



Cambridge International AS & A Level

HINDUISM

9487/04

Paper 4 Hinduism in Contemporary Society

May/June 2023

MARK SCHEME

Maximum Mark: 60

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

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PUBLISHED**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.

PUBLISHED**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 Marking grids

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 the specified topics and texts

AO2: Analysis and evaluation

Analyse and evaluate the specified topics and texts

Generic marking principles

- 1 Examiners should start at the lowest descriptor, 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 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.
- 2 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.
- 3 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.

A Level Marking grid

Level	AO1 Knowledge and Understanding	Marks	Level	AO2 Analysis and Evaluation	Marks
Level 4	Explorative with detailed significant knowledge • Uses a range of detailed and relevant knowledge. • Confident understanding demonstrated through making connections between ideas and development of discussion. • Addresses all aspects of the question. • Exploration of the wider context if relevant.	10–12	Level 5	Assesses alternative conclusions with analysis of points view • Analyses the importance and/or strength of different points of view • Uses accurate evidence to support a coherent and well-structured discussion. • Coherent conclusion which evaluates knowledge and points of view and assesses alternative conclusions.	16–18
Level 3	Explains significance of knowledge • Uses a range of accurate and relevant knowledge. • Good understanding demonstrated through explanation of significance of knowledge used in developing the discussion. • Addresses most aspects of the question. • Good understanding of the wider context, if relevant.	7–9	Level 4	Coherent conclusion supported by evidenced points of view • Discusses different points of view in some detail • Uses accurate evidence to support a well-structured discussion. • Coherent conclusion which evaluates knowledge and points of view	12–15
Level 2	Range of knowledge partly addressing the question • Uses a range of knowledge with some accuracy • Demonstrates understanding through use of appropriate knowledge, may be less well developed • Partially addresses the question. • Uneven engagement with the wider context, if relevant.	4–6	Level 3	Clear conclusion with different points of view • Recognises different points of view and discusses at least one in some detail • Uses accurate evidence to support discussion. • Clear conclusion to the question which is linked to a range of knowledge and points of view.	8–11

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Level	AO1 Knowledge and Understanding	Marks
Level 1	Limited answer to question with limited knowledge / understanding - Identifies a limited range of knowledge some of which may not be accurate. - Demonstrates basic understanding - Response is relevant to the topic, but does not directly address the question. - Limited reference to the wider context, if relevant	1–3
Level 0	No relevant material to credit.	0

Level	AO2 Analysis and Evaluation	Marks
Level 2	Attempts conclusion with a supported point of view - Discusses one 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	Basic conclusion with a point of view - States a point of view. - Little or no supporting evidence. - Attempts a basic conclusion.	1–3
Level 0	No relevant material to credit.	0

Question	Answer	Marks	Guidance
1(a)	Explain how Hindutva has influenced Hinduism in one country you have studied. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: Hindutva means ‘Hinduness’. The Oxford English Dictionary gives it an ‘original’ meaning of ‘the state of being Hindu’, drawing a clear presumptive link between Hindu values and identity. The obvious similarity of the terms may lead to assumptions that Hindutva is more closely tied to the religion of Hinduism than a history of its usage might suggest. However, the precise meaning and use of the term remains a subject of active discussion among many Hindus today. In the context of the study of religion the most common use of the term Hindutva refers more to cultural identity and/or to political ideology than it does to a religious affiliation. While the term was in use to refer broadly to Hindu culture in the late nineteenth century it acquired a more precise political meaning in the early 1920s during the campaign for Indian independence. The political philosophy which was given this name used the fact that India has been the place of origin for a number of religions to support the contention that India was a land in its own right, one characterised by a ‘Hindu’ culture that is shared by all the religious traditions originating in India; from a Hindutva perspective then, Jains, Sikhs and Buddhists are all, culturally speaking, Hindus.	12	Candidates do not need to refer to all of this material to gain the marks. All accurate material will be credited as appropriate.

