



---

# **GCE A LEVEL MARKING SCHEME**

---

**SUMMER 2023**

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

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking 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

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

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

## WJEC GCE A LEVEL RELIGIOUS STUDIES

### UNIT 3 OPTION E – A STUDY OF HINDUISM

#### SUMMER 2023 MARK SCHEME

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

#### Section A

0	1
---	---

**Examine the influence of Vinoba Bhave on Hindu attitudes to wealth and poverty.**

**[AO1 30]**

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

- Vinoba Bhave was a non-violence activist, freedom activist, social reformer and spiritual teacher who dedicated his life to serve the poor, standing up for their rights. He led an ascetic style of existence for most of his adult life but is known for his 'Bhoodan Movement' (Gift of the Land) in which he encouraged landowners to donate unwanted or unused land to the poor.
- Vinoba was greatly influenced by the Bhagavad Gita. He was deeply influenced by the teaching of Gandhi and spent time at Gandhi's ashram in Ahmedabad taking on the varied activities expected of all those who stayed there – studying, teaching, spinning cotton and leading an austere life. Gandhi came to greatly admire Vinoba.
- After Gandhi's assassination in 1948, many of his followers looked to Vinoba for direction. Vinoba recommended that as India had reached its goal of Swaraj (self-rule) their new goal should be to establish a society dedicated to Sarvodaya, or the "welfare of all."
- Influenced by the example set by Gandhi, Vinoba took up the cause of people that Gandhi had referred to as Harijans (children of God). Vinoba was keen to improve Indian village life and establish the kind of society that Gandhi had envisioned in an Independent India.
- The Sarvodaya movement under Vinoba implemented various programs the chief among which was the Bhoodan (Gift of the Land) Movement. In 1951 landless Harijan families of the Pochampalli village told him they desperately needed land to make a living. They were asking for 80 acres of land so Vinoba asked the landlords of the village to save the Harijans. One landlord (Ram Chandra Reddy) offered the required land. He argued that land is not something that can be occupied. He insisted that landowners donate a sixth of their land to people who do not have land.
- Vinoba toured the length and breadth of the country trying to eliminate the greatest single cause of India's poverty: land monopoly. Gifts of land averaged 200 acres of land per day in the early years of the movement, and in 1952 in Uttar Pradesh, a whole village was gifted. He collected around 4.4 million acres of land, of which around 1.3 million was distributed among poor landless farmers.
- The movement attracted admiration from all over the world and was commended for being the only experiment of his kind to incite voluntary social justice.
- Many of the landowner hoped to gain spiritual merit or positive karma through their gifts.

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

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

- The basic principles governing the roles of women in Hindu history were set forth in the Laws of Manu. This ancient code specified that women must be honoured by their fathers, brothers, husbands and brothers-in-law. In Vedic times women were required to be present for the rituals to work, even though they had no official role to play in them.
- The role of men in the Laws of Manu are directly related to the four stages of life.
- Candidates should explain that women are expected to oversee the worship in the home. whereas the duty in the temple is traditionally a male role. Ultimate responsibility for the household is also traditionally that of the male.
- Both men and women are expected to marry, and marriage is seen as a sacred rite of passage and spiritual partnership with equality of status but differentiated by role.
- Entering the new home, the bride becomes subject to her mother-in-law. The young wife is expected to obey her mother-in-law and contribute to the well-being of the family. The mother-in-law-daughter-in-law relationship still is a notoriously painful one in India.
- Both have a religious duty to have a family, preferably sons. If a woman gave birth to a son her status was even further enhanced. Giving birth to sons vastly improves her standing with her mother-in-law and with the rest of her husband's family. A proverbial blessing for a woman among Hindus is 'may you be the mother of a hundred sons'.
- The groom is seen as the traditional 'bread-winner' and responsible for maintaining religious and moral traditions overall; however, women are required to bring up the children to understand their dharma and religious duties, although much of the moral and religious education is done as a family through traditions.
- Wives are required to support their husbands in the performance of his varnadharma. As a wife, the Hindu woman was expected to live up to the ideals of the Stri Dharma, the duties of the good wife. According to Stri Dharma, a wife should regard her husband as a god. She should serve him, follow him, pray for his well-being and eat after he eats.
- However, a wife shares a husband's karma and his destiny. It is for this reason that she sometimes should fast and go on pilgrimages to ensure her husbands' long life and success. If he dies prematurely, it was often regarded as her responsibility, her bad karma.
- When women are widowed or divorced, they have no religious duties and become inauspicious.

