



International Baccalaureate®
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Bachillerato Internacional

World Religions

Standard level

Specimen papers 1 and 2

For first examinations in 2013

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**WORLD RELIGIONS
STANDARD LEVEL
PAPER 1**

SPECIMEN PAPER

1 hour 15 minutes

Candidate session number

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INSTRUCTIONS TO CANDIDATES

- Write your session number in the boxes above.
- Do not open this examination paper until instructed to do so.
- Answer five questions. At least one question must be selected from:
 - Section A
 - and
 - Section B
 - and
 - Section C.

Jainism

Study the passage below and answer the questions which follow.

8. “He should forever give up dwelling in the body, this unclean and transitory house, his mind standing firm in the eternal good. A monk who has cut off the fetter of birth and death goes to liberation, that place from which there is no return.”

Dashavaikalika Sutra

(a) Comment on what the sutra means when it says, “He should forever give up dwelling in the body, this unclean and transitory house ...”. *[3 marks]*

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(b) Explain how Jains achieve moksha (liberation). *[7 marks]*

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Baha'i Faith

Study the passage below and answer the questions which follow.

9. "God's purpose in sending his prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquility of mankind, and provide all means by which they can be established."

Baha'ullah, *Gleanings* 34

(a) Comment on what is meant by "the darkness of ignorance" in this passage. [3 marks]

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(b) Explain the means by which Baha'is believe peace and tranquility "can be established". [7 marks]

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MARKSCHEME

SPECIMEN

WORLD RELIGIONS

Standard Level

Paper 1

The following markbands should be used where indicated in the markscheme for part (b) responses.

	AO1	AO2	Paper 1
Level descriptor	Knowledge/understanding	Application/analysis	Marks 0–7
A	The work does not reach a standard described by the descriptors below	The work does not reach a standard described by the descriptors below	0
B	There is basic knowledge/understanding. Few relevant concepts are recognized	There is no application/analysis	1–2
C	There is clear knowledge/understanding. Relevant concepts are recognized and developed in reasonable depth	There is some attempt at application/analysis	3–5
D	There is clear knowledge/understanding. Relevant concepts are recognized and developed in depth	There is effective application/analysis	6–7

SECTION A

Hinduism

1. **“As a goldsmith, taking an old gold ornament moulds it into another – a newer and better form – so the atman, having given up the body and left it unconscious, takes on a new, better form ... earthly or heavenly ... Whatever actions it does, that it reaps.”**

Brihadaranyaka Upanishad IV 4:4–5

- (a) **Define what is meant by “the atman, having given up the body and left it unconscious, takes on a new, better form ... earthly or heavenly”.** *[3 marks]*

- identify that the atman is a soul which is eternal
- it is separate to jiva (the material body) which is temporal
- the atman is present in samsara, the cycle of life: birth, death and rebirth.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain how belief in karma and transmigration might affect the way a person lives his/her life.** *[7 marks]*

All or some of these arguments could be included.

- Karma is the law of action whereby every action reaps consequences in samsara and, as a result, impacts on rebirth. Good karma is gained by following Hindu dharma, through performing one’s caste duties and religious duties. Additionally it may be gained by following Yogic practices. Bad karma results from neglecting to follow Hindu dharma and these duties and practices. As a result bad karma leads to a lower rebirth, prolongs the atman’s stay in samsara and takes it further away from moksha and union with Brahman, which is the ultimate aim of life.
- Hindu dharma is based on the idea of pollution. Failure to observe Hindu dharma brings ritual pollution and observation of Hindu dharma brings ritual purity. Significantly, this pollution and purity affect not only the individual and social order but also the state of the universe. The generation of bad karma pollutes the universe whilst the generation of good karma purifies it.
- Within this religious, social and cosmic system a Hindu who believes in karma and transmigration would aim to fulfil their varnashramadharmas, achieve merit and aim for moksha or a favourable rebirth by refraining from generating bad karma.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

Buddhism

2. “The best of paths is the Eightfold Path ... Embarking upon that path, you will make an end of pain. This path has been declared by me after having learned the way for the removal of thorns.”

Dhammapada 273–275

- (a) Outline what is meant by the “Eightfold Path”. *[3 marks]*

- the last of the Four Noble Truths
- the Middle Way – a path to reach nirvana/nibbana
- the way to the eradication of dukkha (suffering or unsatisfactoriness) or craving.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Explain how someone would get onto and follow the path that “will make an end of pain” and ensure the “removal of thorns”. *[7 marks]*

All or some of these arguments could be included.