Question	Answer	Marks	Guidance
1(a)	While this conflation of religious and cultural identities may be protested by practitioners of these religions who do not identify as Hindus the roots of these disparate traditions are, undoubtedly, entangled. Deeper problems arise in terms of religions which are not of Indian origin as Hindutva ideology goes on to explicitly reject the idea that being ethnically 'Indian' (however broadly that ethnicity is understood) is sufficient to make an individual part of this Hindu culture. Religions such as Christianity and especially Islam are regarded in Hindutva thinking as inherently alien to India. In summary, the use of Hindutva by Indian Independence campaigners was intended to offer Hinduism as a combined cultural, political and ethnic identity to be claimed by people for whom India is both the place where their ancestors lived and the place of origin of their religion. For many Hindus living and practising outside India this may give a sense of continuity and belonging to the wider Hindu community. Alternatively, they might reject this as a conflation of religion and politics, especially because 'Hindu' is used as a discrete religious identity by many people, some of whom have no ethnic or cultural connection to India at all. Within India the prominent Bharatiya Janata Party (BJP) is associated with Hindutva, and this has ensured some Hindutva perspectives are better known outside of India, which may well impact on the views held by Hindus about the movement. The BJP does not explicitly argue that the state of India should be a Hindu rather than a secular nation. However, some consider it to tacitly support this view and also to approve of actions which might have exacerbated tensions between Hindus and Muslims in India.		

Question	Answer	Marks	Guidance
1(a)	For some Hindus this might lead them to reject any connection with the concept of Hindutva, as an expression of their adherence to ideals of equality and tolerance, while others may consider the concept of Hindutva to be supportive of their religion and its significance in India. Which view is more likely may be affected by the cultural values of the country chosen as the focus of the response. The political role and image of the BJP might also impact on dialogues between Hindus and practitioners of other religions, or with people who know about Indian politics but do not know about the diversity of Hindu religion. While it is unfair to assume all Hindus will hold the same views it is also a common experience for a member of any minority to find themselves having to justify, explain or repudiate the actions of others with whom they happen to share an aspect of identity. The impact of Hindutva in politics, rather than Hindu attitudes, in countries outside India is harder to measure. However, the Nationalist Rashtriya Swayamsevak Sangh (RSS) is based on Hindutva ideology, and it has a sister organisation - Hindu Swayamsevak Sangh—which exists for the purpose of supporting Hindus outside India. It is active in the UK, US, Australia, and Nepal. According to the UK branch the organisations primary aims “revolve around Sanskar (spiritual development), Sewa (service to humanity) and Sangathan (coming together), thus promoting Hindu Dharma (Religion), Hindu ideals and Hindu way of life in the British multicultural environment”. The relationship between the concept of Hindutva and the religion of Hinduism is, in reality, complex. Some Hindus might consider the terms to be almost interchangeable, with Hindutva referring to an activist, practical expression of Hindu principles in the contemporary world. Hindu fundamentalism is sometimes used interchangeably with the term Hindutva, although whether fundamentalism is a relevant idea in such a strongly pluralistic religion is contestable. Religious fundamentalism is characterised by a strict adherence to a specific set of basic or foundational principles, generally derived from a literalist interpretation of scripture. It is viewed in largely negative terms in popular discourse in the Western world and this may impact on the attitudes of Hindus outside India.		

Question	Answer	Marks	Guidance
1(b)	Assess the claim that Hindutva is not a religious movement. AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: For many people there is a clear distinction between Hinduism and Hindutva, and it is that Hindutva is political in nature. However, since even the explicitly political conceptualisation of Hindutva created by Vinayak Sarvarkar drew upon the religion of Hinduism and its long history in India to establish its political position, it seems fair to say that the two are not wholly separate. The view of Hinduism as the Sanatana Dharma (eternal dharma), a universal religion based on general ethical principles is often expressed in conjunction with the view that all religion leads to the same ultimate universal truth might be used to distinguish Hinduism the religion from political Hindutva. However, for those who regard Sanatana Dharma as universal truth, found in all religions, this is a less clear basis for dividing the two. To suggest that there is a Hindu culture separate to Hindu religion raises problematic definitional questions about both culture and religion; few people would dispute that the two interconnect and influence one another to some degree and so where the boundary between them is drawn is likely to always be contestable.	18	Candidates do not need to refer to all of this material to gain the marks. Credit all relevant discussion. Candidates can argue for or against the view as long as their discussion is focused on the question.

