



MARKSCHEME

May 2014

WORLD RELIGIONS

Standard Level

Paper 2

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Markbands

	AO1	AO2	AO3	AO4	Paper 2 Marks 0–20
Level descriptor	Knowledge/understanding	Application/analysis	Synthesis/evaluation	Skills	
A	No relevant knowledge	No evidence of application	No evaluation	None appropriate	0
B	Little knowledge and/or understanding; largely superficial or of marginal relevance	Very little application; important aspects of the question are ignored	No evaluation	Very low level; little evidence of organization of material	1–4
C	Some relevant knowledge and understanding	Limited attempt at application; answer partially addresses the question; there is no or little analysis of the key concepts	No evaluation	There is some evidence of an attempt to follow a structured approach	5–8
D	Relevant knowledge and understanding, but with some omissions	Some attempt at application; competent answer although not fully developed, and tends to be in parts descriptive; there is some analysis of the key concepts	Limited evaluation or unsubstantiated evaluation	There is a clear structure to answers in line with the question	9–12
E	Generally accurate knowledge and understanding, but with some minor omissions	Appropriate application; developed answer that covers most aspects of the question; there is a developed analysis of the key concepts; using secondary and/or primary sources	There is evaluation of all major areas of the answer; answers demonstrate a consistently critical approach	Answers are well structured; ideas are organized in a clear, coherent and balanced essay	13–16
F	Accurate, specific, detailed knowledge and understanding	Detailed application; well-developed answer that covers most or all aspects of the question; the answer demonstrates an in-depth analysis through effective use of ideas drawn from a wide range of secondary and/or primary sources; there is evidence of rigorous analysis of the key concepts	Good and well-balanced attempt at evaluation; arguments are clear, coherent, relevant and well substantiated where appropriate; there is a successful challenge to the assumptions implied in the question	The specific question is addressed in a clearly structured and focused essay that indicates a high level of awareness of the demands of the question.	17–20

SECTION A**Hinduism****1. To what extent does varnashramadharma determine the ritual life of a Hindu?**

Candidates should be aware of the meaning of varnashramadharma both with regard to varna membership and the four stages of life and how to differentiate ritual life according to both categories. Successful candidates would be aware of the limitations of varnashramadharma and would be able to provide examples of other ways that ritual life can manifest in both temple and home worship. This might include the dominance of bhakti in everyday religious life and the role of the iswara (personal deity) in puja. They would be aware that sva-dharma (personal codes of ritual life) would be determined by both varna and jati (caste) and that jati might be more significant in determining ritual life.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

2. Assess the significance of non-violence (ahimsa) to understanding Hinduism.

Candidates should be aware of ahimsa or non-violence as part of the teachings of Indian traditions. They might point out examples of ahimsa promoted in the sacred texts or cite examples of vegetarian diets especially invoked as part of ideal religious behaviour. They could show awareness of ahimsa as a central ethic of Yoga where it is a significant part of the ethic of restraint (yama). They could show awareness that in such cases, ahimsa is more than the passive act of physical restraint but is a mental condition where the individual is free from anger, hatred and experiences a condition of radiating love and peace to all creatures.

Better candidates could introduce Gandhi and his successful development of ahimsa into satyagraha, a political philosophy of non-violence and passive resistance to create social change. On the other hand, they might note that the Bhagavad Gita seems to permit violence among the warrior caste involved in just war. Exceptional candidates might point out that the iconography of Hindu myths indicates a high level of conflict between the forces of good and evil and that early Hindu writings displayed a category of war or heroic poetry. Candidates should be aware of the caste structures of Hindu society and the role of the warrior in Hindu religious mythology.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Buddhism

3. To what extent is meditation an essential part of the spiritual experience of all Buddhists?

Candidates should demonstrate an appreciation of the role of meditation on the Buddhist path, and the differences between religious experience of lay and monastic Buddhists.