- In order to get onto the path one would have to acknowledge the Three Jewels: Buddha, dhamma/dharma and sangha, and accept the Four Noble Truths. As a consequence of this, one becomes a member of the sangha (the community of followers of the Buddha) and takes on the precepts; ten if one becomes a member of the monastic sangha and five as a lay member.
- Additionally, this involves trying to lead a life that conforms to the Eightfold Path through practising: wisdom (right view, right intention), ethical conduct (right speech, right action, right livelihood), mental discipline or meditation (right effort, right mindfulness, right concentration). Necessarily, this will also involve veneration of, or for some Buddhists, devotion to the Buddha(s).
- It is also necessary to accept the Law of Karma or Action by performing acts that accrue merit, such as giving to the monastic community, if a lay person, and seeking to limit craving (or greed and hatred) so that good will result for oneself and others.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

Sikhism

3. **“If haumai (ego-centredness) is stilled, God’s door is found. Without divine knowledge, man prates, prattles and wrangles. As man sees God so he becomes aware of haumai.”**

Guru Granth Sahib 436

- (a) **Define what “haumai” means for Sikhs.** *[3 marks]*

- haumai is the flaw in the human condition which blinds people to their reliance on God
- haumai consists of the five evils of kam (lust), lobh (covetousness), moh (attachment), krodh (anger) and ahankar (pride)
- the consequence of haumai is that it takes us away from being God-centred (gurmukh).

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Analyse how this passage relates to Sikh understandings of the human condition.** *[7 marks]*

All or some of these arguments could be included.

- According to Sikh understanding of the human condition, human beings are trapped in ignorance of God and so live under the rule of haumai. In Sikh teaching the potential for attachment to the temporal world and a life absent from the awareness of God (the condition of haumai) exists from the beginning of time and is actually a consequence of God’s will. As a result, in haumai, life becomes purposeless in an ultimate sense.
- Liberation or deliverance from haumai is found through seeing God. This is achieved through the knowledge of God that makes the person aware of haumai. This knowledge of God reverses the process which led to the person being deluded and leads to gurmukh (God-centredness), as opposed to manmukh (following the ego) within the condition of haumai.
- However, whilst it is part of God’s plan for the door to be kept open for deliverance from haumai, only God can free a human being from this condition through divine grace.

Accept other relevant analysis.

Marks should be awarded according to the markbands on page 2.

SECTION B

Judaism

4. **“And God created man in His image, in the image of God He created him; male and female He created them. God blessed them and God said to them, ‘Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth’.”**

Genesis 1:27–28

- (a) **Identify what is meant by “in His image” in this passage.** *[3 marks]*
- probably not physical image
 - a special relationship with God
 - having free will and choosing to follow the example of God.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain how this passage relates to Jewish understandings of human purpose and free will.** *[7 marks]*

All or some of these arguments could be included.

- Jews believe that God has given people free will so that they can choose to serve and worship Him. In doing so, Jews believe they will be living a life as God’s Chosen People for whom He has established the Covenant.
- This involves choosing to live a halakhic life; choosing between yetzer ha-ra (bad inclinations) and yetzer ha-tov (good inclinations); and choosing to live according to the mitzvot.
- Additionally, Jews believe that God has made humans sovereign and stewards of creation as part of the purpose for which He has created them.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

Christianity

5. “God so loved the world that he gave his only Begotten Son to the end that all that believe in Him shall not perish, but have everlasting life.”

John 3:16

(a) Define what is meant by “perish” in this passage. *[3 marks]*

- ignorance of eternal life
- being burdened by sin, and/or fear of death
- dying without being reunited with God.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

(b) Analyse how “everlasting life” is achieved according to Christians. *[7 marks]*

All or some of these arguments could be included.

- According to Christians everlasting life was achieved through Jesus’ sacrifice on the cross because through his death sin was overcome. Jesus, as the Christ and Son of God, was sacrificed because of God’s love of the world and this resulted in reconciliation with God, provided we accept Jesus as our Saviour.
- It is also necessary to follow Jesus’ example during his lifetime, revealed in his healing of people, his teachings and his forgiveness of those who repented, thus restoring them to God regardless of how great were their sins.
- Finally, it is also important to recognize God’s continuing presence in the world through the Holy Spirit, which ensures that everlasting life is still available through God’s grace.

Accept other relevant analysis.