Question	Answer	Marks	Guidance
1(b)	It could be argued that in choosing Hinduism out of all the religious traditions with their origins in geographical India the founders of the movement were simply drawing on history, taking what is called Hinduism today as the oldest of those traditions and hence the most influential on Indian culture. This view would imply a dual meaning to Hindu, one religious and one not, or not necessarily. In this latter view Jains, Sikhs and Buddhists can be described as culturally Hindu without denying their religious differences because all the traditions arose against the same geographic, ethnic, and social background. It could also be noted that the word Hindu has its origins in geography, deriving from the Sindhu river (now called the Indus) and used originally to collectively describe those people who lived in a particular proximity to it. This may be presented as a justification for separating the term Hindu from religious affiliation, however scholars are divided as to whether the religious connotations of the term are significantly more recent than its origin. It is also worth noting that the use of Hindu as the name for a religion is often attributed to British colonialism and that its nationalist usage in the context of Hindutva originated in the desire for independence from British rule. This would appear to support the argument that Hindu is (or was) primarily a geographical descriptor. But any such argument must still recognise that many thousands of people self-identify as Hindus in the religious sense and suggesting that people are mistaken in how they choose to describe themselves is not generally taken well by those people. In this context it might also be noted that Hindutva is a term that is currently subject to active contestation in popular discourse, for example on social media, where it is commonly considered to describe ‘Hinduism that resists’. This supports the idea of an activist, political element to the concept but also suggests that many contemporary Hindus do not feel it necessary to separate this from their religious identity. The choices and policies of Hindutva associated politicians can be argued to have a religious dimension to them in that there is a widespread perception of modern India as valuing and promoting Hindu religious sites, rights, and welfare over others, specifically Muslim. Even if this is unequivocally accepted whether it is a sufficient basis on which to judge Hindutva a religious rather than a political movement remains in question; any political movement has to engage with religious communities and, in a diverse society, also has to address conflict and difference arising from religion. However, this does not make that movement itself inherently religious in nature.		

Question	Answer	Marks	Guidance
2(a)	Explain the status of dalits within the ‘caste’ system. AO1 – Knowledge and understanding. Responses will be marked according to the 12 mark level descriptors (AO1). Candidates might refer to some of the following: ‘Caste’ is a concept used in sociology to describe a social structure that classifies people into groups, often associated with occupation or some form of hierarchy. People are generally born into their caste and there may be restrictions on things like choice of marriage partner or access to education that results from it. The caste system in India is commonly used as the clearest example of a society organised in this way, with social grouping based not only on occupation but upon ideas of ritual or spiritual purity/pollution. The Indian caste system is often presumed to be an integral part of Hinduism, but close consideration suggests the reality is more complex. Varna, a core concept in Brahminical Hinduism, is often translated as ‘caste’ and is used to describe a fourfold organisation of social functions - brahmins (priests), kshatriyas (warriors), vaishyas (traders) and sudras (servants). These four groups are referred to in various Hindu scriptures and have their origins in the Vedic Purusha Sukta, so their connection to religious Hinduism is hard to dispute. However, as it has been practised, at least in recent history, Indian society has included a fifth group. This fifth category could be described as people who are ‘avarna’ (without varna), considered to be ritually unclean and therefore literally ‘untouchable’ by people of higher caste. It includes the people who, in the contemporary world, identify as dalits (oppressed). For some considered a corruption of the varna system and reference might be made to jati as a description of caste conferred by birth rather than by personal qualities.	12	Candidates do not need to refer to all of this material to gain the marks. All accurate material will be credited as appropriate.

