



GCE A LEVEL MARKING SCHEME

SUMMER 2018

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION E - A STUDY OF HINDUISM
A120UE0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

COMPONENT 1: A Study of Religion - Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p>Assessment Objective AO1 – Part (a) questions 20 marks</p> <p><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	<p>17-20 marks</p> <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 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. • 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.
4	<p>13-16 marks</p> <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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p>9-12 marks</p> <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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p>5-8 marks</p> <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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p>1-4 marks</p> <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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 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- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">25-30 marks</p> <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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">19-24 marks</p> <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. • 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. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">13-18 marks</p> <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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">7-12 marks</p> <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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-6 marks</p> <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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME
COMPONENT 1 - THE STUDY OF RELIGION
OPTION E: A STUDY OF HINDUISM

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

Section A

1. (a) Compare the views of Gandhi and Ambedkar towards the Dalits. [AO1 20]

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

- Gandhi was completely opposed to the concept of untouchability and regarded it with contempt as it led to inequality and exploitation. He did not accept that *catuvarnashramadharma* was linked to the problem of untouchability and that it arose from the decline of the valued traditions of Hindu society. Gandhi believed that the separation of a group of people from the rest of society was wrong and campaigned to have the concept eradicated from Hinduism.
- Gandhi called the untouchables 'Harijans' – the children of God and campaigned to have them placed within the fourth varna. In his writings Gandhi refers to the distressing conditions that the untouchables were forced to live in – unable to find employment and having to pick out undigested grain from cattle dung to grind to make *chappatis*. It is no wonder that he believed this was a blot on the name of Hinduism.
- Through his writings he hoped to rouse India's conscience.
- Through his actions he also set Hindus a strong example - he adopted an Untouchable girl as his daughter and insisted that his political followers, many of them wealthy Brahmins, do their own sweeping, toilet cleaning, and rubbish disposal.
- Dr Ambedkar devoted his life to improving the status of untouchables. However he clashed with Gandhi on a number of issues at both symbolic and practical level.
- He believed the term Harijan was patronising and preferred the term dalit.
- He was also determined to wipe out the varna system which Gandhi supported. He believed that the way to achieve this was through politics as it was easier to change laws than people's hearts.
- Ambedkar wanted separate electoral colleges for Dalits so as to ensure in the new independent India they had sufficient political power to ensure the destruction of the varna system.
- In 1935 after campaigning unsuccessfully for five years to gain the right to enter Hindu temples Ambedkar declared 'I was born a Hindu but I will not die a Hindu.' He urged untouchables to change their religion to one that didn't recognise caste or untouchability. He himself and more than four million Dalits converted to Buddhism in October 1956.

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

(b) 'The varna system can be justified.'

Evaluate this view.

[AO2 30]

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

- The varna system has always had its fair share of supporters and critics. Many such as Gandhi believed that the system was unjustly criticised and that this was because people did not understand the difference between varna and caste. Ambedkar on the other hand wanted to destroy the varna system completely because it was an unjust system and the cause of untouchability. These views reflect the division of opinion within Hinduism.
- There is also a criticism of the system from outside the religion.
- Many Hindus would argue that these criticisms are often unjust and based on misunderstandings or lack of knowledge. However in a historical context there were and there are inequalities and social divisions based on wealth and/or family status in other parts of the world including Britain and America and many Hindus would argue that in comparison to some of these the Hindu varna system is more humane and gentle.
- Many would argue that the criticisms of the varna system are justified for a number of reasons. The system leads to exploitation of the weak by the socially and politically privileged groups in the name of religion and tradition.
- Others would argue that the system is socially divisive and leads to lack of trust, prejudice and resentment between different groups within society.
- According to others the varna system because it gave preferential treatment to some had a detrimental effect on the growth of the nation. This was because the system was based on birth rather than on individual talent. Therefore the system promoted the less able from the higher varnas rather than the more talented from the lower varnas in the name of dharma. It has also restricted the ambitions of many in the sense that the path they would wish to follow did not fit in with the duties of the varna they belonged to.
- Others would argue that the varna system was used by the socially privileged varnas to oppress the lower ones.
- Another criticism of the varna system is that it was the cause of many Hindus converting to other religions. Buddhism, Christianity and Islam grew in India on the back of this perceived weakness within Hinduism
- The varna system is also responsible according to some of creating a class of people outside society, the untouchables, who were treated as less than human beings. It also according to some promotes low self-esteem among a substantial number of Hindus who belong to the lower varnas.
- Many believe that it gives order and structure to society where all people have an identity and purpose in life. This rather than leading to low self-esteem raises it for many. People know their duty and Indian society has functioned successfully on this basis for centuries.
- Some would argue that it is the varna system and its rules that has safeguarded Hindu traditions throughout the centuries from foreign influence. It kept Hindus within the boundaries of their faith established by the scriptures.
- The varna system since it was associated with jobs united people from the same professions together as a guild or labour union. This in turn gave them some protection against exploitation and in receiving fair wages.