Marks should be awarded according to the markbands on page 2.

Islam

6. **“O you who believe! Believe in Allah, and His messenger, and the scripture which He has sent to His messenger, and the scripture which he sent to those before him. Any who denies Allah, His angels, His books, His messengers and the Day of Judgment, has gone far, far astray.”**

Qur’an 4:136

- (a) **Identify *three* key concepts of Islam referred to in this passage.** *[3 marks]*

The concepts and/or doctrines identified could be any of the following:

- the doctrine of Tawhid: oneness of God and of Prophethood
- the doctrine of Risalah: the divine message through God’s messengers
- the doctrine of Yawm al-din (the Day of Judgment)
- the doctrine of revelation of the divine message as embodied in scriptures
- the concept of kufr: what constitutes unbelief.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain what Muslims understand by going “far, far astray”.** *[7 marks]*

All or some of these arguments could be included.

- For Muslims going “far, far astray” means not following the path of Islam, that is the path of submission to God, which brings peace. It follows that someone who has gone “far, far astray” does not believe in God’s angels, His messengers and His books, and requires further proof than the signs already provided by God. Therefore this amounts to denying the divine revelation and God’s intervention in the world.
- As a result one who has gone “far, far astray” is denying their own Creator and the Day of Judgment. This also means they are denying God’s justice and His reward and punishment.
- This rejection of one’s own Creator is known as the condition of kufr (unbelief).

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

SECTION C

Taoism

7. “The ten thousand things carry yin and embrace yang. They achieve harmony by combining these forces.”

Lao-Tzu, *Tao Te Ching* 42

- (a) **Comment on what the passage means by “yin” and “yang”.** **[3 marks]**

- yin and yang are opposite forces, male and female, that are complementary
- the universe, including humankind, is naturally made up of these forces
- harmony exists when these forces are in balance and disharmony when we disturb that balance.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain Taoist ideas about opposites and their reconciliation.** **[7 marks]**

All or some of these arguments could be included.

- Taoists believe that the opposites of yin (dark, female, *etc.*) and yang (bright, male, *etc.*) compose the forces of the universe and must be balanced and integrated to ensure harmony. This must occur in heaven and earth, and in the physical and spiritual worlds.
- However, desire causes an imbalance between these opposites and thus a lack of harmony. This in turn results in deviation from the Tao and therefore interference with the natural harmony of the universe.
- When reconciliation is achieved through the integration of opposites the eternal Tao is attained. This occurs because the Tao is beyond all dualities. It is both in everything and beyond everything. It is in this sense of being beyond all dualities, and thus opposites, that it is said “The Tao that can be named is not the eternal Tao”.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

Jainism

8. “He should forever give up dwelling in the body, this unclean and transitory house, his mind standing firm in the eternal good. A monk who has cut off the fetter of birth and death goes to liberation, that place from which there is no return.”

Dashavaikalika Sutra

- (a) Comment on what the sutra means when it says, “He should forever give up dwelling in the body, this unclean and transitory house ...”. [3 marks]

- the unclean and transitory house is the ajiva caught up in samsara
- the jiva (soul) needs to be released from the ajiva through escaping the effects of karma
- the way to release the jiva from the ajiva is through asceticism, hence the reference to the monk.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) Explain how Jains achieve moksha (liberation). [7 marks]

All or some of these arguments could be included.

- Jains embark on the path to achieving moksha by following the teachings of Mahavira. This involves fulfilling the Five Great Vows and, in particular, practising ahimsa.
- Jain monks and nuns take this further by practising asceticism, for example through complete renunciation of bodily demands and by following the Twelve Great Vows.
- The purpose of this complete renunciation is to attain kevala (a pure omniscient consciousness), which leads to the achievement of moksha.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.

Baha’i Faith

9. **“God’s purpose in sending his prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquility of mankind, and provide all means by which they can be established.”**

Baha’ullah, *Gleanings* 34

- (a) **Comment on what is meant by “the darkness of ignorance” in this passage.** **[3 marks]**

- recognizing only our physical/material nature and not our spiritual nature
- not recognizing that all is transient and worthless except God
- not achieving a true understanding of our own nature and God’s will.

Accept other valid points.

Award [1 mark] for each relevant point up to a maximum of [3 marks].

- (b) **Explain the means by which Baha’is believe peace and tranquility “can be established”.** **[7 marks]**

All or some of these arguments could be included.

