



GCE A LEVEL MARKING SCHEME

SUMMER 2024

**A LEVEL
RELIGIOUS STUDIES
UNIT 3 - OPTION E
A STUDY OF HINDUISM
1120UE0-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

UNIT 3 – OPTION E: A STUDY OF HINDUISM

SUMMER 2024 MARK SCHEME

Positive marking

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

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

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

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

Rules for Marking

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

Banded mark schemes

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

Banded mark schemes stage 1 – deciding on the band

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

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

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

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

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

UNIT 3 OPTION E - A STUDY OF HINDUISM

SUMMER 2024 MARK SCHEME

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

Section A

1.	Examine the significance of the Upanishads.	[AO1 30]
----	---	----------

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

- The Upanishads are the teachings of gurus and therefore give Hindus guidance about beliefs and instruction which gives them their significance in any age.
- They are significant because they teach jnana which is regarded as the highest path to liberation. The Upanishads also contain detailed information on the kinds of practices necessary to follow and achieve the jnana path. The Upanishads also give advice and instruction on meditation.
- The Upanishads deal with the most important beliefs in Hinduism and understanding these beliefs are fundamental to every Hindu. The main concern of the Upanishads is the nature of Brahman and atman. They contain many wonderful images for the nature of Brahman which helps Hindus in their understanding. That Absolute Reality, that supreme consciousness, which is never affected by the ever-changing nature of the world, is Brahman. That which alone exists and allows the entire universe to appear within itself is called Brahman. That Brahman is no different from oneself; all of humanity is Brahman.
- The Upanishads also explain the relationship between Brahman and atman which is important to Hindus because of its relationship to the concept of reincarnation. The Upanishads comprise the final Vedas and concern the soul (Atman) and its pursuit of ultimate reality (Brahman). The Katha Upanishad explains that the achievements of this and other lives affect the destination of the atman. The Chandogya Upanishad includes the famous dialogue between the guru Uddalaka and his son Svetaketu. The teachings of the scriptures are both religion and philosophy. The Upanishads present the soul as a difficult thing to fully comprehend, but since true knowledge of true self is the underlying principle of enlightenment, a great emphasis is placed on contemplation, introspection and understanding the forces of nature and their effects on the atman.
- The Upanishads are particularly significant for Hindus who follow Vedanta philosophy. The fundamental claim of the Upanishads is that atman is Brahman, or in other words, that the soul is part of, or equivalent with, ultimate reality. Thus, the human soul is, at its essence, divine. The most famous explanation of this concept is the Sanskrit phrase “tat tvam asi” (“that thou art”), found in the Chandogya Upanishad.
- Another concept given significance in the Upanishads is the concept of yajna. For yajna to be of any value to a renunciate, they need to reflect on the hidden meanings and knowledge underlying the yajna descriptions. These are to be found in the Jnanakand, that is the Aranyakas and Upanishads, and used to gain jnana of Brahman and atman as the way to self-mastery and eventually moksha.

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

2.

Explain how Hinduism can be viewed as a pluralist tradition.

[AO1 30]

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

- Pluralism could be defined as the existence of different groups of people with distinguishing beliefs or practices co-existing within the same society with the collectively agreed view that this is a good thing.
- The Rig Veda states: 'Truth is one, though the Wise Ones know it variously'. This gives Hinduism a distinctively pluralistic worldview. In Hinduism, encountering and engaging with those who are different is not just tolerated or respectfully accepted, but welcomed and even recommended as enriching for all rather than seeking to impose a singular view.
- Hinduism accepts that there is a range of ways for people to engage and develop their spirituality in order to live successful and fulfilling lives. This can be seen in the four yoga paths – bhakti, jnana, raj and karma. Hindus can practise combinations of these depending on their own disposition, family customs and lifestyle.
- Hinduism may be practised with or without belief in a deity (bhakti), may include worship of a deity with or without form (nirguna or saguna), and may be with or without performing a range of religious practices.
- In addition to the variety of spiritual path choices within Hinduism, there are also extensive variations in the cultural traditions through which Hinduism is practiced in community, including variations in cultural rites of passage such as wedding ceremonies.
- In the Purush Sukta, there is a Hindu conception of 'inherent' pluralism embedded into the process of creation itself, differentiating types of humanity's spiritual consciousness as interdependently functional parts of a cohesive whole where, like metaphorical body parts, the thriving of every type of personality is crucial to the thriving of the whole human society. Social reformers such as Vivekananda, Gandhi and others, worked to remind people, of this ancient interdependent social cohesion that lies at the foundation of Hinduism.
- A good example of Hindu pluralism in action is the Sarvodaya movement started by Mahatma Gandhi. The Sarvodaya movement was not just for the upliftment of Hindus, but a truly pluralist movement, aimed at respect for all, irrespective of caste, class, religion or gender. Gandhi would frequently use prayers and hymns from a range of religious traditions to model this important point. The Sarvodaya work was continued by Vinoba Bhave
- Pluralism is not only embedded into Hindu culture on many levels, it is also part of ancient teachings, with Krishna stating in the Bhagavad Gita: "As people approach me, so I receive them. All paths lead to me". This reinforces Ramakrishna's experience of one unifying divine consciousness that worshippers may approach through whichever deity in whichever religion.
- Hinduism supports the concept of ishtadeva. That is the freedom of the individual to engage with the one divine reality (Brahman), by worshipping or praying to whichever deity is most inspirational or engaging for them. This extends to respect for deities cited by other faiths, and for their devotees right to worship them.
- Children are taught to honour other religion's festivals as well as those of the diversity of deities in Hinduism.

