

Religious studies

Answers and commentaries A-level (7062)

Component 2C: Study of religion and dialogues: Hinduism

Marked answers from students for questions from the June 2022 exams. Supporting commentary is provided to help you understand how marks are awarded and how students can improve performance.

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Answers and commentaries

This resource is to be used alongside the A-level Religious Studies component 7062/2C Study of Religion and Dialogues: Hinduism June 2022 Question paper.

10 mark question (AO1) mark scheme

Levels of response: 10 marks A-level – AO1	
Level 5 9-10	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural reference where appropriate. • Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated. • Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary.
Level 4 7-8	<ul style="list-style-type: none"> • Knowledge and critical understanding is accurate and mostly relevant with good development in breadth and depth shown through good use of relevant evidence which may include textual/scriptural references where appropriate. • Where appropriate, alternative views and/or scholarly opinion are explained. • Mostly clear and coherent presentation of ideas with good use of the appropriate subject vocabulary.
Level 3 5-6	<ul style="list-style-type: none"> • Knowledge and critical understanding is generally accurate and relevant with development in breadth and/or depth shown through some use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, there is some familiarity with the diversity of views and/or scholarly opinion. • Some organisation of ideas and coherence with reasonable use of the appropriate subject vocabulary.
Level 2 3-4	<ul style="list-style-type: none"> • Knowledge and critical understanding is limited, with limited development in breadth and/or depth shown through limited use of evidence and/or examples which may include textual/scriptural references where appropriate. • Where appropriate, limited reference may be made to alternative views and/or scholarly opinion. • Limited organisation of ideas and coherence and use of subject vocabulary.

Level 1 1-2	<ul style="list-style-type: none"> • Knowledge and critical understanding is basic with little or no development. There may be a basic awareness of alternative views and/or scholarly opinion. • Isolated elements of accurate and relevant information and basic use of appropriate subject vocabulary.
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit.

15 mark question (AO2) mark scheme

Levels of response: 15 marks A-level – AO2	
Level 5 13-15	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised. • Perspective discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis. • There is an appropriate evaluation fully supported by the reasoning. • Precise use of the appropriate subject vocabulary.
Level 4 10-12	<ul style="list-style-type: none"> • A well-focused response to the issues(s) raised. • Different views are discussed, including, where appropriate, those of scholars or schools of thought, with some critical analysis. • There is an appropriate evaluation supported by the reasoning. • Good use of the appropriate subject vocabulary.
Level 3 7-9	<ul style="list-style-type: none"> • A general response to the issue(s) raised. • Different views are discussed, including, where appropriate, those of scholars or schools of thought. • An evaluation is made that is consistent with some of the reasoning. • Reasonable use of the appropriate subject vocabulary.
Level 2 4-6	<ul style="list-style-type: none"> • A limited response to the issue(s) raised. • Presentation of a point of view relevant to the issue with some supporting evidence and argument. • Limited attempt at the appropriate use of subject vocabulary.
Level 1 1-3	<ul style="list-style-type: none"> • A basic response to the issue(s) raised. • A point of view is stated, with some evidence or reason(s) in support. • Some attempt at the appropriate use of subject vocabulary.
0	<ul style="list-style-type: none"> • No accurate or relevant material to credit.

10 mark questions (AO1)

Question 01.1

Examine why there are different Hindu views about celibacy and marriage.

[10 marks]

Mark scheme

Please refer to mark scheme on [page 3 for levels of response](#).

Target: AO1.3 Knowledge and understanding of religion and belief including cause and significance of similarities and differences in belief, teaching and practice.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note: 'Celibacy and marriage' may be treated as a single idea.

One reason for the difference is that different sources of wisdom and authority lead Hindus to have different views about the issues of celibacy and marriage. Some Hindus may study scripture, for example, the Manusmṛti promotes the celibate lifestyle, suggesting it is a virtuous behaviour. Other Hindus may consult contemporary gurus or follow the example of influential Hindu figures. For example, ISKCON's Swami Prabhupada favoured marriage for devotees. Hindus may also consult their own personal conscience.

