



GCE A LEVEL MARKING SCHEME

SUMMER 2025

**A LEVEL
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.

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.

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)	Assessment Objective AO1 – Section A questions [30 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5 (25-30 marks)	• 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)	• 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)	• 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)	• 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)	• 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. N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.
0	• 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)	• 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)	• 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)	• 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)	• 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)	• 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	• No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

OPTION E – A STUDY OF HINDUISM

SUMMER 2025 MARK SCHEME

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

Section A

1. **Examine the meaning of Advaita with reference to an understanding of Brahman.**

[AO1 30]

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

- Vedanta is another branch of the Darshana (Hindu schools of thought). Advaita means 'not two' – and Vedanta, 'knowledge'. Vedanta is jnana marga or jnana yoga, the pathway of knowledge. This is the oldest Darshana (Hindu school of thought). This tradition's main scholar was Adi Shankara in the 8th century. Advaita Vedanta believes that the atman and Brahman are one and the same, making it a non-dualist philosophy.
- Everything in the world is an expression of God, every living thing has Brahman residing inside them. Brahman is impersonal as you are not trying to have a relationship or connection with God like Bhakti yoga; with Advaita Vedanta, you just need to realise you are Brahman. The key argument is that Brahman is noncorporeal, having no attributes (Nirguna Brahman) and he is beyond our understanding.
- For an Advaita, God is present, but you cannot see him.
- Shankara also known as Shankaracharya is the most renowned scholar of the Advaita Vedanta darshana.
- According to the Advaita Vedanta Darshana, Brahman is real and anything other than Brahman is falsehood or Maya (illusion). Therefore, Shankara developed the 3 stages of reality.
- The Illusory level of reality. This is the subjective reality, where we may dream at night or even day dream. Most people would recognise that this is not a true reality and false.
- The mundane level of reality - this reality is the more familiar reality because it is the world that we know, through empirical sense. Taste, touch, smell is not the true reality of God. God's essence is not seen but known through jnana yoga (the path of knowledge). In this reality we superimpose (Adhyasa – see next sub-section) our beliefs of reality and God in this world. We therefore have an illusory understanding of God, and we are ignorant (avidya) to the knowledge of God. This is where Advaita Vedanta would reject the Samkhyan Philosophy of prakriti and the 3 gunas.
- The ultimate reality is Brahman, which many people refer to Brahman as. This is where we realise that Brahman is within, we are part of Brahman, and the mundane reality distracts or confuses us from this. This was one of the reasons that Shankara believed that worshipping God as Saguna (physical attributes) was a lower level of understanding because it stops you realising that Brahman is within, as you are worshipping outwardly instead of understanding the ultimate reality inwardly. This could be the level that was referred to in the Vedas as the 'world of the gods'. The awareness of us being part of Brahman leads us out of samsara and to be released to moksha.

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

2. Explain the importance of A. C. Bhaktivedanta Swami Prabhupada in the growth and development of ISKCON.

[AO1 30]

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

- Many would state that without Prabhupada's influence ISKCON would not have grown or developed. He had a true desire of spreading Krishna to all over the world.
- Srila Prabhupada set out to America in 1965 and established the International Society for Krishna Consciousness at the age of sixty-nine. He travelled around the world fourteen times, established more than 100 temples of Krishna and initiated more than 10000 disciples into Krishna consciousness.
- Srila Prabhupada arrived in the US during the decade of discontent; there was widespread dissatisfaction with America's war with Vietnam. The American youth created their counter-culture popularly known as hippie culture. They were trying to break away from the status quo, searching for an alternative. Srila Prabhupada presented this alternative. Srila Prabhupada brought the Hare Krishna Movement to the public eye by:
 - chanting in the parks, distributing the Back to Godhead Magazine, conducting love feasts, delivering lectures from the Bhagavad Gita and Srimad Bhagavatam in a rented store-front. Thus, he attracted many youngsters, who gradually became his disciples.
- To revive the Krishna conscious tradition, he envisioned God-centered self-sufficient farm communities based on the principles of Simple Living, High Thinking. In 1972, he started a gurukul in Dallas, Texas – an educational institution set up according to the traditional Vedic model. He established more than 108 temples and instructed his disciples that no one should go hungry within a 10-mile radius of an ISKCON temple.
- Of all his contributions, many consider his books to be of utmost importance. These books present the timeless wisdom of Vedic scriptures in modern English with startling clarity and a convincing, simple eloquence that proves the relevance of the science of self-realization to the modern world. These books it is argued have changed the lives of millions.
- Another important aspect of his influence was his uncompromising preaching of Vedic tradition to the entire community irrespective of caste.