With reference to the role of meditation, candidates should demonstrate awareness of some of the following points:

- Meditation is an essential component of the Noble Eightfold Path and therefore has to be practiced if the goal of the path is to be reached.
- The main aims of meditation are to purify the mind from greed, hatred and delusion, and to see that the nature of reality is impermanent (anicca), unsatisfactory (dukkha) and non-self (anatta).
- Meditation is a form of mind culture.
- There are different forms of meditation.
- One of the most popular forms is to concentrate on the breath to make the mind tranquil.

With reference to the extent to which meditation is part of the spiritual experience of Buddhists today, candidates should show awareness that, although meditation is an essential part of the Buddhist path if enlightenment is to be gained, not all Buddhists meditate. In traditional Buddhist societies, monks and nuns have more time to meditate than lay people, since lay people have family commitments. Meditation is, therefore, part of their daily religious experience. Lay people place greater emphasis on devotion to the Buddha, giving to the monastic sangha and trying to follow the Five Precepts.

Candidates, however, may be aware that this is changing in the contemporary world. Lay people also experience meditation as part of their religious practice. Some lay people meditate each morning before they start work or in the evening. In addition, there are now many meditation centres for lay people in Asia and the West. Lay people may go to these centres for a weekend or for an extended retreat, if they can take time from work.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

4. Examine the relevance of the Five Precepts for the contemporary world.

Candidates should demonstrate awareness that the Five Precepts are voluntarily undertaken moral guidelines for lay people and should be able to itemize them. They are: the undertaking not to harm any living being (usually understood as not killing); the undertaking not to take what is not given; the undertaking not to misuse sense pleasures (usually understood to mean sexual misconduct); the undertaking not to use false speech; the undertaking not to take anything that clouds the mind (usually understood as the avoidance of drugs and alcohol).

In examining the relevance of the Five Precepts to the contemporary world, candidates should make some of the following points, drawing on their experience of the world and their social concerns:

- The Five Precepts help people on the path to enlightenment but also help to create a harmonious society.
- Each one has relevance to the harmony and peacefulness of society and could contribute to the lessening of negative practices in contemporary society.
- The first prevents people from carrying out murder, assault or any other form of violent attack on other human beings. It can also include avoidance of cruelty to animals. Gun or knife crime, gang warfare, and the abandonment of animals would be lessened.
- The second prevents people from stealing from or oppressing others by taking what has not been given to them. Break-ins, pick-pocketing crime and shop-lifting would be lessened.
- The third would lessen sexual assault and harassment, rape and the trafficking of women. It would mean that women could walk without fear of attack.
- The fourth would create a society in which people could trust each other because the truth would be spoken. For instance, we would be able to trust advertisements. Parents would trust their children and children would trust their parents.
- The fifth would lessen alcohol and drug abuse. There would be less binge drinking and drug traffickers would not be able to find buyers. People in society would have better health.

Candidates may disagree that the Five Precepts are relevant to the contemporary world. Factors such as secular values, personal choice, consumer values will affect both Buddhist and non-Buddhist societies.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Sikhism

5. To what extent could it be argued that the Sikh Gurus were primarily concerned with religious experience of the divine?

Candidates should be aware of Guru Nanak's message that the outer forms of religion (ritual, asceticism, pilgrimages, special diets, dogmas) were of no use in the religious quest for intimacy with the Divine. They should be able to provide examples of Guru Nanak's emphasis on inner transformation and intimacy/union with the Divine. Successful candidates will be able to demonstrate the historical development of the outer forms of religious life introduced by successive Gurus (examples: sacred buildings, sacred texts). The creation of the Khalsa by Guru Gobind Singh and the Guruship of the sacred writings can be used as examples of the ritualization of Sikhism and the introduction of the dimensions of religious life to Sikhism.

Better candidates may be aware that Sikh sectarianism is often built around the criticism that Sikhs need to go back to the teachings of Guru Nanak and focus on religious experience.

Candidates should be aware of the Sikh orthodox arguments that religious experience is found in the outer forms of religion (nam japna, kirat karni, vand ke chakna) as long as these do not become empty rituals.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

6. To what extent is the Guru Granth Sahib central to Sikhism?

Candidates should explain the central role of the Guru Granth Sahib as the primary sacred text of the Sikhs. They should show knowledge and understanding of the historical development of the sacred text, and Guru Arjan's creation of the authorized version. Candidates should be aware that the Guru Granth Sahib has a unique place in Sikhism. It is the final Guru of the Sikhs and occupies a central role in all Sikh worship and rites of passage.