- For a Baha’i, in order to establish peace and tranquility, it is necessary to become a true seeker, one who is content with little, treasures the companionship of those who have renounced the material world, and is committed to developing our spiritual nature.
- This involves recognizing that our inner and intellectual capacities are immortal and eternal because they are the attributes of God. As a result, these attributes should be expressed in one’s dealings with other human beings and through our social development, which is then guided by our spiritual capacities and the spirit of God. This will lead to developing an increased knowledge of and love for other human beings.
- This can be achieved through following the divine messengers and the teachings of Baha’ullah, who have revealed the plan of God. It also requires the discipline of daily study, prayer, meditation and the application of the Word of God.

Accept other relevant explanation.

Marks should be awarded according to the markbands on page 2.



**WORLD RELIGIONS
STANDARD LEVEL
PAPER 2**

SPECIMEN PAPER

1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Section A: answer one question.
- Section B: answer one question.

SECTION A

Answer **one** question from this section.

Hinduism

1. Evaluate the importance of pilgrimage as an aspect of the devotional life of Hindus.
2. Examine the importance of ahimsa (non-violence) in Hinduism.

Buddhism

3. Discuss the relationship between the three Buddhist concepts of anicca, dukkha and anatta.
4. To what extent can the sacred texts of Theravada Buddhism and the early texts of Mahayana Buddhism be considered “the word of the Buddha”?

Sikhism

5. To what extent does Sikh marriage reflect the Sikh commitment to gender equality?
6. Examine why conversion is not considered to be a necessary feature of Sikhism.

Open-ended question

7. With reference to **either** Hinduism **or** Buddhism **or** Sikhism and using specific examples, discuss the extent to which religious experience can be affected by being male or female.

SECTION B

Answer *one* question from this section.

Judaism

8. Discuss the Jewish concept of sin.
9. Evaluate the view that the Written Torah must be more important than the Oral Torah.

Christianity

10. With reference to both creed and scripture, evaluate **two** different interpretations of the resurrection of Jesus Christ.
11. “Neglecting any of the festivals of the Church in the liturgical year, such as the Epiphany and the Ascension, undermines Christian devotion.” To what extent do you agree with this statement?

Islam

12. Compare and contrast the bases for the authority of the Qur’an and the Hadiths.
13. To what extent does the Qur’anic injunction of fasting during the month of Ramadan (Qur’an 2:183–187) shape a Muslim’s individual or collective experience of sawm (fasting)?

Open-ended question

14. “Any intentional killing of another human being is murder.” To what extent is this statement applicable to **either** Judaism **or** Christianity **or** Islam?
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MARKSCHEME

SPECIMEN

WORLD RELIGIONS

Standard Level

Paper 2

Markbands

	AO1	AO2	AO3	AO4	Paper 2 Marks
Level descriptor	Knowledge/understanding	Application/analysis	Synthesis/evaluation	Skills	0–20
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. Evaluate the importance of pilgrimage as an aspect of the devotional life of Hindus.**

Candidates should explain how and why pilgrimage is an important part of Bhakti Marga, whether for Vaishnavas (for example to Vrindavan) or for Shaivas (for example to Varanasi), and how pilgrimage or yatra is seen as a way for the devotee, regardless of caste, to show their love for God, remove their sin and be granted liberation from samsara by the grace of God. It is important to demonstrate this with reference to the practices devotees employ. Further reference could be made to other significant pilgrimages and pilgrimage places such as Har-ki-Pairi (Kumbh Mela), Tirumala and Varanasi.

More generally, pilgrimage allows for darshan and to look into the eyes of a murti and make contact with the divine. A centre of Hindu pilgrimage is known as a tirtha – which literally means a ford or to cross over and experience the divine in a personal and direct way. Pilgrimages involving a great deal of hardship are considered to be especially efficacious in removing karma.

Hinduism is considerably diverse with many expressions of faith, meaning that for some, pilgrimage is unimportant and plays no role in their worship of God, for example, a physical pilgrimage for promoters of nirguna Brahman may be helpful for focusing on God's nature but ultimately it is not actually necessary.

Accept any other relevant answer.

To access band F, responses will provide a full evaluation of the importance of pilgrimage to those pursuing Bhakti Marga, using clear examples.

Marks should be allocated according to the markbands on page 2.