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

Section B

3.	'IVF is totally compatible with Hindu teaching.'
----	--

Evaluate this view.

[AO2 30]

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

- For many Hindus the overriding principle in this issue is the principle of ahimsa. In Hinduism ahimsa means without violence. Himsa means inflicting pain or injury on others. Ahimsa therefore literally means not inflicting pain or injury upon others.
- It is common for more than one embryo to be produced by IVF and for some to be left over after initial IVF cycles. These embryos can be frozen for use at a later date by the couple, can be used for research or may be destroyed. This destruction according to some Hindus goes against the principle of ahimsa. They believe that the atman is present from the moment of conception and destroying unused embryos is an act of violence.
- However, others would argue that at an embryonic stage the atman is not yet present so if embryos are tested on or destroyed no life has been ended or harmed.
- Some Hindus would argue that being childless is due to karmic debt from a previous life, so it is pointless to use fertility treatment as the debt has to be paid at some stage. Other Hindus would argue that adoption from a relative would be a more appropriate alternative to IVF as the child's family background would be known. Giving a loving home to a child is a good intentional action which in turn produces good karma.
- Most Hindus would place a great importance on family life and so if they find themselves infertile, they might agree with the use of IVF to help them to give birth. Hindu scripture describes four ashramas, the second of these is called Grihastha. This is the householder stage, where it is their role to create a home and bring up a family.
- Others may view helping childless couples to have children as good action and in accordance with dharma
- Regarding fertility, the emphasis on reproduction is not just to on having children, but on having a male offspring. Many Hindus believe assisted reproductive technologies are acceptable. The most important condition is that the egg and sperm is from legally married couple.
- S. Cromwell Crawford believes that Hindu Bioethics would not find difficulty with IVF, in relation to harm/benefit ratio. This view is supported by Swasti Battacharya to an extent. The needs and status of the woman need to be respected.

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

4.	'Science poses no effective challenges to Hinduism.'
----	--

Evaluate this view.

[AO2 30]

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

- For many Hindus today, the questions that modern science might raise in connection with their religious outlook on life are not a key concern. Hinduism's scientific richness is evident within the Vedas and Hindu practices, allowing science and religious ideas to intertwine within the faith. They see many scientific theories referred to in the Vedas such as Einstein's cause and effect and the Big Bang Theory.
- However, Hinduism goes beyond science, believing the material revelations from science direct them to the Ultimate Reality. Therefore, Humanists and atheistic scientists would agree with the 'how' of the Big Bang but reject the idea of a deity or metaphysical being behind the actions, the 'why'. Stephen Hawking rejected the Hindu's claim of divine beings behind creation, stating, 'I believe the simplest explanation is, there is no god. No one created the universe and no one directs our fate'
- Another current idea is evolution. The movement of the atman which changes from lower lifeforms to human forms, is believed to be the pinnacle of evolutionists thinking, with regards to the adaptation of the species and for a Hindu, the chance in which to reach moksha.
- However, Richard Dawkins would reject the idea of a God in control of the evolutionary process. According to Dawkins and Darwin, evolution came about by chance not by divine order (rta).
- Hindus on the other hand would claim that Brahman is a complete being that includes the scientific understanding and metaphysical knowledge of rta, controlling the order of the world.
- Hinduism has an ethical and spiritual concept of reality. The Svetashvatara Upanishad makes it clear that the atman is trapped in prakriti and should seek purusha, through Jnana yoga. This is rejected by science because all scientists observe is the factual, empirical evidence
- It can be argued that the Hindu Rishis made a significant contribution to mathematical and scientific knowledge - Charaka is known as the 'Father of Medicine'; Hindus celebrate the fact that Aryabhatta had mathematical and astronomical works that predate discoveries made in the West. However, many mathematicians would reject the claim that Brahman is behind the order of it all. It is the idea of a metaphysical presence behind everything that modern maths and science reject.
- Hinduism on the other hand accepts many scientific advancements with no problems - that the world is made of matter and atoms; Hilborn's Butterfly Effect Theory
- Fundamentalist or conservative Hindus accept the Vedas as the direct revelation of God (shruti) so whatever is referred to in the Vedas is truth and even if it contradicts sciences, still should be adhered to.
- Many Hindus (liberals) accept the Vedas contain Brahman's revelation, but the Vedas were written by human beings, who are not infallible. Consequently, if the scientific ideas and Vedantic ideals are in conflict, some Hindus will interpret it into a new or different light, which makes sense within modern society.