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

Section B

3. 'The Bhakti movement is an essential part of Hinduism.'

Evaluate this view.

[AO2 30]

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

- Some would disagree with the statement arguing that the Bhakti movement had very little impact within Hinduism and that aspects such as caste and the status and role of women remained largely unchanged.
- Others would argue that the Bhakti movement was ideological in nature and therefore not essential in the practical aspects of the religion.
- It can be argued that the Bhakti movement's influence was confined to the marginalized classes and had very little impact on Hindu hierarchy.
- However, it can be argued that the most important social impact of the Bhakti movement was that the followers of the Bhakti movement rejected the caste distinction. They began to mix together on the basis of equality. They took their meals together from the common kitchen.
- A spirit of harmony among different sections of society and religion received impetus bringing about a unity among the Hindu and Muslim communities. The movement tried to reduce the growing bitterness between the two and bridge the gap. The saints of Bhakti movement and the Sufi saints spread message of friendship, amity, tolerance, peace and equality among all.
- The Bhakti movement raised its powerful voice against infanticide and sati.
- With everyone equal in the eyes of God, the movement brought religion and spirituality to the marginalized classes – specifically women, whose religious expression was restricted in many ways. It was a movement that not only aimed at individual salvation and a mystical union with God but also towards socio-religious egalitarianism. It liberated both God and man (inclusive of woman) from the shackles of Brahminical monopoly. The movement created a space where one could have a personal relationship with God and removed all intermediaries, rendering all Brahminical traditions, and the role of Brahmin priests futile.
- The movement aroused awakening among the Hindus and Muslims regarding the futility of ritualism and superstitions. The feeling of appreciation of the difference between the thought and practices of the two religions emerged.
- The movement encouraged religious tolerance, this was on account of the spirit of toleration preached by the Bhakti saints.
- In place of Sanskrit, Arabic and Persian, the Bhakti saints preached through the medium of local languages which could be understood very easily.
- In political terms it can be argued that some of the rulers adopted liberal religious policies under the impact of the Bhakti movement.
- The movement attempted to infuse a spirit of piety in the daily life of the people. It emphasized earning of wealth through hard work and honest means. It encouraged the value of social service to the poor and the needy. It developed a humanitarian attitude. It pointed out the virtues of contentment and self-control. It drew attention to the evils of anger, greed and vanity.

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

4. 'Hinduism supports feminism.'

Evaluate this view.

[AO2 30]

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

- Candidates may begin by defining feminism - the advocacy of women's rights on the ground of the equality of the sexes.
- There may be reference to the 'starting point' – i.e. the status / role of women before feminism made any impact and a definition of 'feminism' in this context. Given the diversity within Hinduism, expect reference to different traditions and contexts.
- Hindu texts present diverse and conflicting views on the position of women, ranging from feminine leadership as the highest goddess to limiting her role to an obedient daughter, housewife and mother.
- The Devi Sukta hymn of Rigveda, a scripture of Hinduism, declares the feminine energy as the essence of the universe.
- Manusmriti asserts that "as a girl, she should obey and seek protection of her father, as a young woman her husband, and as a widow her son." In other sections, the same text asserts that "women must be honored and adorned", and "where women are revered, there the gods rejoice; but where they are not, no sacred rite bears any fruit".
- Many would argue that Hinduism has always given women an honoured place – the only religion to do so. This is reflected in the concept of shakti and in the influence of the goddess in Hinduism.
- It may be argued that traditional views of the status of women within marriage are challenged by feminism, but it is difficult to attribute that to a feminist approach to Hinduism – may be cultural change being brought about under influence of western values. In this way, Hinduism and feminism are compatible.
- However many would argue that feminism has been allowed a profound influence on Hinduism. Early phases of feminism challenged the practice of sati – successful over time; India has passed laws to address disadvantages of women in Hindu society such the Hindu Succession Act 1956 giving right to equal inheritance from parents; there are state level female education programs designed to change attitudes towards women.
- Much of the work of the Manushi organisation involves ensuring that women get the rights given to them by law and its success may be evaluated.
- Scholarly assessments point to achievements 'on paper' but recognise that many issues still remain – including gender selective abortion; there may be reference to the role/status of female gurus.

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

5. 'Vinoba Bhave had very little influence on Hindu attitudes to wealth and poverty.'

Evaluate this view.