A Hindu's stage of life, ashramadharma, may lead to different views regarding celibacy and marriage due to the emphasis placed on each during a Hindu's life-course. For example, celibacy may be encouraged during the student stage of life, as this will allow the Hindu to focus on their guru and acquire knowledge of religious scripture and religious ritual. At the householder stage, marriage may be encouraged and celibacy discouraged. This is to allow the couple to have children, in fulfilment of their dharma.

The increasing westernisation of traditional Hindu societies, and the migration of Hindus to multicultural societies, which may lead to different views regarding celibacy and marriage. This is because Hindus may encounter varying attitudes towards the two ideas that may encourage or discourage their practice. For example, the growing divorce rates in the west may lead Hindus to see marriage as unimportant, and not a lifelong commitment. Furthermore, with the growing sexualisation of society, celibacy may no longer be favoured or valued.

Maximum Level 2 for answers that only explain different views.

Student response

Hindu views on marriage and celibacy tend to differ for multiple reasons – partly due to the stages (ashrams) determining whether marriage and/or celibacy is appropriate. In only one caste is marriage seen as a duty – the householder stage. This stage occurs after the stage of adolescence where the primary duty is to learn and educate yourself (gurus traditionally feature heavily in this stage). Marriage is not considered a duty at this age as there is no benefit – other duties of education are more important. Marriage is key to the householder stage as an even more important duty is to reproduce, and Hindu attitudes dictate that sex before marriage is wrong. Thus, marriage must be in this stage. Celibacy is also a feature of all other stages except the householder stage, as it allows non-sexual duties to be prioritised.

Another reasons as to why Hindu views on marriage and celibacy differ is the diversity of belief within Hinduism. Hinduism is so diverse and more so a collection of sects and beliefs than one singular religion – each of these sects have differing views on marriage and celibacy, as their understandings of scripture and traditions differ too. This could be due to the multiple versions of Hindu texts that one must choose from, such as the various versions of Rama and Sita's story in the Ramayana that teach fundamentally different values on marriage. In one version, Sita is the saviour of Rama, killing his foes by turning into Kali and displaying a non-conventional view of a wife. In another version, Rama and Sita are the perfect traditional archetypes of a husband and wife. Even if Hindus don't follow scripture so closely, other influences such as western colonial influence may have affected their view on marriage and celibacy. Some areas of India, the more rural and isolated parts, hold onto very traditional, ancient values of celibacy and marriage, refusing to adopt modern liberal

attitudes like acceptance of same-sex marriage. These parts may also hold onto practices like child marriage and Sati more, as western bans did not reach them like it could in populated areas. More liberal moder Hindus today may follow the ashrams less diligently, and blur the lines between each stage more, as western athiest beliefs of sex before marriage are presented to them (through globalisation).

This is a Level 4 response

This is a very successful answer. The material was very well selected, and the student used knowledge to apply the material directly to the question. Throughout the answer there are numerous references made to the question's exact wording and material is always linked back to the point being made and question being asked. There is good and appropriate use of subject vocabulary throughout the answer. To improve the student could have fully developed their answer, ensuring depth and breadth.

8 marks

Question 02.1

Examine the significant ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism.

[10 marks]

Mark scheme

Please refer to mark scheme on [page 3 for levels of response](#).

Target: AO1.1: Knowledge and understanding of religion and belief including religious, philosophical and ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Ram Mohan Roy

Roy saw Hinduism as a universal, pluralistic and global religion.#

He founded the Brahmo Samaj, which attempted to reform the nature of Hinduism. Influenced by encounters with Christianity and Islam, Roy attempted to promote an Upanishadic and strictly monotheistic concept of God. For Roy, God was to be understood as the Absolute. By undertaking this reformation, Roy hoped to move Hinduism beyond murti worship into a tradition founded upon reason, not experience.

Roy hoped his reformation would change the nature of Hinduism's religious practices, and to have a more socially engaged nature. He encouraged Hinduism to be more critical of wider Indian society, helping to enact social change. Roy wanted to rid Hinduism of practices such as child marriage and sati because he considered them to be immoral and damaging to Indian society.