2. Examine the importance of ahimsa (non-violence) in Hinduism.

Ahimsa is a Sanskrit term meaning “to do no harm” (literally: the avoidance of violence – himsa). It is an important tenet of the main religions that originated in ancient India. Ahimsa does not only refer to human interaction but it means that one should avoid harming any living being. The principle of ahimsa has the capacity to be developed into a religious ethical life that not only avoids harming all creatures but demands of the individual that violence is renounced in thought as well as in speech.

Candidates should be aware that the extent to which the principle of ahimsa can or should be applied to different life forms is controversial between various authorities, movements and currents within Hinduism and has been a matter of debate for thousands of years. Meat-eating and the slaughter of animals are criticized by some Hindu sacred texts, and although Hindus are commonly known for vegetarianism, other texts present counter-arguments in support of hunting and ritual sacrifice.

Responses should provide examples of this diversity and might include Arjuna’s dilemma in the Bhagavad Gita, classical texts such as the Vedas or Yoga Sutras and nineteenth and twentieth century figures of Indian spirituality such as Swami Vivekananda, Ramana Maharishi, Swami Sivananda and Mahatma Gandhi who applied ahimsa to politics.

Accept any other relevant answer.

To access band F, responses should cover most or all aspects of why ahimsa is important in Hinduism and ways in which that importance is contested.

Marks should be allocated according to the markbands on page 2.

Buddhism

3. Discuss the relationship between the three Buddhist concepts of anicca, dukkha and anatta.

Candidates should recognize that anicca (change/impermanence), dukkha (suffering or unsatisfactoriness) and anatta (lack of permanent self/non-self) are the three marks of existence in Buddhism and should be able to explain their meaning. This could include an understanding of the Buddha's argument that we are a combination of ever-changing forces or energies, which can be divided into five groups (aggregates or skandhas). They should also recognize that the second concept, dukkha, forms the First Noble Truth.

Candidates should point out that the three marks of existence are interrelated, identifying and discussing some of the following: anicca is one of the defining features of dukkha; the concept of anatta is best understood by applying the concept of anicca to the human body and mind; an appreciation of dukkha is dependent on appreciating anicca and anatta; an acceptance of anatta can help Buddhists to eliminate the greed, hatred and delusion (or craving) that fuels the experience of dukkha which prevents them from attaining nirvana/nibbana (thereby linking with the Second Noble Truth).

Candidates may also point out that an appreciation of all three of the marks of existence is essential for the attainment of nirvana/nibbana.

Accept any other relevant answer.

To access band F, responses will have a thorough explanation and analysis of the three marks of existence and their interrelationship.

Marks should be allocated according to the markbands on page 2.

4. To what extent can the sacred texts of Theravada Buddhism and the early texts of Mahayana Buddhism be considered “the word of the Buddha”?

Candidates should explain: the composition of the three “baskets” of the Pali Canon (Tripitaka) of Theravada Buddhism and how they were collated and transmitted; when the first Mahayana texts arose and the names of some of these texts.

Points against the sacred texts of Buddhism being considered “the word of the Buddha” include: the possibility of changes being made to the words of the Buddha for the purposes of oral transmission after the Buddha’s death; the historical impossibility of the Mahayana texts being the actual words of the Buddha because they arose several hundred years after the Buddha’s death *i.e.* between the first century BCE and the first century CE.

Points in favour of the sacred texts of Buddhism being considered “the word of the Buddha” include: the reliability of oral transmission in India at the time of the Buddha; the developing view of the Buddha in Mahayana Buddhism *i.e.* that the Buddha was accessible to believers and could therefore give new teachings; the faith of believers that their sacred texts represent faithfully what the Buddha taught.

Candidates may show an awareness of the difference between an insider view based on faith and tradition, and an outsider view based on secular academic criteria, and the bases of these views.

Accept any other relevant answer.

To access band F, responses will have a detailed explanation of the collation and transmission of the Theravada texts and the arising of the Mahayana texts with critical evaluation of points for and against these texts being “the word of the Buddha”.

Marks should be allocated according to the markbands on page 2.

Sikhism

5. To what extent does Sikh marriage reflect the Sikh commitment to gender equality?

Candidates should define the essence of the Sikh concept of equality. Marriage can be defined as both the ceremony and the institution itself (*i.e.* an ongoing relationship).

Sikh equality emphasizes the relationship between the atman and God which is not affected by gender or caste. It therefore rejects prevailing Hindu attitudes to women's status, as God's light is believed to pervade men and women equally.