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

2. (a) Explain the different views of Shankara and Madhva on the relationship between Brahman and atman. [AO1 20]

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

- Shankara was a vigorous proponent of Advaita Vedanta which maintains that Brahman is identical with the inner self (the atman) of each person. There are no separate atmans in living things only Brahman penetrating and supporting the entire universe.
- Moksha is achieved by recognising and experiencing this.
- Shankara also maintains that there are three levels of reality. Illusory reality – which is composed of things like hallucinations and fantasies things we know are not real because of our normal subjective experience. Mundane reality – The physical world experienced by the senses and may be examined with the mind. This includes many conventional religious ideas such as ishvara (God) and jiva (soul). Ultimate or Absolute reality - Brahman . As Shankara states ‘Brahman is the only truth, the world is unreal, and there is ultimately no difference between Brahman and atman, individual self.’
- Madhva was an exponent of Dvaita Vedanta which is often called ‘dual’ Vedanta. This is the belief that two things exist, separate and distinct from one another – one is the atman (usually referred to as jiva) which exists independently within all living things and brahman saguna the personal god underlying reality (usually referred to as ishvara).
- Madhva set out to refute the non-dualistic Advaita philosophy of Shankara. He rejected the idea that the material world is maya, an illusion and therefore deceptive, and argued that although things are temporary and ever-changing it does not mean that they are not real. He referred to this as prakriti – temporary but real.
- Madhva disagreed with Shankara that everything is Brahman and noted five fundamental and real differences: Between ishvara and jiva, Between ishvara and prakriti (matter), between jiva and prakriti, between individual jivas, between various types of matter.
- Madhva believed that each jiva is an image of ishvara – they are distinct and separate, have similar qualities but are completely unrelated.
- Madhva also believed in the concept of eternal damnation and divides souls into three classes – mukti-yogyas who qualify for liberation, nitya-samsarins who are subject to eternal rebirth or eternal transmigration and the tamo-yogyas who are condemned to eternal hell.

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

- (b) 'It is impossible to worship an impersonal God.'

Evaluate this view with reference to Hinduism.

[AO2 30]

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

- Brahman can be understood as both personal (Saguna) and impersonal (Nirguna) within Hinduism. Brahman Saguna is the Brahman that can be characterised. It is the underlying essence of the material world as well as the atman, the innermost self. Brahman Nirguna is Brahman beyond all attributes – invisible, ungraspable, eternal and without qualities. It is unconditioned and without origin or end.
- Many Hindus would argue that it is not possible to worship an impersonal God. This is why personal deities are much more in evidence in the popular culture of India and feature in every aspect of life in homes, offices and in street shrines and temples.
- The two major traditions of Hinduism, Vaishnavism and Shaivism are based on devotion to personal manifestations of Brahman, Vishnu and Shiva.
- Many people support the view that humankind needs a tangible, manifest and anthropomorphic conception of God to worship.
- It is difficult, if not impossible, to worship a formless 'It' which is why manifested aspects of Brahman are so important within Hinduism. This is why personal deities such as Krishna and Rama have such importance for Hindus.
- Relating to impersonal abstract forces is very difficult since all meaningful human relationships are based on the personal and as such knowing God through personal deities is more possible and meaningful to many Hindus. Many popular forms of worship such as bhakti and daily puja are based on this personal relationship with specific deities. These deities represent higher forces and energies and are the means or channels of divine grace and blessings.
- Many Hindus would argue that it is a common misconception that the Hindu concept of God is ultimately impersonal and that any personhood is anthropomorphic.
- Another misconception is that the various gods and goddesses and the stories about them are merely ways by which Hindus relate to an Impersonal Supreme. They would argue that there are many schools within Hinduism, mainly Vaishnavas but also within Shaivism and Shaktism who believe that God possesses personality.
- However other schools of philosophy within Hinduism such as Vedanta maintain that knowing God in personal forms is a lower level of truth than knowing God in its impersonal form. This is reflected in the belief that jnana yoga is the highest form of yoga since it enables Hindus to know God in the impersonal forms.
- Most Hindus believe in the impersonal abstract force of Brahman symbolised by the symbol OM which is just as much in evidence as personal deities.