Question	Answer	Marks	Guidance
2(a)	The major ethical concern associated with the caste system is discrimination and even persecution of those individuals perceived as being of lower caste. The association between social status and ritual impurity led to and expanded upon the idea of untouchability until members of those castes considered untouchable could not sit with, eat with, share communal resources with or even walk on the same paths as others. Whether or not it is inherent in the concept is open to debate but the practical reality of the caste system in India has largely been that membership of caste is conferred by birth and cannot be changed, so anyone born into an ‘untouchable’ family retained that status for life. Discrimination on the basis of caste is forbidden by the Indian constitution and the same document identifies a number of ‘Scheduled Castes and Tribes’ that have historically suffered oppression, deprivation, and social isolation as a result of the caste system. There are various positive discrimination measures in place to address these historical inequities. It could therefore be argued that in legal terms the status of dalits is equal to that of everyone else in modern India, with everyone being equal in the eyes of the law and having the same legal rights and protections. However, many contemporary dalit communities still report discriminatory attitudes and high levels of inequality and oppression. There is still a discrepancy in average levels of education comparing dalits to other groups, especially for girls, meaning that there are fewer dalits in highly skilled or well-paid jobs. Human Rights organisations and dalit groups report that in rural areas the principles of untouchability in relation to living space and community resources are still observed and dalits are more likely to be victims of violent crimes including rape and murder. As recently as 2019 the BBC reported a dalit man being beaten to death in Uttar Pradesh after sitting and eating in the presence of higher caste men at a wedding. Dalit activists claim that cases like this are not uncommon but perceived caste prejudice among people in authority means many crimes against dalits are unreported.		

Question	Answer	Marks	Guidance
2(b)	Evaluate the view that B R Ambedkar had more influence than MK Gandhi on the status of dalits. AO2 – Analysis and evaluation. Responses will be marked according to the 18 mark level descriptors (AO2). Candidates might refer to some of the following: Many social reformers saw the caste system and untouchability in particular as a social evil and sought to eradicate it. For Gandhi untouchability was non-Hindu and was being used as a political tool by India's British rulers to ensure the Hindu community remained divided. Gandhi was born into a Vaishya family so his experience of untouchability would have been from the more privileged side of that divide. By contrast B R Ambedkar was born into a dalit family and suffered discrimination from a young age based on that fact. While his family were better off financially than many dalit families that did not prevent discrimination, for example he was not allowed to sit inside the classroom at school. For him then, untouchability was a matter of personal experiences of unjustified inequality and oppression. It could be argued that their different backgrounds and experiences of the status of dalits created differences in the response of dalits to them and hence to their effectiveness. MK Gandhi designated the groups who were then known as untouchables or outcastes as 'harijans' meaning 'children of God'. He coined this term in 1932 but had spoken about the evil of untouchability prior to this. Initially he referred to untouchables as 'antyaja' (the last born). He saw the apartheid of South Africa as essentially the same practice, so argued that it was not a uniquely Hindu problem but a wider social ill. To that end he founded Harijan Sevak Sangh, (originally called the All India Anti-Untouchability League) to campaign for the end of untouchability. It built schools and hostels, held inter-caste dining events, and performed inter-caste marriages and helped untouchable communities access public places. The organisation still exists today.	18	Candidates do not need to refer to all of this material to gain the marks. Credit all relevant discussion. Candidates can argue for or against the view as long as their discussion is focused on the question.

