</b>    | <p><b>7-9 marks</b></p> <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>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>                                       |
| <b>2</b>    | <p><b>4-6 marks</b></p> <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>• 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>    | <p><b>1-3 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</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>  |
| <b>0</b>    | <ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>   |

## Option E: An Introduction to the Study of Hinduism

### MARK SCHEME

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

#### Section A

1. (a) Examine the concept of karma in Hinduism. [AO1 15]

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

- In Hindu thought karma means action and the fruits of action and is the force that drives reincarnation. It is the principle of cause and effect and reflects the nature of the universe – any activity must be paid back.
- It operates on a moral basis – a good action whether mental or physical leads to a good effect and a bad action to a bad effect. This according to Hinduism is a universal law.
- In the Vedic religion a person's situation in this life is thought to be the result of karma, in the past life or lives as karma is accumulated throughout a person's reincarnated lives.
- It is therefore possible to purify karma and make it good leading the atman to return to Moksha to be united with God.
- There are different aspects of karma which are stored reactions that determine each soul's destiny:
- Sanchita karma – accumulated karma
- Prarabdha karma – fruit-bearing karma
- Agami karma – karma in the making
- The law of karma is used in Hinduism to explain the problem of evil that persists in spite of an all powerful God.
- Actions which lead to good karma are called punya (merit) and include activities such as following the principle of varnashramadharma, giving to charity and going on pilgrimage. Actions which lead to bad karma are called papa (sin) and include activities such as avoiding one's duty.
- There are many misunderstandings concerning karma. One common misunderstanding is that karma is blamed for suffering. This is not true since blame and responsibility are two different things. Karma means understanding that everyone is responsible for their own lives.

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

1. (b) 'Belief in karma is the most important influence on a Hindu's life.'

Evaluate this view.

[AO2 15]

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

- The goal of a Hindu's life is to attain Moksha and therefore gaining good karma is fundamentally important in fulfilling this goal. It allows Hindus to break free from the cycle of samsara or to be reborn in a higher varna.
- This means that many Hindus will follow a lifestyle that will gain them good karma, a lifestyle that follows the main principles of the religion. It means following a righteous way of life.
- The concept of karma and belief in it influences many moral decisions taken by Hindus. One example would be in following the principle of ahimsa which generally means non-harm or non-violence towards living beings. Destroying life in a deliberate manner, especially some forms of life results in bad karma.
- Hindus also believe that the next life depends on karma accumulated in this life. Therefore following a good lifestyle accordingly is the only way to ensure a better reincarnation in the next life.
- However it is impossible to maintain that all Hindus act at all times with regards to the concept of karma and reincarnation. If this were true there would be no crime in Hindu society.
- Some Hindus believe that their guiding principle in life is their personal relationship with God which is expressed through daily puja and bhakti worship.
- Others believe that the present life should be their only focus.
- Many Hindus believe that moksha is attained by carrying out dharma and therefore it could be argued that this is the greatest influence on a Hindu's life. Many would argue that varnashramadharma is the heartbeat of Hinduism.

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



2. (a) Outline different beliefs about the relationship between Brahman and atman.  
[AO1 15]

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

- Generally referred to as God and soul but this leads to many misunderstandings. They are western terms which reflect a particular religious philosophy.
- Brahman is the universal (macrocosmic) spirit and atman the personal (microcosmic) spirit. This way of thinking is much more helpful in understanding the profound and mysterious relationship between Brahman and atman.
- Some Hindus hold a monotheistic view of this relationship believing that atman is only a part of Brahman and not wholly identifiable with it.
- Others take a monistic view believing that everything is made up of one essential essence and that Brahman and atman are one.
- Although there are some dualistic tendencies in the Upanishads the main message is a monistic one based on the principle Tat tvam asi – ‘That art thou.’
- Many comparisons have been used to explain the relationship between Brahman and atman. In the Chandogya Upanishad this relationship is explained through the dialogue between a father called Uddalaka and his son Svetaketu, where the father uses a number of images to help his son understand the nature of atman and its relationship to Brahman – bees making honey, salt in water.
- Reference to shankara and Advaita Vedanta – advocating that Brahman is identical with atman. There are no separate atmans in living things only Brahman penetrating and supporting the whole universe. Different levels of reality and Brahman being the ultimate reality.
- Reference Madhva and Dvaita Vedanta – advocating that Brahman and atman are distinct and separate from one another - the atman usually referred to as jiva and Brahman saguna.

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

2. (b) 'It is impossible to worship an impersonal God.'

Evaluate this view with reference to Hinduism.