[AO2 30]

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

- It can be argued that he had very little impact on the varna or caste system which influences the attitudes of many Hindus to wealth and poverty. The varnas limit the jobs a Hindu may have, since it is only appropriate for a Hindu to have a job suitable for their caste.
- Some would argue that he had little influence on the Hindu attitude to the cause of poverty unacceptable in today's world - they believe that if they are suffering so in this life, it is because of bad Karma built up in a previous life, so many do not feel the guilt felt in other societies when they see a beggar.
- Some would argue that he had very little success in changing Hindu attitudes that helping the poor meant helping everywhere and not only in Hindu countries and communities.
- It can be argued that giving to the poor has always been a way of life for Hindus in India. Employment is more acceptable than charity, however, so many will employ the poor as servants, even if they can only just afford this.
- After Gandhi's assassination it can be argued that Vinoba had a great influence not only on Gandhi's followers but on Hindu society in general in promoting Sarvodaya – welfare of all. This led to the Sarvodaya Movement.
- Another example of Vinoba's influence was that he began the movement called Bhoodan - "land-gift.". It is believed that a thousand villagers acquired lands through him. The root of oppression, he reasoned, is greed. If people could be led to overcome their possessiveness, a climate would be created in which social division and exploitation could be eliminated. As he later put it, "We do not aim at doing mere acts of kindness, but at creating a Kingdom of Kindness."
- Another way he influenced not only Hindu attitudes, but also Hindu society was through his program Gramdan - "village-gift." Gramdan was a far more radical program than Bhoodan. In a Gramdan village, all land was to be legally owned by the village as a whole, but apportioned out for the use of individual families, according to need. Village affairs were to be managed by a village council made up of all adult members of the village, making decisions by consensus—meaning the council could not adopt any decision until everyone accepted it. This was meant to ensure cooperation and make it much harder for one person or group to benefit at the expense of others. While Bhoodan had been meant to prepare people for a nonviolent revolution, Vinoba saw Gramdan as the revolution itself.
- However, although Vinoba recognised that the divisiveness of Indian society was a root cause of its degradation and stagnation it can be argued that he did not succeed in completely eradicating that divisiveness that can still be seen today.
- Another way he influenced Hindu attitudes was by introducing a women's community group in Paunar in Maharashtra. It was the only organization that helped women to change and accept their livelihood. They practised different skills such as farming and reciting poems.
- It can be argued that he did have an influence on Hindu attitudes towards wealth and poverty in the fact that since Bhave's death, many programs for social reform are still being carried out within the Sarvodaya movement by the lok sevaks ("servants of the people") whom he inspired.

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

6. 'The greatest influence on the development of Hinduism as a world religion was Vivekananda.'

Evaluate this view.

[AO2 30]

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

- Many would argue that it was Vivekananda who promoted Hinduism as a world religion of equal status through his belief in the harmony of all religions. To Vivekananda all religions were the revelation of God. This was a radical departure from the ideologies of the Brahmo Samaj and Arya Samaj he had first studied but under the influence of Ramakrishna he expressed his desire to bring a synthesis of all religions.
- It was Vivekananda who travelled over the length and breadth of India to preach to the people and to emphasise the greatness of their spiritual culture. He roused a new spirit among all individuals to search for their own divinity. He also asked the people to re-discover the soul of Mother India.
- He attended the Parliament of Religions first at Chicago in 1893. His most significant address on Hinduism expressed the real meaning of the world's most ancient religion. The West came to understand the value of Indian liberalism, universality, cosmopolitanism and spirituality and placed Hinduism firmly on the world stage. His mission proved a great success. He became the central figure of the Parliament of Religions. This clearly shows his direct influence on the development of Hinduism as a world religion.
- It can be argued that Vivekananda realized the value of Western materialism. The scientific achievements and the material happiness of the West impressed him deeply. He desired for the combination of Indian spiritualism and Western materialism. Therefore Vivekananda drew the attention of Indians towards the values of Western ways of life.
- It can also be argued that his preaching of tolerance not only of Hindus towards each other but also towards other faiths greatly influenced the development of Hinduism as a world religion.
- However others would argue that Ramakrishna had a greater influence on the development of Hinduism as a world religion. 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 where it had been regarded as incoherent and superstition-led.
- It can be argued that it was Ramakrishna's message on the unity of humanity that 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.
- It was Ramakrishna who 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.
- 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.
- 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. However, some would argue that it was Vivekananda who was the architect of this success and not Ramakrishna.

- Others would argue that it is the Ramakrishna Mission which is responsible for the development of Hinduism on the world stage. They spread the belief that although religion is a personal matter, it is universal in character. They regard service to humanity as service to God.

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