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

5.	'Ramakrishna was only influenced by Western ideas.'
----	---

Evaluate this view.

[AO2 30]

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

- His belief in all religions being a revelation of God was a radical departure from traditional ideology. He was influenced by Christianity and had mystical experiences of Jesus.
- It could be argued that he was influenced by the cosmopolitanism of Western ideas. Allowing him to accept the validity of other traditions.
- His answers to the challenges of Western society – atheism, materialism and scientific thinking – was the basis of his contribution to Hinduism and Hindu thought.
- Many Hindus would argue that he was not influenced at all by Western ideas and that his philosophy arose from Hindu mysticism.
- His opposition to the caste system was not influenced by the western idea of justice but based in the bhakti tradition.
- He made a radical departure from the nationalist and political ideologies of the Brahmo Samaj and the Arya Samaj both of which were influenced by western ideas. The Brahmo Samaj was influenced by the West in a positive light - the Western ideas of equality and the Christian teaching of agape.
- The Arya Samaj was influenced by the West in a negative way – emphasised the Vedas as the ultimate source of religious knowledge and attempted to remove Western influences from Hinduism.
- Ramakrishna was not politically motivated and was not driven by political issues. He was dedicated to his mystical quest which was not influenced by the West.
- It can be argued conversely that Ramakrishna influenced the West far greater than the West influenced him. His influence on the West, through Vivekananda was great. He established the universalist discourse of Hinduism and buttressed the idea of the 'mystic East'.
- It could also be argued that Western influence affected most thinkers of the Hindu renaissance such as Saraswati and Radakrishnan but that Ramakrishna was not amongst them.

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

6.	'The role of women in Hinduism will never change.'
----	--

Evaluate this view.

[AO2 30]

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

- Historically Hindu culture has been patriarchal, meaning that the men hold primary power and predominate in roles.
- Within the Laws of Manu in 300CE it states that women do not need to have money as their father will support them, and once a woman is married her husband will support her.
- These views are reflected in rules which are still expected to be followed within traditional Hindu society - men are only allowed to lead religious or Vedic rituals in mandirs. Women can perform puja at the home, but whenever there is a sacrificial act, it is led by a male. Only boys within the top 3 varnas (castes) are allowed to do the Upanyana ceremony (Sacred Thread Ceremony) and complete all of the 16 samskaras (rites of passage). Only sons can perform funeral rites and the Shraddha (annual memorial of the deceased). A man can choose from a number of potential brides, whereas it is uncommon for a woman to have numerous choices for marriage.
- It can be argued that Indian culture has provided many rights for women over the last two centuries such as the Indian Supreme Court in 2017 stating that the ban on women of "menstruating age" entering the Sabarimala hill temple was discriminatory. However, they are not always followed. Within Hinduism, the divorce rules are referred to in the Dharma –Shastras. It was thought that marriage was for life, as Vivaha (marriage rite) was done in front of the sacred fire, God's presence. The Hindu Marriage Act of 1955 stated that marriage could be ended by divorce. However, the higher caste did not practise divorce because it was given such a social stigma and it remains very difficult to re-marry.
- The last right or expectation for women is the idea of dowry; the amount of money the bride's parents gave her new family affected her status in the new home. This meant that women never owned land or had any financial independence. Even though, dowry was made illegal in 1961, it is still expected by the bride's parents and very few women still own land.
- Within the Hindu community in Britain the status of women is still quite a sensitive issue. Many of these communities still impose patriarchal values.
- However, it could be argued that women have always been viewed positively in Hinduism - within the fundamental beliefs of Saguna Brahman, the feminine side of God or Shakti (comic energy, in charge of the dynamic forces within the universe) is key for the physical maintenance of the world.
- There is still a massive gender gap in the workforce, as mostly males are educated and subsequently get the top jobs. However, since the Independence of India and the National Commission for Women Act, 1990, more women have gained an education. The Constitution of India guarantees equality to all women, including no discrimination by state, equality of opportunity and finally equal pay for equal work.
- Contemporary feminist groups are fighting against the patriarchy that is still seen in India and the abuse that women see daily. One of these contemporary feminists is Madhu Kishwar

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