Question	Answer	Marks	Guidance
2(b)	Gandhi's intention was probably to find an alternative to terms which were heavily stigmatised, and he reported that members of the community had explicitly asked him to avoid terms such as 'oppressed' or 'suppressed' or 'depressed classes' because they carried connotations of victimhood and slavery rather than communicating value. However, from the very start of his anti-untouchability campaign many dalits felt that Gandhi's attitude towards their communities was paternalistic and patronising and that his campaign undermined their attempts to speak on their own behalf. Ambedkar, among others, felt that 'harijans' was a term which served to obscure the real issue and the true level of oppression to which dalits were subject. The precise origins of the term 'harijan' are unclear, but it has been argued it was a veiled insult, referring to the children of prostitutes. The term is no longer used in Indian government documents relating to caste and India's Supreme Court ruled it to be hate speech in 2017. Gandhi's objection to the British creation of the Communal Award (a form of positive discrimination that reserved certain political positions for Scheduled Castes and religious minorities) contributed to critics arguing that he was actually pro-caste. B R Ambedkar became involved in actively fighting untouchability when he testified about his experiences to a government committee investigating the expansion of the Indian electorate. He spoke in favour of what later became the Communal Award and maintained this support throughout his life. As a lawyer he defended people prosecuted for breaching caste boundaries and began active social campaigning in 1927, leading marches and demonstrations to open public drinking water facilities and temples to untouchables. He also burned copies of the Manusmriti, the text on which the minutiae of the caste system is arguably based, in protest. He converted to Buddhism in 1956, having announced his intention to do so twenty years earlier on the basis that Hinduism was indelibly tainted by the caste system. There were several mass conversions following his own, with converts taking 22 vows, several of which explicitly rejected belief in aspects of Hinduism or observance of Hindu practices.		

Question	Answer	Marks	Guidance
2(b)	In terms of political impact Ambedkar's views could be said to have had greater impact the Gandhi's, since the Communal Award was established and he argued successfully for its extension in the drafting of the Indian Constitution. This means he has a lasting and demonstrable legacy in the legal construction of caste equality in India and his preferred term for the Scheduled castes remains widely used. However, the term 'dalit' has become more controversial in recent years as well, with some state governments avoiding it. Voices from within dalit communities tend to argue for its retention - although not universally - on the basis that denying people the right to self-identify as dalits is another example of caste oppression. Ambedkar did not always use the term dalits himself, becoming more attached to it after Gandhi's introduction of harijans. He has been criticised on the basis that maintaining distinct dalit identity retains divisions between dalits and other castes, even if they are accorded equal status; Gandhi's preference was to create a single unified Hindu community. Both views still have supporters today and the fact that the discussion continues argues for the limited success of both reformers in actually creating dalit equality in more than name.		

Question	Answer	Marks	Guidance
3	Analyse similarities and differences between two New Religious Movements within Hinduism. AO1 – Knowledge and understanding AO2 – Analysis and evaluation Responses will be marked according to the level descriptors. Candidates might refer to some of the following: New Religious Movements (NRMs) are generally considered to be a contemporary (or historically very recent) religious response to the modern world. They often emerge from more established religious traditions, adapting doctrines and practices to create something new. Whether NRMs as a category should be considered a part of the religions from which they emerge is debated by scholars and can be a similarly divisive question for practitioners. Some NRMs claim to be returning to older spiritual truths which had been corrupted or forgotten while others embrace their own newness. The two NRMs named on the syllabus are the Sathya Sai International Organisation (SSIO) and the International Society for Krishna Consciousness (ISKCON). The SSIO describes itself as a non-denominational voluntary organisation, with members who share the goal of realising the divine within themselves and who strive to achieve this through the teaching of Sathya Sai Baba. ISKCON describes itself as a monotheistic tradition falling within the Gaudiya-Vaishnava sampradaya, a bhakti tradition focussed on enabling living beings to become aware of their love for God. On the face of it then ISKCON sites itself not only within Hindu tradition but within astika Hinduism since it acknowledges the Vedas as authoritative. By contrast SSIO does not consider itself to fall within any named religious tradition; although Sai Baba did describe himself as promoting Sanatana Dharma (often used today as an alternative name for Hinduism) devotees are not required to give up any religious identity they had before finding Sathya Sai. Sai Baba taught the unity of all religions, which is what he considered Sanatana Dharma to indicate, and the study of texts from different religions is encouraged by the organisation.	30	Candidates do not need to refer to all of this material to gain the marks. Credit all relevant discussion. Candidates should provide a justified discussion which addresses the claim and comes to a conclusion.