Sikh equality is shown in the marriage ceremony – anand karaj – which takes place in front of the Guru Granth Sahib and is led by either a male or female Granthi. Several prayers and several hymns, including a special Lavan (hymn) composed by Guru Ram Das for weddings, are read out which emphasize that marriage is not a social contract but the fusion of two souls (atman) into one. It is analogous to the union of God – the entire aim of Sikhism.

Sikhs prefer the term “assisted marriage” to “arranged marriage” and it is seen as the joining of two families. They are against child marriages, forced marriages and marriage for money. There is nothing against the bride leading the groom around the Guru Granth Sahib.

In addressing the extent to which Sikh marriage reflects their commitment to equality in respect of gender, candidates could explore the difference between theory and practice. In theory, there is no restriction on intermarriage between castes, although emphasis is placed on Sikh women marrying only Sikh men. In historical and contemporary social practice, however, marriages can still be restricted by caste, honour and cultural attitudes to patriarchy. These influence the commitment to, and practice of, equality in Sikh marriage.

Accept any other relevant answer.

To access band F, responses will contain arguments that are pertinent and focused on the tension between theory and practice.

Marks should be allocated according to the markbands on page 2.

6. Examine why conversion is not considered to be a necessary feature of Sikhism.

Sikhism has its roots in the teaching of Guru Nanak and his heavy emphasis on the necessity of experience to know God intimately through a deeply loving relationship with a personal deity found primarily within the human heart (nirguna bhakti). Conversion did not appear to be necessary at this time as there is evidence that both Hindus and Muslims followed Guru Nanak without changing their religion.

Over the first two centuries of Sikh development in the Punjab, the religion gradually established rituals, sacred text, sacred space and a socio/political identity whereby the Sikh Gurus established themselves as significant local leaders as well as spiritual masters. This process of institutionalization would have impacted on conversion patterns and it would be fair to say that by the time of the last human Guru, Gobind Singh, the majority of Sikhs would have been born into families whose traditions were religious loyalty and political fealty to the Sikh Gurus. Spiritual conversion, however, would surely have remained a feature for some.

By the twentieth century, Sikhism had developed a strong doctrinal position of religious inclusivism that insisted that conversion was not necessary as all major faiths provided the means to come close to the Divine, and that it was better for followers to maintain the required standards of their own religious allegiance than to convert to another faith.

Once Sikh identity is merely understood to be that of an ethnic community originating in the Punjab which is maintained through family traditions, then it is uprooted from the religious sense of Sikh. In this case one can only be born a Sikh and therefore conversion into Sikhism would be impossible. The experience of becoming a Khalsa Sikh could be akin to internal conversion and since the eighteenth century there have also been Sikh movements which have reacted against the institutionalization of the religion. An exception to the rule concerning conversion to Sikhism is the 3HO (Healthy, Happy, Holy Organization) movement of “Yogi Bhajan” which has attracted North American and European converts.

Accept any other relevant answer.

To move beyond band D, responses will need to demonstrate knowledge and understanding of Sikh historical development and how it has impacted on conversion.

Marks should be allocated according to the markbands on page 2.

Open-ended question

7. **With reference to *either* Hinduism or Buddhism or Sikhism and using specific examples, discuss the extent to which religious experience can be affected by being male or female.**

Candidates should be specific in their answers and clearly identify in their response which religion and which religious experiences they are selecting.

Hinduism

Candidates could link the topic to the concept of female pollution due to menstruation, giving birth, *etc.* In this case the experience of being female might be perceived as negatively affecting their religious experience. As a counter-argument, candidates could select the doctrinal/mythical dimension of religion to show the importance of shakti, the power residing in the female aspect of the gods (Vishnu/Lakshmi; Shiva/Parvati) and/or the doctrinal understanding that men and women are equal in front of God in Bhakti traditions.

Buddhism

Candidates could discuss the different rules for bhikkhus (male monks) and bhikkhunis (nuns), and note the absence of nuns in some traditions. In some Theravada traditions boys enter monasteries for a limited period of time, but this opportunity is not available to girls. Candidates could discuss the various paths open to women, noting distinctions between Mahayana and Theravada Buddhism. Candidates could be aware that, especially in the West, new interpretations of Sangha and Dharma have arisen that stress equality and reject traditional forms, *e.g.* FWBO Friends of the Western Buddhist Order (now known as the Triratna Buddhist Community).

