



A-level
RELIGIOUS STUDIES
7062/2C

Paper 2C Study of Religion and Dialogues: Hinduism

Mark scheme

June 2019

Version: 1.0 Final

196A7062/2C/MS

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In A-level Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

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 references 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

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 • Perceptive 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
Level 4 10-12	<ul style="list-style-type: none"> • A well-focused response to the issue(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
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

0 1 . 1

Examine how secularisation has challenged Hinduism.

[10 marks]

Target: AO1:2 Knowledge and understanding of religion and belief including influences of beliefs, teachings and practices on individuals, communities and societies.

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 consideration of the following specification content: the Indian and/or British contexts.

For some, a growing number of non-religious authorities are replacing Hinduism as a source of truth and morality, eg science and non-religious ethical theories such as Utilitarianism. Hinduism may be judged against these authorities and either accepted or discarded, for example, if the challenges make it seem that Hindu beliefs are irrational and based only on faith eg beliefs in Brahman, atman, karma, rather than being rooted in empirical evidence. This may relegate Hinduism to a secondary position.

In 19th century India, western values challenged some traditional Hindu practices. For example, Mohan Roy, and the Brahmo Samaj movement aimed to remove practices such as idol worship, widow-burning and sati. In Britain, religion has largely, for many, been relegated to the personal sphere, and its influence is diminishing. This is seen in the emergence and popularisation of lifestyles and values that are at odds with Hindu beliefs and values.

Values traditionally favoured by many Hindus may today seem unappealing, especially to the younger generation. For example, lifestyles and commitments related to marriage and family life. With the advent of secularisation, the societal expectation to marry and have children has disappeared, therefore, in some cases the related religious ceremonies are no longer taking place, and attitudes to the role and status of women are being challenged.

0 1 . 2

'Hinduism has no successful defence against secularisation.'

Evaluate this claim.

[15 marks]

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 consideration of the following specification content: In India: the 19th century context and the encounter with western values; comparison of the significant ideas of Ram Mohan Roy and Dayananda Saraswati about the nature of Hinduism. Practical Vedanta: the reinterpretation of Advaita Vedanta in the work of Vivekananda and its present expression in the work of the Ramakrishna Mission, a liberationist Hindu approach, supporting the poor and defending the oppressed.

In Britain: the challenge of secularisation including the replacement of religion as the source of truth and moral values; relegation of religion to the personal sphere; how Hinduism has responded to this challenge including: the preservation of existing sects such as Brahma Samaj UK; the emergence of new forms of Hinduism including ISKCON.

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

Hinduism has divided itself into a number of different groups and movements, this has weakened rather than strengthened its position against secularisation. Some of these groups play a relatively insignificant role in the world today. However, by fragmenting Hinduism can encourage membership into distinct groups which promote beliefs and values more aligned with a secularised society, for example, Brahma Samaj and its rejection of scriptural authority, avatars and reincarnation etc.

Hinduism has failed to bring itself into the public sphere. Today, Hinduism is primarily practised in private, for example, home, personal puja and family festival celebration. However, some Hindu groups and organisations have reversed this, for example ISKCON. ISKCON members can be found in public attracting new members through promoting publications and performing public acts of devotion via the chanting of Hare Krishna, celebrating festivals, spreading Hindu teachings etc.

Hindu organisations have struggled to have a unique and global impact, and, to the younger generation in particular, Hinduism does not always seem relevant to the needs of today's world. However, organisations such as the Ramakrishna Mission, expressing Practical Vedanta, challenge this assumption. The mission shows the sustained global presence and role of Hinduism in the contemporary world, and has various programmes to support the poor and oppressed throughout the world, but it is especially prevalent in India.

0 2 . 1

Examine the changing role of ashrams in Hinduism.

[10 marks]

Target: AO1:1 Knowledge and understanding of religion and belief including religious, philosophical and/or 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.