Dayananda Saraswati

Saraswati founded the Arya Samaj as an attempt to revitalise Hinduism. For Saraswati, the nature of Hinduism should be Vedic. His movement attempted a restoration of the lost Vedic traditions and the removal of non-Vedic elements. This meant that practices such as murti worship, a belief in avatars and pilgrimage were to be rejected because they were not found in the four Vedas. In his view, they had led to an impure form of Hinduism.

Saraswati wanted Hinduism to become a political force against the growing influence of Christianity and Islam. Therefore, Hinduism's nature should not be one of acceptance and pluralism. It should reject other religious traditions in favour of a Vedic Hindu tradition. Saraswati's concept of Hinduism has been instrumental in the growth of contemporary Hindu nationalism.

Student response

The ideas of Ram Mohan Roy and Dayananda Saraswati on the nature of Hinduism are significant due to the fact that they differed so greatly from majority thought at the time (1800-1900s). Both distanced themselves from common views on societal norms like marriage, customs and practices. Ram Mohan Roy, a Hindu reformer, wished to change many aspects of Hinduism, and so created the Brahmo Samaj. The Brahmo Samaj was a sect of Hinduism, which saw Hinduism as monotheistic. The sect also believed in the monism aspect of vedic philosophy.

This is a Level 1 response

The response is limited in both breadth and depth. Although the answer begins identifying some commonality between the two Hindu reformers and adds some insightful knowledge, overall, the answer only uses limited evidence and examples. For example, there could have been further development of material with regards to the reference made concerning 'marriage, customs and practices'. Further subject vocabulary could have also been used across the answer.

3 marks

15 mark questions (AO2)

Question 01.2

'Hindus cannot justify the use of weapons of mass destruction.'

Evaluate this claim.

[15 marks]

Mark scheme

Please refer to mark scheme on [page 4 for levels of response](#).

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Ahimsa: the virtue of ahimsa, its application to issues concerning the use of weapons of mass destruction; different Hindu views, including Gandhi's views on non-violence.

Answers may present, analyse and evaluate some of the following arguments:

Sanatana dharma is underpinned by the value of ahimsa (non-harm). Therefore, due to following their eternal law/religion/duty some Hindus cannot justify using weapons of mass destruction (WMD). This is because the impact of these weapons results in too much harm and suffering, often in the form of collateral damage. However, some Hindus may justify the use of WMD in some circumstances, because it will bring a definitive end to a conflict. This could reduce the prolonged harm and suffering involved with war.

Following the teachings of Gandhi may leave some Hindus unable to justify the use of WMD. This is because Gandhi advocated non-violence. Instead, he favoured and encouraged peaceful methods of conflict resolution, such as non-cooperation and peaceful protests. However, some Hindus may say non-violent action is ineffective and does not lead to long-term solutions; it is only with a show of power, for example, the use of WMD, that the desired outcome can be achieved.

There is no universal agreement regarding the authority and role of scripture, so some Hindus may reject the teachings which appear to legitimise the use of WMD. They may argue that ancient writers could not have accurately referred to WMD or foreseen their destructive power. However, for other Hindus, these texts are accepted sources of authority, and are used as guides to moral decision-making. Some texts are believed to exemplify the use of WMD, therefore their use is accepted and authorised today.

Student response

Weapons of mass destruction refer to nuclear, chemical and biological weapons which are used to cause ultimate harm to the enemy. It is generally considered that the use of weapons of mass destruction cannot be justified, however on rare occasions they may be seen as permissible.

The key argument in which Hindus cannot justify the use of weapons of mass destruction is through the principle of ahimsa - meaning no harm. Ahimsa is one of the four key values of Hinduism, alongside asteya and Saucha meaning truthfulness and purity. It is obvious to see that the principle of ahimsa would not be able to justify the use of weapons of mass destruction as they cause harm to the enemy but also innocent people. However, ahimsa is overcome through ones Dharma dependent on what caste they belong to. In the case of justifying weapons of mass destruction, if an individual belongs to the Kshatriya caste (warrior caste) it is their duty above all else to fight the enemy. Therefore, weapons of mass destruction may be justified.

in extreme circumstances eg international war; as it is a warrior's duty to fight and win a battle above all else, and by using weapons of mass destruction may be the only way to achieve this.