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

Section B

3. (a) Explain the controversy surrounding the origins of Hinduism. [AO1 20]

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

- Many would note that its traditions are rooted in antiquity and contain so much diversity that many scholars argue that it is not Hinduism but Hinduisms that need to be considered.
- Another problem is that Hinduism as a concept is not originally an Indian one and much of the literature written about Hinduism comes from outside the tradition. Many also believe that it is not a religion at all but a culture, a way of life.
- The term Hinduism derives from a Persian word that refers to the Sindhu (or Indus) river in northwest India; 'Hinduism' was adopted by the British colonial administration in India to describe the various religious beliefs and practices of the majority of India's population, so in a sense Hinduism is a colonial construction.
- Many within the Hindu tradition would argue that Hinduism as we know it has no beginning, that it is timeless.
- Another problem in the search for the origins of Hinduism is that Hinduism has no founder. It seems to have evolved from different ideas which existed alongside each other.
- The two main competing discourses on the origins of Hinduism are between those who favour the Indus Valley civilisation and those who say Hinduism was brought by the Aryans from central Asia. Scholars on both sides of the argument have presented conflicting evidence and there is much difficulty in interpreting the Indus material and answering the problems of the Aryan invasion theory.
- However other theories have been presented which reflect the difference in the way those outside the religion and those inside the religion view the origins. Some argue that the Indus Valley civilisation is the same as the Vedic civilisation and that the Aryans came from India. This is based on the understanding of the word Aryan as meaning noble individuals in society. This argument represents an Indian Hindu view while Western scholars favour the Aryan invasion theory.
- The controversy has led many to conclude that it is impossible to speak about origins with any certainty.

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

- (b) 'There is little similarity between modern Hinduism and Indus Valley and Aryan traditions.'

Evaluate this view.

[AO2 30]

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

- Many would agree that there is no doubt that there are various links between modern Hinduism and Indus Valley and Aryan traditions. The issue is the extent of those similarities. It is also a matter of opinion which of those civilizations, if any, are the origins of modern day Hinduism and which has had the greater influence on beliefs and practices. There are also many aspects in modern day Hinduism that cannot be traced back to either civilisation.
- There are many problems in establishing a link between modern Hinduism and the Indus Valley people and civilisation. One of the main problems is the difficulty encountered in understanding their inscriptions and writing system which unfortunately remains untranslated. This means that although much archaeological evidence has been gathered the conclusions are mainly based on conjecture rather than fact.
- The discovery of the Great Bath at Mohenjo-Dharo has led to some linking the Indus Valley civilisation with Hinduism. The exact use of this bath remains a mystery as communal washing facilities were unnecessary as every house had their own. Scholars have suggested that it implies the practice of ritual bathing for spiritual cleanliness and many Hindus begin their day with a ritual wash which they believe purifies them spiritually. The practice of bathing in the River Ganga is very popular and millions of pilgrims travel annually to Varanasi believing that bathing in the river will benefit them spiritually.
- Another possible link is the discovery of ceramic female figurines which suggests fertility goddesses and an important and unique feature of Hinduism is the worship of goddesses and belief in Shakti – the feminine power of the divine. It also suggests the use of murtis. This is a very important concept in Hinduism as for many Hindus the key point of worship is to gain darshan. This can be understood as 'meeting the gaze of God' and when Hindus look into the eyes of the murti they are not just looking at an image but meeting the gaze of the god or goddess. Therefore a link can be made to the Indus Valley civilisation in two ways – the worship of murtis and the worship of goddesses.
- However there are also strong links to be made with the Aryan civilisation in terms of religion, social structure and language. The Aryan language was Sanskrit, the language of the Vedas which are still very important in modern Hinduism. The Aryans were also responsible for the varna system which is codified in the Vedas and still significant today. They also had a pantheon of gods and many early Aryan devas are still important in Hinduism today. They also had a canon of scriptures and placed great emphasis on yajna the fire sacrifice. In this context Agni the god of fire was very important along with Vac the goddess of speech. This was not everyday speech but the special language of the ritual which was Sanskrit. These two deities and the beliefs about them signify a change from polytheism to pantheism – the belief that a single being or entity underlies the entire universe. This developed into the concept of Brahman.

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

4. (a) Examine different types of bhakti in Hinduism.