Note that answers may, but need not, be limited to consideration of the following specification content: their role prior to the 20th century and the variety of types of ashram today, with particular reference to the Sivananda Yoga Vedanta Dhanwantari Ashram in Kerala and Skanda Vale

Ashram UK.

Originally an ashram's role was to allow a holy person to retreat from society. They were usually located in secluded, rural or mountainous areas. Visitors would travel to be in the presence of a holy person or people. Today, many ashrams are no longer located in rural areas; many are found in urban areas, making them easily accessible for visitors. Moreover, they no longer only attract holy people and their devotees, but are open to all visitors and tourists.

Early ashrams were simple affairs, with a limited function. Often, they enabled contact between holy people and their followers, usually allowing them to hear them teach. Yet today, their function is much broader. Many modern ashrams are complex structures with temples, meditation halls, libraries, medical centres and accommodation for visitors etc. They are becoming very commercialised, earning large sums of money offering yoga retreats, rather than offering people religious teaching and instruction.

Traditionally, ashrams were geographically confined to the Indian subcontinent. Today, ashrams are found globally eg the Skanda Vale Ashram, located in South Wales, UK. It is even possible to access them without leaving one's home, due to the growth of the internet. Many ashrams eg Sivananda Yoga Vedanta Dhanwantari (Kerala) have a very active online presence, offering information and teaching via websites and social media.

Maximum Level 3 for answers that do not consider the changing role.

0 2 . 2

'Hinduism's attitude to other faiths is generally positive.'

Evaluate this claim.

[15 marks]

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 consideration of the following specification content: Vedanta as religion: the view that all faiths, and all traditions within Hinduism, are partial expressions of Vedanta and Hindu responses to that view; The importance of India for Hindus living elsewhere, and the possibility of sacred sites developing outside India; Hindu responses to issues of freedom of religious expression in society, including Hindutva; The 21st century Indian secular context with particular reference to issues arising from

freedom of religion, and the application of personal law to non-Hindu communities; different Hindu responses to this, including the response of the Sangh Parivar: its concept of Hindutva and definition of Hindu.

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

Hinduism's positive attitude towards other faiths can be seen in its belief that all religions are different expressions of a single path. This suggests that Hinduism has great tolerance of, and respect for, different faiths. However, the concept of Hindutva (Hinduness) is used by some Hindus to promote a narrow interpretation of Hinduism and Indian Nationalism. As a result there have been occurrences, especially in India, where Hindus have been accused of being hostile to anybody not practising the Hindu religion.

Hinduism in India has a positive attitude towards other faiths; this is seen in its acceptance of personal law. For example, despite being a majority Hindu country, India allows the Muslim community to continue with their own customs eg marriage and divorce. This shows a respect for other faiths. However, this means that different communities in India are treated in different ways, which may cause resentment. This could lead to a negative attitude from some Hindus towards other faiths.

Hinduism is tolerant of a wide range of religious beliefs and practices and supports the freedom of religious expression, which highlights their positive attitude. This position may be advocated by Hindu leaders and groups. However, some Hindus may object to practices within faiths that are harmful or are seen to incite hatred or violence. For example, some Hindus see the eating of certain foods as problematic, and this has led to tension and violence between members of different faith communities.

0 3 . 1

'It is reasonable for Hindus to believe in Brahman.'

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

[25 marks]

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

Target: AO2 Analyse and evaluate aspects of, 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

Brahman is God or Ultimate Reality and has both personal and impersonal forms. Saguna Brahman is God as personal, while Nirguna Brahman is God as the One, the uncreated eternal reality of which everything is part.

Philosophy

A belief may be considered 'reasonable' if it is based on reason and/or consistent with reason.

There is a distinction between 'belief that' and 'belief in': 'belief that' may be seen as intellectual assent to statements of faith such as 'Brahman exists'; 'belief in' may be seen as an attitude of trust which assumes belief that Brahman exists but goes beyond it, or as a commitment to whatever ideals Brahman represents.

Scripture and arguments from religious experience may be used to support belief in Brahman, but these have been extensively criticised. There is also some use of a 'first cause' argument based on the impossibility of infinite regression.