Sikhism

Candidates could focus on Guru Nanak's teachings that rejected the Hindu concept of female impurity and of some popular understandings of women needing to be reborn as men in order to escape the cycle of rebirth. There could be some understanding of how membership of the institution of Khalsa is open to both men and women, and of attempts to neutralize gender difference. Candidates should be aware of counter-arguments that indicate Sikh women still experience gender discrimination arising from traditional Punjabi culture.

Accept any other relevant answer.

Responses that show imbalance between the analysis of gender and that of religious experience should not move beyond band D.

Marks should be allocated according to the markbands on page 2.

SECTION B

Judaism

8. Discuss the Jewish concept of sin.

Candidates should define sin with specific reference to the Jewish view, indicating an understanding that Jews do, indeed, believe in sin, as well as the promise of atonement and forgiveness. They should be sure in their understanding that Jews do not believe in original sin or the notion that everyone is a sinner, which would be confusing the Jewish concept of sin with the Christian one.

Concepts of yetzer ha-ra and yetzer ha-tov (bad and good inclinations) should be mentioned, as well as some discussion of free will. Further understanding of sin as meaning any shortcoming in an attempt to live up to full moral potential is important, as is the connection to the idea that humans have been created in the image of God; God as one of love; a belief that the demands of Torah are not impossible; and that as human beings, we will sin (no one is perfect), but we know better.

Some sense of the difference between sins against God and sins against people could be provided. Teshuvah (repentance/true penitence), loosely meaning “return” to God and reconciliation, is an additional point of discussion.

Candidates may support their response with the concept of tikkun olam (a sense of reparation of the universe) that is foundational to the Jewish belief that the universe was created and moral flaws were inadvertently introduced into it. Candidates might mention the notion that concepts such as evil, sickness, and suffering thus became part of what was intended to be a good universe. They may understand that Jews believe such flaws are reversible through their partnership with God, and that they have been charged with uprooting evil and perfecting the world by living the life of Torah. Tikkun olam is about making the world a better place while you are living. Candidates could add supporting concepts such as mitzvot, and Jews as Chosen People to fulfil Torah.

Accept any other relevant answer.

To access band F, responses need to articulate fully the distinct nature of the Jewish understanding of sin.

Marks should be allocated according to the markbands on page 2.

9. Evaluate the view that the Written Torah must be more important than the Oral Torah.

Candidates must identify what is the Written Torah and what is the Oral Torah: the Written Torah is the word of God, while the Oral Torah is the teaching of rabbis.

Candidates should consider the Written Torah being divided into three distinct parts: the Torah, Nevi'im and Ketuvim, and that the degree to which each of these are regarded as being divinely inspired, varying from one Jewish denomination to another. They might also consider what different Jewish denominations mean by divine inspiration.

A further line of discussion is to what extent the basis of the Oral Torah (the Mishnah, Halakhah, and Aggadah), the Talmud, is considered to have been revealed by God to Moses at the same time as the Written Torah.

Candidates need to consider how to evaluate “importance”. The importance of the Oral Torah is that without it Jews cannot learn how to live an Halakhic life. The importance of the Written Torah is that many Jews regard it as the divine word of God. However does this mean that it is more important than the, perhaps, inspired work of the rabbis?

Accept any other relevant answer.

To access band F, responses will convincingly challenge the assumptions in the question.

Marks should be allocated according to the markbands on page 2.

Christianity

10. With reference to both creed and scripture, evaluate *two* different interpretations of the resurrection of Jesus Christ.

Candidates should distinguish between a literal physical resurrection and a symbolic one, implying the nature of the resurrection. Candidates may refer to passages such as 1 Corinthians 15:35 and John 20:19.

Candidates should show an understanding of Paul’s defense of the physical resurrection (“if not, what we believe is for naught”), as well as, for example, physical evidence found in passages from Matthew (28:1–20), in which the women are at the tomb (actual sightings), and the different endings of Mark. Both Matthew and Mark, of course, suggest the visible evidence of Jesus’ resurrection.

Candidates should discuss further evidence of the resurrection through their understanding of how the Nicene Creed substantiates it (“... on the third day, he rose again from the dead ...”). In addition, a connection might be made to the concept of the Trinity (the nature of Christ as the Son of God).

Candidates should demonstrate awareness of the central Christian doctrine that Jesus died and afterwards rose from the dead on behalf of humanity, whether physically or spiritually. Concepts of salvation, sacrifice, atonement, redemption, reconciliation, sin and repentance are relevant.

Candidates should be expected to evaluate the strengths and limitations of arguments for both positions.

Accept any other relevant answer.