[AO2 15]

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

- Brahman can be understood as both personal (Saguna) and impersonal (Nirguna) within Hinduism. Therefore any generalisation that Brahman is an impersonal God cannot be made and is a misunderstanding of Hindu belief.
- Many Hindus would argue that it is not possible to worship an impersonal God. This is why personal deities are much more in evidence in the popular culture of India and feature in every aspect of life in homes, offices and in street shrines and temples.
- The major Hindu rituals and festivals are based on personal manifestations of Brahman.
- The two major traditions of Hinduism, Vaishnavism and Shaivism are based on devotion to personal manifestations of Brahman, Vishnu and Shiva.
- It is difficult, if not impossible, to worship a formless 'It' which is why manifested aspects of Brahman are so important within Hinduism.
- Many popular forms of worship such as bhakti and daily puja are based on this personal relationship with specific deities.
- However other schools of philosophy within Hinduism such as Vedanta maintain that knowing God in personal forms is a lower level of truth than knowing God in its impersonal form. Therefore worshipping an impersonal God is not only possible but desirable.
- Most Hindus believe in the impersonal abstract force of Brahman symbolised by the symbol OM which is just as much in evidence as personal deities. This impersonal worship can be seen in ritual chanting.
- In the Bhagavad Gita Krishna declares that although Brahman is the unmanifest, supreme and highest universal God who exists everywhere and in everything it is not difficult to connect with him.

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

## Section B

3. (a) Outline the views of Gandhi and Ambedkar on varna and untouchability. [AO1 15]

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

- Gandhi was a proponent of the varna system.
- He believed that varnashramadharma was the most important characteristic of Hindu society. It was purely functional and had nothing to do with people being better or worse than each other.
- Gandhi did not consider varna to be an institution made by man but the 'law of life universally governing the human family'. He believed that this provided the basis for an equal society.
- Gandhi believed that varna had nothing to do with caste.
- Gandhi was completely opposed to the concept of untouchability and regarded it with contempt as it led to inequality and exploitation.
- Gandhi believed that the separation of a group of people from the rest of society was wrong and campaigned to have the concept eradicated from Hinduism.
- Gandhi called the untouchables 'Harijans' – the children of God and campaigned to have them placed within the fourth varna.
- Gandhi's opposition to untouchability was not only expressed in words.
- Although both wanted to stop the use of the term 'untouchable' Ambedkar rejected Gandhi's suggestion of Harijan as patronising and preferred the term 'dalit'.
- He was also determined to wipe out the varna system which Gandhi supported.
- He believed that the way to achieve this was through politics as it was easier to change laws than people's hearts. Gandhi on the other hand believed that change would come through influencing Hindus to abandon untouchability.
- Ambedkar wanted separate electoral colleges for Dalits so as to ensure in the new independent India they had sufficient political power to ensure the destruction of the varna system. Gandhi believed that this was the wrong choice as it would continue to place the Dalits outside the mainstream of Hindu society.
- He urged untouchables to change their religion to one that didn't recognise caste or untouchability.

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

3. (b) 'Varna creates a just society.'

Evaluate this view.

[AO2 15]

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

- Many believe that it gives order and structure to society where all people have an identity and purpose in life. This, rather than leading to low self-esteem, raises it for many.
- People know their duty and Indian society has functioned successfully on this basis for centuries. It can therefore be argued on this premise that the system justifies itself.
- The varna system since it was associated with jobs united people from the same professions together as a guild or labour union. This in turn gave them some protection against exploitation and in receiving fair wages. This is the basis of a just society.
- The system leads to exploitation of the weak by the socially and politically privileged groups in the name of religion and tradition. It can only be justified by those that profit from it.
- Others would argue that the system is socially divisive and leads to lack of trust, prejudice and resentment between different groups within society.
- According to others the varna system because it gave preferential treatment to some, had a detrimental effect on the growth of the nation. This was because the system was based on birth rather than on individual talent.
- Others would argue that the varna system was used by the socially privileged varnas to oppress the lower ones.
- The varna system is also responsible, according to some, of creating a class of people outside society, the untouchables, who were treated as less than human beings.
- It also, according to some, promotes low self-esteem among a substantial number of Hindus who belong to the lower varnas.

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

4. (a) Explain the ethical teachings found in the Ramayana.

