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Other names

**Pearson**  
**Edexcel GCE**

Centre Number

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# Religious Studies

**Advanced**

**Unit 4: Implications – Hinduism**

Tuesday 27 June 2017 – Morning

**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1E**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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Pearson

## Hinduism

The modern period saw the unification of the subcontinent under British rule, and with it the foundation of English-speaking colleges and universities. The new English-speaking elite were challenged by Christian and British criticisms of Hindu religion and society, as being idolatrous and backward. They acquired a new pan-Indian nationalism in the face of British imperialism. But it was in a new key, because they tended to draw on both traditions. We can pick out four movements in the modern period. One was the Brahmo Samaj founded by Ram Mohan Roy (1772–1833). It was strongly modernist in presenting the Upanisads as being unitarian, and in dismissing a great deal of actual Hinduism. Another was the Arja Samaj, created by Dayananda Sarasvati (1824–83) who reverted to the Veda as the true source of faith, but like Ram Mohan Roy dismissed, indeed strongly attacked, image worship. As a movement it has had good success overseas, among Hindus in Fiji, South Africa, and elsewhere. But these movements were too critical of the main, warm tradition of Hindu worship. It was left to Swami Vivekananda (1863–1902) – drawing on the inspiration of his charismatic teacher Ramakrishna (1834–86), a person of wide sympathies, intense spirituality, but ignorance of the English-speaking world – to formulate a position which was powerful in rolling back intellectual and Christian criticisms of the Hindu world, and in mobilizing Indian national sentiment. His position was based on an updated version of Sankara. It exploited the idea of levels of truth as well as the general idealism of the British philosophical tradition at the end of the nineteenth century. He was pluralist: all religions point to the same Reality. Hinduism has always had such a tolerant attitude. People are on differing stages of the upward spiritual path. His philosophy could underpin a pan-Indian patriotism: Muslims, Christians, and others could all take part, for they all had a view of the truth. Vivekananda was also a social reformer. Following indirectly in his footsteps was Mahatma Gandhi (1869–1948), whose pluralist attitude and conveniently vague appeal to Truth helped to cement Indian nationalism. Also important (though often despised by Western philosophers, who did not see the wider meaning of his ideology) was Sarvepalli Radhakrishnan (1888–1975), later president of India. Naturally, the idealism which had underpinned much of the Indian renaissance died in World War I, and Indian philosophy of religion came to be largely neglected in the period after World War II. However, the pluralist tradition was very important in the thinking behind the Indian constitution and the idea of India as a secular state (that is, pluralistic, not ‘secular’ in the sense of non-religious). Naturally, the main consumption of Indian philosophy in relation to religion was in the business of worldview-reconstruction.

(Source: adapted from Smart, N. ‘Hinduism’, Quinn, P. and Taliaferro, C. (ed) – *A Companion to Philosophy of Religion*, Blackwell, 2002, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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**TOTAL FOR PAPER 1E = 50 MARKS**