On the contrary, in the Bhagavad Gita, it states that there are certain things warriors should not do, as it will ~~consequently~~ consequently bring about bad karma. For example, the Bhagavad Gita states that in battle no harm should come of women and children; weapons of mass destruction are ~~indehuman~~ inhumane and therefore the harm of women and children is more than likely. Hindus do not want to receive bad karma as it will affect their reincarnation negatively, and prolong their continuation in the cycle of samsara, preventing them from reaching moksha and uniting with the divine (Brahmin) - which is every Hindu's ~~main~~ main goal. Therefore, Hindus may not justify the use of weapons of mass destruction as not only it'll harm the innocent which ~~is~~ is prohibited against in sacred text, it will also bring about bad karma debt, and considering ~~this karma debt~~ weapons of mass destruction are used by nations not individuals, it is thought that ~~their~~ their use would bring about negative karma debt to the Sarvama ashrama dharma - the duty and pathway of all Hindus.

A more traditional view of many Hindus cannot

use weapons of mass destruction is due to the belief in avatars. Avatars are ~~reincarnated~~ physical forms of ~~Krishna~~ Vishnu, and are ~~placed~~ placed on earth to restore peace and harmony. Therefore, weapons of mass destruction are not necessary as we have to just wait for the avatars to intervene. Although this belief is not a common one against the use of weapons of mass destruction it is often held by lower caste, rural members, who do not have access to the media coverage of the war and therefore resort to the fundamental beliefs of Hinduism in hope to bring about ~~peace~~ peace.

Ultimately it can be concluded that in general most Hindus cannot justify the use of weapons of mass destruction as it brings about harm to the innocent that should be protected.

This is a Level 4 response

The student has produced a well-focused response; all material is clearly referenced back to the issue raised by the question. There is clear evidence of different views being discussed, and clear reasoning is used throughout. The student successfully pairs arguments together and tries to judge if these are successful or not. There is evidence of critical engagement with the concept of ahimsa. This skill could be improved, with further attempts to critically evaluate arguments throughout the answer. There is a very good use of subject vocabulary, with appropriate and relevant terms and concepts used across the answer.

12 marks

Question 02.2

'The smrti (remembered) texts are very important for Hindus.'

Evaluate this claim.

[15 marks]

Mark scheme

Please refer to mark scheme on [page 4 for levels of response](#).

Target: AO2: Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: the smrti texts: the status of the smrti (remembered) texts; the importance of the following: the Ramayana; the Bhagavad Gita and the Manusmrti.

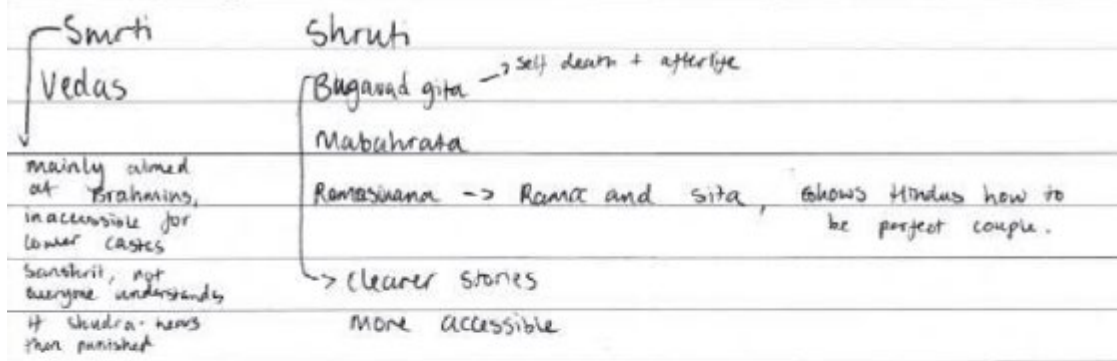
Answers may present, analyse and evaluate some of the following arguments:

For many Hindus, narrative form of the smrtis make them very important. As many smrti texts recount stories of gods and goddesses, many Hindus find they help them understand the nature and role of the divine. However, some Hindus reject the personal and avataric depiction of God found in these texts, instead preferring the representation of God as an impersonal force found in shruti texts such as the Upanishads, making smrti texts unimportant.