Candidates should be aware that the Guru Granth Sahib embodies the bani or shabad, the manifest form of God that in Sikh theology constitutes the Satguru, or salvatory aspect of the Divine Being. Candidates might explore the role of sacred space (the gurdwara) or sacred functionaries (granthi, ragis) to demonstrate the centrality of the Guru Granth Sahib.

Exceptional candidates might point out that there are other sacred texts in Sikhism and that some Sikh movements have maintained living human Gurus and do not accept the Guruship of the Guru Granth Sahib.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Open-ended question

7. With reference to *one* religion, *either* Hinduism *or* Buddhism *or* Sikhism, discuss whether women can play as important a role as men in the rituals and worship.

Candidates should demonstrate awareness of what constitutes ritual and worship of the religion they have chosen and also the differences between what men and women can perform in different branches of the religion.

Hinduism

The daily rituals include different forms of puja in the home and the temple. Homes may have shrines with images or pictures of deities. Rituals that take place at certain points in a person's life include the samskara. Mention may also be made of pilgrimage and ritual connected with festivals.

Candidates should also show an awareness that women take a full part of rituals in the home and will often do the main part of the preparation for them. In addition, some of the following points should be discussed:

- The samskaras are performed for both genders, but male children are sometimes seen as more important.
- Rituals at temples often privilege men. There are no prohibitions on women entering Hindu temples but men are privileged in the rituals that can be performed.
- The varna system (caste system) discriminates against both men and women who do not belong to the first three varnas *ie* shudras and Dalits.
- Differences in rituals among Saivite and Vaishnavite Hindus exist and have an effect on women.
- Purity/pollution laws in Hinduism may discriminate against female performance in ritual (for example, menstruation and child birth).

Buddhism

The daily rituals include chanting a homage to the Buddha, the Three Jewels and the Five Precepts. Flowers, incense or light may also be placed in front of a Buddha image. Buddhists may do this in the home, in front of a shrine with a Buddha image or in a temple/monastery.

In Mahayana Buddhism, devotional ceremonies differ from this and may include turning prayer wheels, prostrations and use of beads. Pilgrimage and worship of relics is important in all forms of Buddhism. Meditation can also be seen as a ritual.

Candidates should include some of the following points about these rituals and women:

- There is no discrimination between men and women in the daily rituals of chanting and offering flowers, incense and light.
- Discrimination occurs in carrying of relics; usually only males can carry relics.
- Both men and women can meditate; increasingly lay women in Buddhist countries are keen to meditate. Women in Mahayana countries may worship and visualize female bodhisattvas.
- Women in most Theravada Buddhist countries are unable to gain higher ordination as nuns, although this is changing.
- This means that in the temples of Theravada Buddhist countries, lay women will usually experience monks rather than nuns as teachers and leaders of ritual. In Mahayana Buddhist countries such as Taiwan and Japan women can gain higher ordination.

Sikhism

The daily rituals of Sikhs include reciting prayers in the morning and evening, and meditation on the name of God and God's whole person (nam simran and nam japna), which can be done continuously as a way of being. Candidates may mention the Rahit Nama, the daily prayer book of Sikhs or the Maryada, the Sikh book of conduct. They should also mention the importance of communal worship in the gurdwara, particularly listening and participating in kirtan and listening to recitation of the Guru Granth Sahib, and be aware that a distinction between lay and ordained is not relevant within the Panth or the Sangat.

Candidates should include some of the following points when discussing the equality of women and men:

- Both women and men can participate equally in Sikh religious practices.
- Both women and men can recite from the Guru Granth Sahib and lead kirtan.
- This means that a woman can be a granthi.
- Women and men sit separately at the gurdwara for the purposes of worship but this is not a mark of gender inequality. It recognizes that men and women should not be diverted from the worship of God when in the gurdwara and is in harmony with Indian cultural norms.
- All the Gurus were men but these men had women disciples.
- Membership of the Khalsa is open to both men and women.
- Cultural influences from Indian society in general may mean that in some ritual contexts, women may be discriminated against (for example, female granthis are virtually unknown in practice because of social taboos around menstruation).