[AO1 15]

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

- It shows the ideal relationship between brothers. It shows the importance of love, friendship, trust and support between siblings. It shows union in the face of adversity.
- It can also be used to show the importance of honouring a promise made and being true to that promise whatever the personal cost. It portrays the ethical ideal of honour being above worldly wealth.
- It shows Rama as the 'ideal son'. It portrays the importance of dharma, respect and obedience to the commands and wishes of parents, whatever they may entail and how difficult it may be. This is an important Hindu ideal in a religion that is family based and family orientated.
- Rama is closely associated with Dharma (righteousness) in all his thoughts, words and actions. This reflects the Hindu principle of varnashramadharma and the belief in the cosmic importance of dharma. It reflects the ethical teaching that righteousness is the basis of all Hindu thoughts and actions.
- Sita is the embodiment of purity, patience, devotion and forgiveness – the idealistic daughter, wife and mother. She is an ethical role-model for Hindu women in terms of personal virtue and within different relationships.
- Hanuman is presented as an example of courage, strength and selfless service. He represents a Hindu's dharma to oppose evil and to act righteously. These actions lead to the attainment of good karma.
- Laksmana is an example of selfless caring. He is also an example of self-sacrifice for the greater good. His devotion to Rama is taken without regard to personal cost.
- Expect candidates to exemplify these values with references to the Ramayana.

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

4. (b) 'Hindu texts are not relevant in the world today.'

Evaluate this view.

[AO2 15]

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

- Hindu scriptures stress the importance of respect and humility and these moral principles are relevant today because these are the qualities which people look for in others in any relationship. They are timeless qualities.
- Another important concept in the Hindu texts which has impacted lives for thousands of years because it is applicable to all and is still relevant today is karma. Cause and effect is still the basic concept of the universe.
- The Vedas although some of the world's oldest forms of literature are still relevant today. They contain relevant philosophical and scientific knowledge.
- The teachings on Hatha yoga are also accredited by western science to have health benefits.
- The values that Hindu scriptures promote, such as mutual respect, compassion, and humility, throughout its teaching are essential for uplifting an individual's self and help lay the foundation Hindu identity. These are very relevant in today's society.
- The Hindu epics and their teachings are still relevant in today's society because of the values they teach. Values are eternal and timeless and do not depend on the fashion of society.
- Many see stories about gods, goddesses, demons and avatars as completely irrelevant in a scientific world. Many regard them as belonging to an unlightened age where they tried to explain phenomena which they did not understand with actions of the gods. These phenomena are explained today by science.
- Others would argue that the varna system is no longer relevant in a society based on equal opportunities and with it the idea of individual dharma having cosmic significance.
- Some would say that the principle of ahimsa is impractical in a world full of violence.

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

5. (a) Examine the spiritual significance of the festival of Holi.

[AO1 15]

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

- Holi reminds people that those who love God will be saved and that those who abuse his devotees will suffer. This is a basic tenet in Hinduism and in many other world religions. It is a belief that gives devotees their trust in God to protect them against their adversaries.
- It, like all Hindu festivals, can inspire faith in God. It celebrates God's victory over evil and his ability to protect his devotees. Celebrating the events that are the basis for the festival allow Hindus to express awe and wonder at God's power and actions.
- It can help a Hindu advance on the spiritual path, away from sensual pleasures, towards communion with the divine. The festival celebrates the higher virtues of purity and righteousness. These are the kind of virtues that a Hindu needs to cultivate to attain Moksha.
- Although there is a lot of amusement during the festival the most important aspect is the worship of God. It is the underlying feature to all the rituals and practices associated with the festival.
- Holi also helps people to believe in the virtue of being truthful and honest and to fight against evil. This is a very important part of a Hindu's dharma.
- Holi also means sacrifice and the festival is a chance for people to rid themselves of impurities and to focus on the virtues they need to develop - mercy, generosity, selflessness, truthfulness and purity. The development of these virtues allows a Hindu to gain good karma and to ultimately attain Moksha.
- Expect candidates to exemplify these values by referring to the practices of the festival.

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

5. (b) 'Celebrating mythical events is meaningless in the world today.'

Evaluate this view with reference to Hinduism.

[AO2 15]

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

- Many believe that myths give a culture continuity and stability and foster a shared set of perspectives, values and history that can be celebrated by the Hindu community. It is not important whether they are true or not or whether they are believable or not. Their value is in what they portray and teach.
- The activities and attitudes of the deities are role models for behaviour and standards within society. It is the virtues themselves that are important and not necessarily the deities that portray them.
- Myths portray archetypal situations and some of the options which can be selected in those situations and the consequences of choosing those options. The options and the consequences of choosing those options can be relevant to a number of contemporary situations.
- Many believe that myths give meaning to life. They interpret events in life in a meaningful way which makes them understandable and relevant to the lives of devotees.
- Some do not regard myths as being a meaningful basis for festivals. They are regarded as fabrications which have no place in today's world. They therefore demean the festival itself.
- The deities portrayed in them are not believable or relevant role models for life in today's society. Deities who deal with problems with super-human powers cannot be role-models for ordinary people.
- They also argue that the imagery and contradictions within many myths make them unacceptable today.
- However others would argue that myths are important because they are metaphors and teach about life in a way historical or philosophical accounts cannot do. They can be looked upon as very useful teaching methods.

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