For some Hindus, smrti texts have the highest authority due to their teachings, making them very important. This means that for some Hindus and Hindu traditions, smrti texts such as the Bhagavad Gita contain everything they want and need to know about Hinduism. However, other Hindus challenge the authority of smrti texts, as their origins lack divine authority. These Hindus may prefer to consult shruti texts for religious principles and/or ethical guidance, making smrti texts unimportant in their practice of Hinduism.

Smrti texts are important due to their accessibility. Due to the text's style, genre and availability in vernacular languages, smrti texts allow everybody access to the sacred wisdom of Hinduism. Furthermore, some may argue they have been instrumental in the growth and development of Hinduism around the world. However, other Hindus may promote the supremacy of the Vedas, suggesting everything a Hindu needs to know is contained within this shruti revelation.

Student response



The smṛti texts are not very important for Hindus.

Smṛti texts are those that have been remembered, this means that they typically come in a form of hymns ~~or~~, poems or verses to chant that have been translated from Sanskrit. Some people may argue that smṛti texts are very important to Hindus, this could be due to factors such as how they have shaped Hinduism or ~~their~~ how they are included in traditions and ceremonies. Brahmins translated the smṛti texts, meaning they traditionally learn them and lower castes such as Shudras cannot. People may argue that this shows how important smṛti texts are, because it is believed that ~~if~~ you work your way up the caste system with good karma, meaning a Hindu may feel encouraged to ~~work~~ earn good karma in order to ~~read~~ understand smṛti texts, it is said that if a Shudra hears smṛti texts, then molten lava must be poured into their ears.

This is a Level 1 response

This answer is a basic response to the question set. This is because of the fundamental confusion it makes between the concepts of smṛti and śruti. There is a sustained misuse of terms and misappropriation of arguments to smṛti and śruti texts. This answer highlights the need to ensure revision of key concepts listed on the specification.

2 marks

25 mark question (AO1 and AO2)

Question 03.1

'Philosophical arguments are irrelevant to Hindu beliefs about life after death.'

Critically examine and evaluate this view with reference to the dialogue between Hinduism and philosophy.

[25 marks]

Mark scheme

Please refer to mark scheme on [page 3 for levels of response for AO1](#) and [page 4 for levels of response for AO2](#).

Target: AO1.4: Knowledge and understanding of approaches to the study of religion and belief. (10 marks)

Target: AO2: Analyse and evaluate aspects and approaches to religion and belief, including their significance, influence and study. (15 marks)

Material related to AO1 and AO2 may be presented discretely or holistically within the answer. Markers must read the whole of the response before either mark is awarded.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

AO1

Hinduism

Life after death may be understood in terms of samsara and/or moksha. Beliefs about samsara centre on reincarnation and the realms of reincarnation. There are differing understandings of moksha based on different views about the relationship between atman and Brahman.

Philosophy

There are different views about the nature of the soul and the body/soul relationship, including Descartes' argument for the existence of the soul. The possibility of continuing personal existence after death is broadly discussed.

Maximum Level 3 for answers that do not include both Hinduism and philosophy.

AO2

Philosophical arguments may be considered irrelevant if they fail to prove their case. For example, the argument that there is no soul/atman to be passed on after death, because no soul/atman can be detected using the five senses, fails if the soul/atman is not regarded as something that can be sensed in this way. However, there are philosophical arguments in favour of life after death, or which at least show it to be a coherent possibility. There may be reference to Hick's idea of eschatological verification and to his replica theory here. Religion may consider philosophy relevant when it works in its favour.