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

SECTION B

Judaism

8. To what extent is Shabbat (Sabbath) more important than any other festival?

Candidates should be aware of what Shabbat involves. They should also be familiar with the origins of Shabbat, both in the first account of Creation and also in the Ten Commandments. The weekly celebration of Shabbat has a significant impact on Jewish family and community life as it is celebrated weekly whereas other festivals are annual.

Shabbat is the one festival which is listed in the Ten Commandments and also, it can be argued, the first to be instituted. The weekly regularity of Shabbat places an emphasis on the importance of women as maintainers of Jewish tradition.

“To what extent” questions require that candidates present arguments that both support and challenge the assumption of the question; this means that candidates should also discuss other festivals that may be considered more important.

Some candidates may consider whether Yom Kippur, known as the Sabbath of Sabbaths, is more important; but this is probably a matter of difference rather than degree. Other popular choices will include Passover and other pilgrim festivals.

Some candidates may quote rabbinic sources on the importance of this weekly festival.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

9. Discuss Jewish teachings and practices in relation to conversion.

Good answers will recognize the different requirements for and attitudes towards conversion according to which branch of Judaism is under discussion.

Candidates should deal with the main principles of conversion as given in the guide:

- As Judaism is no longer a missionary religion, conversion is discouraged in Orthodox traditions, although still possible.
- In Reform traditions conversion is welcomed before marriage to maintain Jewish identity.
- In Orthodox traditions a convert, if male, must be circumcised, has a demanding period of study and, before appearing before a Beth Din, must visit the mikveh (ritual bath).
- These conditions are removed or made easier in Reform traditions.
- In theory a convert should be considered as much a Jew as someone born of a Jewish mother and their previous status should not be referred to.
- Judaism does not believe it is the only path to God and considers that anyone who lives according to the Noachide Code is following God's will. The 613 mitzvot are only binding on Jews. This is one of the reasons why Judaism is no longer a proselytizing religion. However, it is important for Jews to be an example to the Gentile world.

Very strong answers may refer to regional differences in the definition of what makes a Jew. An example would be the Israeli Law of Return.

Better candidates may be aware of the fact that Judaism was a proselytizing religion until the first century CE.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Christianity

10. Examine how personal revelation, through experience of God, has led some people to convert to Christianity.

Candidates should begin their answer with a brief explanation of what they understand by personal revelation and its relationship to conversion.

They might then continue with a consideration of conversion in the Bible, in particular that of Saul/Paul on the Damascus road in Acts 9. They could also consider those converted on the day of Pentecost by the disciples preaching in tongues, which might be regarded as a revelation. Some might consider the revelation of God through Jesus of Nazareth.

Candidates should be familiar with some conversion experiences in the history of the Church such as that of St Augustine of Hippo. They might also use more recent examples like Nicky Cruz. Candidates would be aware that conversion to Christianity is contested with some contemporary evangelical movements insisting that the experience of being born again is essential to being a Christian. A further alternative would be personal revelation in the beauty of nature and the created world.

Some may go on to consider to what extent some of these revelations are considered real.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

11. To what extent does Christianity teach pacifism? Your response should draw from a full range of sources of Christian teaching.

Candidates would be aware of arguments both for and against Christianity being a pacifist religion.

Whilst it is accurate that there are many teachings about peace in the Old Testament for example, Micah, equally there are many places where God helps the Israelites fight battles. Some may cite the sixth commandment for example, “thou shalt not kill”. Others may refer to “love thy neighbour as thyself” which is a common theme in both Old and New Testaments.

It is a common assumption that Jesus was a pacifist. In The Sermon on the Mount Jesus refers to loving your enemies, turning the other cheek when attacked, and The Beatitudes contain the phrase “Blessed are the peacemakers...” (Matthew 5). However, there is also a need to consider the moneylenders and dove-sellers in Matthew 21 and the cursing of the fig tree in Mark 11. Also, conversely, Matthew 26 – “for all who take the sword will perish by the sword”.