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

AO2

Any attempt to use a first cause/rejection of infinite regression argument is open to the criticisms made to Aquinas' cosmological argument. Aquinas argues that existing things are contingent and point beyond themselves to something that has necessary existence, God. However, others argue that, even if all presently existing things are contingent, the succession of dependent things may be infinite or cyclical and/or what they depend on may be energy rather than God. For that reason they do not provide evidence of God's existence.

Arguments from religious experience based on revelation of scripture, visions of avatars or mystical experiences of the oneness of life are always open to the challenge that the people who claim to have had them are lying or mistaken. Science offers alternative explanations for such experiences.

Hinduism acknowledges that ideas about Brahman are necessarily limited and inadequate, but belief in Nirguna Brahman, the underlying unity of all things, could be seen to be supported by some modern scientific insights. However, the 'God' of physics lacks the consciousness generally attributed to Brahman.

The belief that 'all is Brahman' is a perspective on life that offers one interpretation of experience, but there are many others. All may be 'reasonable' interpretations of the evidence available. This may suggest that alternative world views cannot be classified as either 'reasonable' or 'unreasonable'.

The conclusion reached may depend on the concept of 'reasonable' used in the answer and the attention paid to 'belief in'.

0 4 . 1

'Hindu statements about Brahman are non-cognitive.'

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

[25 marks]

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

Target: AO2 Analyse and evaluate aspects of, 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

There are many examples of Hindu statements about Brahman, including 'Nirguna Brahman is nothingness, without qualities, beyond description and understanding', 'Saguna Brahman has qualities and is a personal god'.

There is much debate about the meaning of such statements, but it is clear that many Hindus believe that they are making informative, therefore cognitive claims about Brahman.

Philosophy

The view that religious language about Brahman is non-cognitive may be related to the challenge of verification and falsification to the meaningfulness of religious language. The view that religious language is a language game, or a *Blik*, may also be referenced. In each case, the central claim is that the statements inform about the way the speaker sees life, not about the way life is. This may be linked to an anti-realist view of religion.

A range of responses to that view may be presented including eschatological verification, and religious language as analogical or symbolic.

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

AO2

Responses to the verification and falsification principles may be evaluated. For example, the principles may be argued to fail their own standards of meaningfulness. They may be considered arbitrary, or to be based simply on a Blik which provides a frame of reference within which each statement is assessed for meaning. This does not mean that the particular frame of reference they assume is better or worse than the religious frame of reference.

Eschatological verification argues that statements such as 'Brahman exists' do apply to the 'real' world and will be verified through experience after death, so they are cognitive. However, this does not help to establish, here and now, whether the statements are meaningful. If the statements are false we will never discover that fact. One issue here is whether the truth or falsity of any statement, or the method of discovering the same, can be determined before the meaning of the statement is known. The two principles might be better described as claiming that the statements in question are meaningful but false rather than meaningless or non-cognitive.

Some Hindus would challenge the distinction between cognitive and non-cognitive language on the grounds that all concepts are mind-produced and therefore, ultimately, illusory. The concept of Brahman can partly be approached intellectually through a study of science, but also through the direct intuition of experience, and for that reason statements about Brahman are informative.

The whole issue of whether there is an external world of which the mind can be aware may be argued to be beyond human understanding, because it requires a perspective external to the reality it is considering. This would make it impossible to determine whether statements about Brahman are cognitive or non-cognitive.

0 5 . 1

'Hindu ethics is character based.'

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

[25 marks]

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

Target: AO2 Analyse and evaluate aspects of, 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

For some Hindus, avatars are moral role models and their examples/virtues are followed. There are also human examples such as Gandhi.

Hindu ethics may also be seen to emphasise laws in Sanatana dharma (universal dharma), Varnashrama dharma (dharma for class and stage of life), and ahimsa. Consequences are also emphasised, for example in Karma Yoga (selfless action).