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



## Section B

0	3
---	---

**'The Hindutva response is the only effective response to secularisation.'**

**Evaluate this view.**

**[AO2 30]**

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

- The term 'Hindutva' comes from V.D. Sarvarkar, a Maharastrian Brahmin. Sarvarkar's 1923 book, "Hindutva: Who is a Hindu?", argued that ancient "Aryans" who settled in India formed a nation now known as Hindus. Sarvarkar argued that Hindutva, or, nationalist "Hinduness," stems from 1) geographical unity, 2) racial features, and 3) a common culture and that this identity needs protection from 'others' and secularisation.
- However, many scholars feel that Hindutva movement threatens the very essence of Hinduism. They believe that Hinduism's inclusive nature is the most effective response to secularisation. They would agree with the Dalai Lama who argued that, 'Secularism does not mean rejection of all religions. It means respect for all religions and human beings including non-believers'. Secularisation in certain situations creates a harmonious setting within which various ideologies, philosophies and religions can co-exist.
- Hindutva on the other hand promotes an exclusivist response and excludes multiple voices, schools of philosophy and even traditions from within the Hindu religion. Their aim is to 'Hinduise' everyone.
- Hindutva aims to protect Hindu identity by promoting a new nationalistic spirit. They want to make India a Hindu rashtra (Hindu nation) and refer to India's territory as 'Bharat', which they claim is their 'motherland' and 'holy land'. Within this land Hindu beliefs, practices and rituals would be enforced and minorities must assimilate. Hindu dharma as the moral code asserts caste duties and roles as governing India's society and economy.
- Following the 'overlapping census,' in 1976 India placed the word secular into its constitution but still recognised all religions. Many would argue that this co-operation between religions is the most effective response to secularisation.
- Some would suggest that although there might be secularisation in terms of traditional religions, there is at the same time a process of renewal and continuing vitality of religious beliefs as people shift from traditional religions to a more individualistic spirituality centred on the self.
- Some would argue that religion is not declining but simply taking a different, more privatised form.
- However, the proponents of the Hindutva response would argue that it is a cultural defence and that religion provides a focal point for struggle against an external force such as secularisation.
- It can be argued that Hindutva is the most effective response to secularisation because of its political influence especially through the work of the BJP Hindu nationalist party.
- It could be argued that the traditional religious response to secularisation is the Hindutva response i.e. keeping separate from the surrounding non-Hindu community.
- Another effective response could be in finding common ground with science, seeing it as an activity that reveals the glory of God's creation. Also putting more emphasis on this world rather than the next chimes with secular attitudes.

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

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

- One of the issues that has emerged for second generation Hindus in the UK is the lack of clarity about their identity – are they Hindu, British Hindu or simply British?
- Today few Hindus prefer the term Sanatana Dharma to the label 'Hinduism'. They are more likely to refer to themselves as Vaishnavas or and use the term 'Hinduism' to define a collection of varied religious beliefs and traditions.
- Most British Hindus identify strongly with India, in terms of both family connections and geographical links.
- Culturally, for British Hindus, the older generation women may still wear traditional saris whereas younger second-generation women have adopted western styles of dress and often listen to western music.
- A further cause of conflict has been over the culture gap between British born second and third generation Hindus and their first-generation parents. It is difficult for the younger generation to fully appreciate and understand the experiences of their parents.
- For the older generation they see their children forgetting the values of their faith and their parental language and succumbing to the lifestyle of 21st century Western youth.
- There are several organisations in the UK which have been established to represent the Hindu community and preserve their cultural heritage. The Hindu Swayamsevak Sangh (HSS) is the oldest of these having been established in 1965 "to promote, preserve, practice and protect Hindu Dharma (Religion), Hindu ideals and Hindu way of life in the British multicultural environment."
- Irrespective of whether they follow an orthodox or more liberal practice, most Hindus observe the key rites of passage called samskaras, such as a baby's head shaving ceremony, naming ceremony, marriage and funeral. Whilst there are 16 samskaras in total only the most orthodox British Hindus will observe ceremonies for each stage.
- Although ways of worship, deities, festivals and dress may differ according to the branch of Hinduism they all share basic beliefs and religious texts.
- British Hindus will always celebrate their major festivals including, Diwali and Holi and for ISKCON, the Ratha Yatra. The major festivals are celebrated both at home and in the temples or even an outdoor festival such as the large Diwali celebrations annually held in Leicester.
- The Hindu family has always been recognised as valuable, which is why the second ashrama (grihastha) makes the role of a householder with the associated requirements of marriage and having a family as being vital.
- Although British Hindus have an identity, in recent years there have been objections to the use of the term 'Asian' by the British media as they believe it deprives Hindus of their real identity in the UK. The Hindu Council in the UK has therefore proposed that Hindus living in the UK should be referred to as British Hindus.