There is the theory of the just war as expounded by Saint Augustine of Hippo. This was intended to restrict excesses in warfare.

Candidates might say that Christianity teaches peace but not absolute pacifism. Members of the Religious Society of Friends (Quakers) are absolute pacifists but it might be more appropriate to consider Christianity as a whole as being conditionally pacifist, *ie* there may be some circumstances when it is necessary to resort to physical fighting in order to prevent injustice or to defend the religion itself.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Islam

- 12. The Qur'an explicitly states that wine/intoxicating liquor and gambling are "abominations devised by Satan" (5:90) and are therefore prohibited (haram) by divine law (sharia). Discuss some possible reasons for these prohibitions with reference to individual moral conduct and the greater good of the community of Muslim believers (umma).**

"Abominations devised by Satan" could refer to Satan as a devious figure who tempts humans. Therefore what appears as pleasurable (wine) or a tool to gain wealth (gambling) can turn out to be dangerous addictions for the individual and divisive for society. Another explanation could refer to the evil of Satan against the goodness of Allah.

Candidates could include a number of possible reasons for these prohibitions.

Wine: intoxicants may give the individual an impression of happiness and satisfaction but can lead to long term addiction and the temporary or permanent reduction of the rational characteristics of a human being. Allah created human beings as thinking individuals, with a will, so that they can choose between good and evil. If their will is made not to function properly, they cannot distinguish between good and evil, between Allah and this world. They lose sight of their role as vice-regents of Allah on earth.

With addiction comes forgetfulness of their duties towards Allah (the ritual prayer, alms-giving), towards their families (care for children, spouses, the elders, the orphans), towards society as a whole (see legal requirements, moral and sexual codes, *etc*). Selfishness prevails. This has an impact on society as a whole. Moreover, in a state of intoxication, individuals are no longer responsible for their actions, and the legal and moral structure of society crumbles.

Gambling: like wine, this intoxicates an individual, giving the impression of easy gain and fortunes, of power and of happiness. Thus money is not earned through hard work but by chance. This is a random and unfair way of getting rich. It thrills the individual making him/her think that they can control nature and fate. It can also become an addiction. There is no morality and no justice in chance. The individual becomes arrogant in winning and depressed in losing. In either case he/she is the object of envy or of ridicule by others. There is no focus on Allah, on humility, on virtue, on the good of society, on divine reward or punishment but only on the temporary material gain. This distracts from Allah, prevents leading a virtuous life, being an example to others. It creates enmity in a society which should be based on faith (umma) not on quick selfish gain. Addictions to both gambling and alcohol/drugs could be seen as shirk.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

13. **“Worship your guardian Lord ... who has made the earth your couch, and the heavens your canopy, and sent down rain from the heavens ...” (Qur’an 2:21–2) and “He adds to creation as He pleases, for Allah has power over all things” (Qur’an 35:1). Starting from these passages, examine some of the purposes of creation.**

Candidates should show awareness of the centrality in Islam of the belief in Allah as the only Creator of everything that exists, from the material world to living beings and culminating in humankind. They could evidence this through the statements in the passages above.

The first passage shows that:

- creation is a means to worship Allah, by recognizing that Allah is the Primal Cause of the world, He is all powerful and that all things are under His command, humankind realizes the unity of creation which leads to the unity of its Creator. Candidates could here elaborate on the doctrine of tawhid and on monotheism and relate to one of the purposes of creation: to worship and praise Allah.
- Allah created the world for the good of humankind: with the earth as a “couch” and the heavens a “canopy” and rain as an expression of the mercy and goodness of Allah. Candidates could link this to the geographical background of the Arabian peninsula and its arid deserts. Rain is an expression of divine sustenance and comfort for human beings. From this, the candidate can evidence the doctrine of human beings as the vice-regents of Allah on earth.