Religious belief can be seen as a perspective, not itself based on evidence or reason, from which all evidence is viewed and all experiences interpreted. This likens belief to a 'Blik'. If belief is not based on reason it may be considered immune to rational argument. However, not all believers accept this understanding of faith and regard their position as reasonable and as supported by evidence. This means that philosophical challenges to the way the evidence has been interpreted are entirely relevant.

Philosophical arguments may be considered irrelevant to religious beliefs if religious claims are understood non-cognitively and/or as part of a religious language game in which those within the game can converse between themselves but have no significance for those outside the game. However, many see religion as making truth claims, such as 'there is a heavenly realm', which can be challenged by philosophy, and the analysis of religious language as non-cognitive may be seen as a philosophical argument.

Student responses

Response A

The Hindu beliefs about life after death center around the authoritative texts and scriptures. Whilst philosophical arguments share similarities with Hindu beliefs, ultimately Hindu beliefs on life after death lie on the concept of faith, not necessarily reason.

Nearly all Hindus believe in the atman, as it is a prominent feature & teaching in the Upanishads. The atman is similar to the western beliefs about the soul, in which they both are separate to the physical body and can often transubstantiate after ones death. Vishist advaita-vedanta is a qualified ~~dualist~~ monism theory which shares similarities to the likes of Aristotelian and ^{Cartesian} ~~Platonic~~ ethics. Through using an analogy of a tree, Vishist vedanta can be understood by the concept that all leaves are separate (mind and matter are separate) but they are part of the same tree. It could be argued that Vishist vedanta basic structure is similar to those of ~~the~~ Cartesian ethics written by Descartes, however Cartesian ~~ethics~~ philosophy takes ~~another~~ a further dualist approach. Whilst both philosophical theories argue for the 'intermingling thesis', Descartes argues that we are actively aware of our soul, as our conscious thought and ability to reason is proof of its existence. On the contrary, Vishist vedanta theorists would argue that while we are aware of our soul (atman), this ~~is~~ is only due to the religious teachings in ancient scripture, and relies on the

Concept of faith, as Hindus believe that the atman is innate, and purity of the atman is achieved through good Karma. In summary, it can be concluded that whilst characteristics are shared between Hindu philosophy and western philosophy about the Soul, ultimately the characteristics of the Soul are completely different and whilst it can be argued that Cartesian philosophy uses reason for the existence of Soul, the belief in the atman lies on faith in religious Scripture.

Further more, philosophical arguments and Hindu beliefs about life after death can be very contrasting, despite the belief in a Soul remaining constant. ~~For example of this~~ In Hinduism, the belief in Samsara is unique. Samsara is considered a curse, and is described as the continuous cycle of birth, death and rebirth, in which is prohibiting Hindus from uniting with Brahman in moksha. Hindus believe that once someone has achieved the highest level of Karma in their current life, they will break free from Samsara and atman will once again unite with Brahman. The Hindu belief in Samsara differs greatly from western philosophical arguments about life after death. The common theme in western philosophy is that there is no continuous cycle of reincarnation like Samsara - instead, you must do your duty in your singular life and then God will ~~decide~~ decide your fate for your life after death. For example, Shakespeare coined the Lighthouse

theory; the lightbulb theory proposes that when someone dies, they almost simultaneously arrive at their after life destination (in this case heaven or hell), just like how just a light bulb turns on with a flick of a switch. This demonstrates how philosophical arguments may be seen as irrelevant to Hindu beliefs about life after death as even when faith is a core concept of both philosophical and Hindu beliefs, the beliefs about what happens to someone after their death are starkly different and therefore irrelevant to Hindus.