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

**'Ramakrishna's greatest success was promoting Hinduism as a world religion.'**

**Evaluate this view.**

**[AO2 30]**

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

- Ramakrishna's direct experiences gave him the personal authority to state that all Hindu deities are manifestations of the same universal reality. This gave Hinduism, with its multiplicity of deities and disciplines, a robust and coherently verbalised theological underpinning and a standing among the other world religions as opposed to mere 'superstition'.
- He stated that whilst the doctrines and prayer practices differed amongst religions, the end goal was unity with the same God or divine consciousness and that not only all paths, but all religions were paths to this same destination.
- His message on the unity of humanity led to people of all classes and nationalities coming to see him and they found themselves impacted by his challenging message and developing a new appreciation of Hinduism.
- He had great success in promoting Hinduism among the intellectual classes who under British Rule had started to reject Hinduism. He began to specifically address them. Having these influential, socially confident, and articulate young people advocating his message for how Hinduism needed to be practised in the modern age, brought a fresh Hindu impetus to what became known as the Bengali Renaissance. Indeed, Narendra Datta became the world-famous Swami, Vivekananda, with the mission of sharing neo-Vedanta, his message of universalist Advaita combined with social action, with the world.
- Although it can be argued that it was Vivekananda who ultimately took Hinduism onto the world stage it is important to remember that he was deeply influenced by the message of Ramakrishna. Ramakrishna passed on the life-purpose and mission of sharing his vision of the fundamental unity of all humanity to help heal the world.
- Speaking at the Parliament of World religions in May 1893, Vivekananda dominated proceedings. However, it was Ramakrishna's direct experience and experiments that underpinned his ideas. He was able to quote from scripture in support of the rationale for respecting all spiritual paths.
- It could be argued that Ramakrishna's other contributions to Hinduism were more important. For example, it could be argued that his greatest achievement was his development of Advaita and neo-Vedanta thought. Ramakrishna highlighted that Advaita was not just a 'spiritual' or metaphysical teaching but encompassed the material world. He told the story of Ganesh playfully hitting a cat and finding his mother, Parvati with a bruised cheek. She explained to him that if you hurt any living creature, you hurt her, as her divine presence is 'in' every living being.
- Others would point to his influence on attitudes to caste. Ramakrishna said, if one loves God, one can see Him in all people and can love them all irrespective of their nationality, religion, or social status. He challenged everyone to seek out and serve people of all castes.
- Some would point to his influence on 'idol-worship'. Ramakrishna through his direct encounter with deities, was able to state that not only were all deities, across all religions, emanations of the same divine intelligence, but that intelligence whilst having no inherent form was responsive to loving worship in whichever form was sincerely worshipped.

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

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

- The loving relationship between deity and devotee is often compared to common human experiences of loving and being in love. A practical rather than a spiritual expression.
- Bhakti is founded on devotional service which by implication is practical in nature. It can be argued that it has no spiritual implications.
- Followers of bhakti have a code of discipline to regulate their lifestyle which is an integral part of bhakti worship. The emphasis is on lifestyle not on spiritual development.
- Many parts of bhakti worship are practical in nature, such as reading special texts, congregational singing, chanting, eating of prashad, etc.
- Care of the murtis is an important and practical aspect of bhakti.
- Yoga and meditation are essential parts of bhakti worship.
- Yatra or 'pilgrimage', is another practical expression of bhakti devotion which shows clearly that bhakti is practical in nature.
- However, mukti and liberation are spiritual goals. These are the goals of bhakti which show that it is a spiritual path
- Developing a loving relationship with God is spiritual which shows that bhakti is a spiritual path.
- Prashad is seen as a spiritual experience – spiritual value of the food is to free devotees from their sins which results in spiritual benefit
- Purpose of bhakti is to assist the transformation of ordinary human existence into something sacred.
- The Aghoris follow antinomian practices which means that they deliberately set out to alter their own consciousness. A link could be made here to the inherent value of religious experience, which promotes and affirms the faith tradition through repetition of religious ritual (Philosophy of Religion)
- To experience the divine in a personal and direct way is spiritual and therefore shows that bhakti is spiritual. Within bhakti, the practical aspects and their spiritual value complement one another. All the practices have spiritual meaning.

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