[AO1 20]

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

- Bhakti is one of the four margas (or yogas), each of which offers a different path for reaching moksha.
- They might explain that bhakti is the path of devotion. This means that bhaktas offer all their worship and service to a specific deity (or deities) – a focus on God as personal, rather than the impersonal, transcendent Reality of Brahman. This is bhakti marga the way of loving devotion. The emphasis is upon love. The deity loves the devotee and the devotee should try as hard as possible to love the deity in return for which the deity may remove the devotee’s karma and grant them mukti. Mukti is not something that can be earned through good behaviour – it is divine grace given out of love.
- Love is central to the understanding of bhakti marga. A devotee may love the deity in different ways – as a lover, friend, child, father.
- For a Hindu following the bhakti path all actions should be done in the remembrance of Ista-devata, or Ishvara – the personal or cherished God. There are a number of different practices and ways of living for devotees to develop a loving relationship with God.
- Vaishnava bhakti is loving devotion towards Vishnu and is usually focused on an understanding of either Rama or Krishna as Bhagavan. In the West the practice of this bhakti is most commonly known through the activities of ISKCON. They follow an austere code of behaviour, are encouraged to read sacred texts, associate with other devotees, listen to the teaching of a guru as often as possible and set an example to others through their lives. Daily puja, care for murtis and Darshan are also important worship practices.
- Shaiva bhakti mirrors many of the practices of Vaishnava bhakti with the difference that the object of devotion is Shiva.
- Practices include wearing a small lingam around their necks, wearing the tilak and mantra meditation. Another important practice is yoga and meditation.
- A common practice among all types of bhakti is that of yatra or pilgrimage. The focus is on receiving darshan.

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

(b) 'The practice of bhakti is more practical than spiritual.'

Evaluate this view with reference to Hinduism.

[AO2 30]

Candidates could include some or all 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, Mukhti 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.

5. (a) Examine the traditional views on the roles of women and men in Hinduism.

[AO1 20]

Candidates could include some or all 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.
- Candidates should explain that women are expected to oversee the worship in the home.
- They are expected to marry.
- 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.
- They 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".
- They are required to support their husbands in the performance of his varnadharmā. 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. She shares his karma and his destiny, for this reason 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.
- They are required to bring up the children to understand their dharma and religious duties.
- If they are widowed or divorced, they have no religious duties and become inauspicious.

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

(b) 'The way women are regarded in Hinduism can never change.'

Evaluate this view.

[AO2 30]

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

- Many would argue in support of this argument on the basis that discrimination against women is an inbuilt feature of Hinduism.
- Historically, the female life cycle in Hinduism has been different from males, In the classical, medieval and most of the modern periods, females have followed a three-stage pattern.
- For most of Hindu history, the girl was not allowed to have the same kind of education as her brother. Boys left home to receive their education from a guru. Girls always had to be under their fathers' watchful eye. What education she got came from her parents. She spent most of her time learning domestic skills from her mother, as well as some ritual aspects of religion. She was not considered capable of studying the Veda.
- A woman's dharma is still defined by her marital status. Without a husband she is inauspicious. The death of her husband is a crisis for every Hindu wife. Up until the 19th century, this crisis often meant a choice between two undesirable realities: sati or widowhood. The life of the widow historically has been very difficult. Generally, widows could not remarry. This has been the case even in modern times. Forbidding marriage to widows has been an important issue of concern because many women were widows in their 30's and even 20's. Usually a widow was required to shave her head to be unattractive to other men. Often she was given the hardest household tasks to perform and was forbidden to eat with the rest of the family. The widow was viewed as unlucky, inauspicious and dangerous, the embodiment of all negative qualities in women
- Male children are a blessing and female children a burden, economically and religiously. Popular Hinduism has produced "male producing rituals" to help a couple ensure the birth of a son. There are no corresponding female producing procedures. A recent study about abortions in Bombay showed that 999 out of 1000 abortions were performed on female foetuses. The economic liability of female is sighted as the rationale.
- Ritual purity rules around menstruation and childbirth fundamentally oppress women.
- Practices such as female infanticide and sati could be taken as evidence that Hindu women are discriminated against.
- That practices such as sati and female infanticide are now illegal, and they were never terribly widespread.
- Gender driven pregnancy termination is illegal.
- Widows may now remarry.
- The Indian Women's Movement is growing, India; as an emerging super economy interfaces with the west much more than it did, leading to western style reform.
- Scriptures are being read in new ways that favour women.
- Women have a very high status in the home and the worship in the home.
- Reform groups within Hinduism have contributed much to women's rights
- Women's access to political power has also had a positive effect on the general treatment of women.

- Social roles are changing especially as India becomes urbanised and developed. The Indian Women’s Movement has made great strides, and numerous reform groups within Hinduism (such as the Swaminarayan movement) have dedicated themselves to the uplift of women, especially widows.
- Influence of Indira Gandhi on what women could achieve.
- Influence of the views of Madhu Kishwar.

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