Western and Hindu philosophy can vary greatly even if they hold the same basic structure. An example of this can be contrasting Hindu monism and materialism. Advaita vedanta is the Hindu philosophical theory that everything in our existence is Brahman and we need to break free from the illusion of maya to realise this. Once maya is broken, Hindus will realise how to attain reach moksha as they will understand Brahman in a different way. Essentially, Advaita vedanta is a monist theory in that everything is spiritual. On the contrary, Western scholars such as Dawkins are materialists, in that they produce a monist theory, but believe that everything is physical matter, not spiritual. Dawkins believes materialism proves how everything is physical matter through processes such as evolution, and the psychological

predisposition of human thinking as being
 natural. Credulous in one of wanting to believe
 there is something beyond the physical world.
~~● ~~● ~~● ~~● ~~●~~~~~~~~ ~~● ~~● ~~● ~~● ~~●~~~~~~~~ Through the
 differences as shown by Advaita vedanta and
 materialism, also provides differing ideas about
 life after death. Dawkins argues that the only possible
 way humans life can continue after death
 is through genetic legacy, whilst Advaita
 vedanta followers still share the belief in
 the atman, samsara and moksha.~~~~

Ultimately it can be concluded that whilst
 western philosophical arguments and Hindu beliefs
 about the soul and life after death may share
 some fundamental similarities, overall they are
 irrelevant to Hindu beliefs as they don't share
 the beliefs in Hindu scripture, which are the
 main dictators about Hindu beliefs about life after
 death.

This is a Level 5 response for AO1 and Level 4 for AO2

This is a very strong answer. It demonstrates an excellent knowledge and understanding of both Hinduism and philosophy; the answer is full of accurate, relevant and fully developed explanations of key concepts relating to life after death.

It is a well-focused answer, with material continually being linked back to the question asked. Different views are clearly discussed and where appropriate, these are linked to scholars, eg Swinburne and Dawkins.

To improve, the answer could have included greater evaluation of ideas and critically analysed the material referenced.

21 marks (AO1: 10 marks and AO2: 11 marks)

Response B

I disagree that Bentham's way of making moral decisions is compatible with Hindu ethics because it's too teleological and doesn't work with factors such as Varnashramadhama.

Bentham's way of making moral decisions is through looking at what is the greatest good for the greatest number and the Hedonic calculator to decide whether the act would bring about good for quantity, quality and duration etc; it's also very teleological. Although Hinduism has features such as not every ^{good} decision made would be right for others to do which is teleological, there is set right things to do ~~sure~~ ^{depending} on your Varnashramadhama. For example it would be the right thing to get married and have children if you are a woman from a higher caste who was at the householder stage of life.

Furthermore, 'the greatest good for the greatest number' isn't compatible. Hindus believe in karma meaning that if you do good, you shall receive good things or be rewarded in the next life. This means that if people who aren't receiving 'good' things don't deserve it as they have done wrong and those who are enjoying good things must deserve it. This meaning it's not about the quantity of who ~~receiv~~ ^{receiv} the greatest good, it's about who deserves it.

To add to this the Caste system goes against Bentham's moral decisions as he would see it as immoral. The lower caste is the larger amount of India's population, they believe

that this is because they have done wrong in a past life or are newly human. Those higher up are considered 'twice born' and are thought to have been born high up due to success in fulfilling their dharma in a passed life. ~~Therefore,~~ ^{Therefore meaning,} it isn't about the greatest good for the greatest number or who will appreciate it more but about who is 'deserving' of it.

In conclusion, I disagree that Bentham's way of making moral decisions is compatible with Hindu ethics because although some aspects of the religion is teleological you do have set rules depending on Varna, gender and ashrama. Furthermore kama removes the idea of the 'greatest good for the greatest number' because if they complete their dharma they shall receive better things in the next life.

This is a Level 3 response for both AO1 and AO2

This answer demonstrates a good, and generally accurate, level of knowledge and understanding. Relevant material is selected and used to address the question. However, this material lacks depth and breadth across the answer. For example, there are many instances of ideas/concepts being included, but there is no development or exemplification of them.

The answer offers a general argument, which is clear and sustained from its introduction to its conclusion, ie Bentham and Hinduism are incompatible. However, there is only one view presented across the answer, which limits the number of marks that can be awarded. The answer does make use of appropriate vocabulary from across Hinduism and ethical studies.

Total 13 marks (AO1: 6 marks and AO2: 7 marks)

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