Question	Answer	Marks	Guidance
3	However differently they self-describe, a consideration of the two movements does uncover similarities both with one another and with Hinduism more broadly. Both draw on Hindu concepts and metaphysics and both engage in practices found across Hindu traditions such as singing bhajans (hymns), chanting mantra and what SSIO calls namasmarana and ISKCON calls japa, that is remembering and repeating the name of God. These are all common bhakti practices. SSIO is focussed on a single immanent and Divine Being, for whom the devotees can use their preferred name, while ISKCON regards Krishna as the Supreme Godhead. Both however share the view of God as personal and, in Hindu terms, saguna. Similarly, both organisations recognise the same broad categories of behaviour as virtuous or auspicious, including vegetarianism, avoiding intoxicants and celibacy unless one is seeking to procreate. Cleanliness, truthfulness, compassion, and service are highly valued by both groups and might also be considered constituent elements of dharma for other Hindus. While neither movement could be claimed as entirely or exclusively Hindu without controversy the connection of both with the broader religion is very clear. ISKCON recognises this explicitly and regards itself as a Hindu tradition, while Sai Baba did not claim lineage from a specific Hindu darshana although he drew upon many of them in his teachings.		

Question	Answer	Marks	Guidance
4	‘Hinduism is very different for Hindus living outside India.’ Discuss. AO1 – Knowledge and understanding AO2 – Analysis and evaluation Responses will be marked according to the level descriptors. Candidates might refer to some of the following: India is the place where Hinduism originated, and it remains the country where the majority of the world’s Hindus live. However, there are Hindu communities across the world today, including in the UK and the US. The majority of India’s population identify as Hindus, Nepal also has a majority Hindu population; Bali, Mauritius, Suriname and the West Indies also have large Hindu populations. As its place of origin India is the location for many of the most important sites of pilgrimage and worship for Hindus. There are many thousands of shrines and temples and access to communal worship, priests, gurus and other holy people is not limited or hard to find for Indian Hindus. Similarly, Hindu festivals are likely to be occasions of general public celebration with everyone knowing what is being celebrated, why and how to join in. By contrast Hindus outside India, especially those who are part of smaller or more scattered populations, might struggle to find a place of worship they can reach easily or to obtain the services of a priest if they wished too. While large festivals such as Divali are gaining more generalised recognition in places like the UK the understanding and acceptance of wider society is less of a given and curiosity or the need to explain/justify to non-Hindu friends and neighbours could be felt to be oppressive or burdensome. There is also the question of whether festivals which include a strong communal element like Holi, where coloured powders or waters are thrown over passers-by, can be celebrated in the same way in a predominantly non-Hindu environment.	30	Candidates do not need to refer to all of this material to gain the marks. Credit all relevant discussion. Candidates should provide a justified discussion which addresses the claim and comes to a conclusion.

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Question	Answer	Marks	Guidance
4	However, for many Hindus in their day to day lives worship at home is of equal or greater value than at the Mandir. Shrines can be set up anywhere and murti can take many different forms, so most Hindus do have shrines in their homes. Murti puja can be performed by anyone, and this popular practice is likely to be similar for Hindus wherever they live. Hinduism has many different forms, and therefore there is no single 'right' way to practise it. That may make it easier for Hindus outside of India to adapt their practices without feeling like they are losing an essential element. Some traditional practices, such as living as a sannyasin (renunciate), are likely to be more challenging in non-Hindu communities (and in colder climates) but may be the more highly valued for that very reason. There are also traditions, such as open-air cremation, which might be illegal or very different from the norms of the surrounding culture. Although such practices are common it would be hard to argue that an inability to carry them out is detrimental to Hindu identity.		