Therefore the first passage points to some of the purposes of creation: to worship and glorify Allah, to infer from the unity of creation the unity of the Creator, to recognize the power of the Creator, to create the world for the benefit and good of humans, to make humans as the witnesses of divine mercy and power, to create humans as vice-regents of Allah on earth (therefore making humans the pinnacle of creation).

The second passage shows that Creation is a process, which did not stop with the making of the heavens and the earth but continues in the present and in the future. This is a way to show Allah as all-powerful. Allah’s power is ever present as He is a Sustainer and Keeper of creation. The rain mentioned in the first passage is not only the creation of rain, but rain as it pours in the present. This process shows that Allah is not limited in His creative power. It also shows that Allah cares for His creation and He is a guardian protector, as stated in the first passage. Creation is therefore an expression of His power but also of His mercy.

The candidate can also add references to the Qur’anic accounts of creation at once and gradual temporal creation.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.

Open-ended question

- 14. With reference to religious teachings on abortion, justify *one* specific position in favour or against it in *either* Judaism or Christianity or Islam. When providing your example, specify the religious tradition (Catholic Christianity, Reform Judaism, Sunni Islam, *etc*).**

Candidates should provide a definition of “abortion”. One definition of procured abortion could be “the deliberate removal of a foetus which cannot survive outside the womb”. Some religious arguments, especially in the past, debated about when a foetus is “en-souled” or when it becomes a separate person with a soul.

The candidate needs to clearly indicate the religion and the tradition within that religion of his/her example.

Judaism

One of the issues discussed in Judaism with reference to abortion is when the foetus becomes a separate person and when it is still to be considered as a part of the mother. There are no explicit references in the Torah about abortion but from Exodus 21.22 it is clear that the foetus is part of the mother’s body until it is born. At the point of birth, it is a full person. This does not mean that the life of the foetus should not be preserved. In the Mishnah, the life of the mother takes priority over that of the foetus but if the foetus is even partly born, then it is a matter of saving each person’s life.

Justifications against abortion can be based on the following arguments: sanctity of human life; God’s command to the Israelites to multiply and populate the world; abortion would destroy part of God’s creation.

Justifications for abortion: a foetus is not a full person; to save the mother’s life; if conceived as a result of rape it would distress the mother; for some rabbis and some Reform Jews: if the foetus has congenital diseases, it would be born with defects.

Christianity

There is a huge variety of positions within Christianity, from pro-life to pro-choice. Early Christianity’s position centred on when the foetus is fully formed, with soul or without soul. There can be a link between national laws and religious positions: see law in Republic of Ireland (Offence Against the Person Act).

Catholic position and argument against abortion: early references in Bible (Exodus 21.22) reinterpreted to associate abortion with murder; reference to the sixth commandment: you shall not commit murder. Position of Popes against abortion irrespective of circumstances (“No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit”, John Paul II, 1995). Some may mention the Doctrine of Double Effect from Aquinas.

Many churches hold pro-choice positions on the basis that it is an individual’s choice. They are against government interventions to limit this choice but believe that abortion should be used only in special cases and not as a means of birth control or family planning.

Islam

The Qur'an does not explicitly refer to abortion but there are strong verses against female infanticide (81:8–9). The underlying belief is that of the sanctity of life, life which is given by Allah and only Allah can take away, unless there are special circumstances (such as legal punishment, *etc*). So abortion is morally wrong. The general rule is that abortion is allowed within the first four months if the mother's life is put at risk. In several Islamic countries (Egypt, 2004; Iran) abortion is illegal after four months of pregnancy. There is disagreement about justifying abortion in cases of rape, as many Islamic countries do not recognize rape as such, but a sexual act is either legal (within marriage) or illegal (outside marriage). There is overall agreement between Sunnis and Shi'a that abortion is not justified on the basis of poverty (Qur'an 17:31–2 reference to killing children for fear of poverty, but some extended it to unborn children).

There may be justification for abortion after four months according to some scholars: a threat to the life of the mother, rape in war (in the 1990s in Bosnia, in Kuwait), rape (according to Tantawi, 2004, Egypt, but heavily criticized).

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3.