Ethics

The nature of character based ethics, which may be illustrated through virtue ethics, may be explained, including the identification of an appropriate set of virtues and the idea of the mean. There may, but need not be, reference to thinkers other than Aristotle.

Maximum Level 3 for answers that do not include both Hinduism and character based ethics

AO2

Hinduism has features in common with character based ethics. Virtues that should be cultivated are illustrated in the stories related to avatars such as Rama and Krishna who become role models to be followed. Hindus practise such virtues as non-violence, detachment, guarding against animal instincts, and selflessness to develop a character in which all decisions follow naturally from the right motive.

However, Varnashrama dharma does appear to provide extensive rules or laws which Hindus have a duty to obey and which make certain actions intrinsically right or wrong for a person in a particular class and stage of life. Sanatana Dharma may be defined as absolute duties that apply to every human being. This could appear to be deontological in nature, but it is often presented as a list of virtues that should be cultivated.

Hindu ethics is based on the recognition that all life is one, so actions that affect others also affect the self. Such an approach is strongly consequentialist, and is linked to the belief in karma as the universal law of cause and effect. However, the key virtue that guides all moral actions is ahimsa – harmlessness. It is the duty of every Hindu to maximise, for example, peace, harmony, personal fulfilment. This clearly relates to changing the character of the individual so that all decisions flow from that virtue. However, when necessary, avatars will appear with moral laws suited to the time and place to guide human behaviour.

Hindu ethics can be considered teleological, in the sense that the moral values aim at bringing about a perfect state of affairs. This is eudaimonia/human flourishing in virtue ethics. In Hinduism it is moksha. This makes the consequences of adhering to any 'laws' important, because if they do not contribute to the purpose then they have to be set aside.

0 6 . 1

'For both Hinduism and Virtue Ethics, genetic engineering is wrong.'

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

[25 marks]

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

Target: AO2 Analyse and evaluate aspects of, 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

Understanding of the nature and role of genetic engineering, and of the issues it raises, can be credited. This discussion may refer to genetic engineering on plants, animals and/or humans.

Hinduism

Ahimsa requires the commitment to end suffering and genetic engineering can contribute to that, but also means that harm should not be caused by the process. Genetic engineering could be judged according to its consequences: it would be vital that this contributed to both short term and long term good. The embryo may be considered a living person, but alternative Hindu views put the time the soul enters the new body late in pregnancy.

Virtue Ethics

The goal of virtue ethics is human flourishing, and anything that contributes to such flourishing may be considered good – the benefits to those who benefit from genetic engineering may be considered in this light. Responsible use of the technology, and the necessity of considering the possible consequences, may be demanded by virtue ethics. The need for a development of new sets of virtues relevant to a genetically altered humanity may be considered.

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

AO2

Virtues of love and compassion may be championed by both ethical systems, and require responsible use of the technology to minimise pain and suffering. The use of genetic engineering means that humanity is being/will be moulded to conform to some 'ideal' of what a human being should be. Both ethical systems may have concerns about the underlying vision of the 'ideal'. This is a form of a 'slippery slope' argument. It is not opposed to the principle of genetic engineering but to its application.

The dangers of genetic engineering and the release of genetically altered material into the environment include the possibility that it will upset the natural balance and/or lead to damaging mutations that are beyond the control of humanity. Both ethical systems would agree on the necessity of knowing the risk attached to such actions. Those who believe that the world is not as intended, and that intelligence should be used to overcome its imperfections, can support genetic engineering but they are challenged by those who accuse scientists of 'playing God'.

The mechanics of genetic engineering may include masturbation and disposal of rejected embryos. It also implies that some couples should not 'breed' without, at the very least, pre-implantation genetic diagnosis (PGD) to determine the genetic health of the embryo. This raises issues for some Hindus who believe that reproduction should be left to the natural workings of karma and that embryo destruction is murder. For virtue ethics and some Hindus, the failure to use PGD where it could be used to prevent suffering makes society, or individuals, responsible for that suffering.