To access band F, responses will evaluate with supporting evidence the differing interpretations of resurrection.

Responses that only discuss one interpretation will not move beyond band D.

Marks should be allocated according to the markbands on page 2.

11. “Neglecting any of the festivals of the Church in the liturgical year, such as the Epiphany and the Ascension, undermines Christian devotion.” To what extent do you agree with this statement?

Candidates should approach this question drawing upon a range of traditions. The Epiphany and Ascension are celebrated across the Western and Eastern Churches but in recent years in particular the emphasis given to them has sometimes changed. The importance of Epiphany is often lost as many Christians believe that the magi arrived in Bethlehem on Christmas Eve, rather than twelve days later, and representations of the nativity story and Christmas carols frequently compound this. Ascension sits on a Thursday in a vacuum between Easter and Pentecost and is often forgotten.

The underlying concept within the question is the idea of the Christian liturgical year culminating in the Easter season. This liturgical and devotional year is structured around the life of Jesus of Nazareth beginning with the Annunciation and concluding with Pentecost. It is also designed in part to match the seasons of the northern hemisphere.

Many non-conformist churches do not celebrate the traditional Christian festivals beyond Christmas and Easter and some do not even celebrate these. Others may concentrate on specific events such as Pentecost in Evangelical churches.

The argument then is whether the observance of this liturgical year is necessary or even helpful to Christian devotion, or whether something important is lost by ignoring seemingly less important festivals, such as the Epiphany and the Ascension.

Arguments for the observance of the liturgical year might be:

- it has always been the practice of the Church
- it centres devotion around the life of Jesus
- it stresses the importance of devotion at all times.

Arguments against the observance of the liturgical year might be:

- just highlighting the most significant events stresses their importance
- it focuses the worshipper on the importance of the fundamental events of Jesus’ life and of Christian doctrine
- it implies that devotion is important for every day of the year.

Candidates will be expected to explicitly present and justify whether they do or do not agree with the statement.

Accept any other relevant answer.

Stronger responses accessing band F may recognize and draw attention to how secularization may have influenced devotion in relation to the liturgical year.

Marks should be allocated according to the markbands on page 2.

Islam

12. Compare and contrast the bases for the authority of the Qur'an and the Hadiths.

Candidates should define “the bases of authority” for the Qur'an and the Hadiths and analyse on what bases both are seen as authoritative.

Basis of authority: what makes the text authoritative according to the community, in the case of the Qur'an what makes it a scripture and for the Hadiths what makes them holy/sacred texts?

Qur'an: basis of authority is, for Muslims, Allah. Qur'an as revelation, hence divine, unchangeable.

Hadiths: what they are — words and deeds of the Prophet and his companions (additionally for Shi'is words of Imams). Bases of authority: Prophet and his close followers, role of Muhammad as Prophet, last Prophet. (For Shi'is as above, plus the Imams.)

Similarities:

- divine intervention through revelation or inspiration
- the role of Prophet, either as passive recipient of revelation (Qur'an) or as living example (Hadiths)
- both have become canonical and cannot be changed.

Differences:

- the Qur'an is revealed and is “the Word of God”, while the Hadiths are inspired and are the words of human beings (the Prophet, his Companions *etc.*) as collected by authoritative sources
- the Qur'an is regarded as more authoritative as it is “the Word of God”. In the case of disagreements between the two, the Qur'an takes precedence; the Hadith cannot contradict the Qur'an
- there is no longer disagreement about the actual text of the Qur'an but there is disagreement about the validity of some Hadiths.

Accept any other relevant answer.

To access band F, responses will be an in-depth analysis of the bases for the authority of the Qur'an and the Hadiths.

Marks should be allocated according to the markbands on page 2.

13. To what extent does the Qur’anic injunction of fasting during the month of Ramadan (Qur’an 2:183–187) shape a Muslim’s individual or collective experience of sawm (fasting)?

Candidates should explain the roles, contexts and reasons for fasting in Islam. Fasting is one of the five pillars, hence it is a requirement for all adult and healthy Muslims. The Qur’an specifies that fasting is to guard the believer from evil and temptation; it is also a way of thanking Allah for having revealed the Qur’an as a book of guidance.

Individual:

The Qur’an is explicit about fasting being a requirement (“it is decreed for you ...”), hence, this already affects the approach a Muslim should have to fasting. If Allah decreed it, then any Muslim as “one who submits” should obey, and the experience of fasting, though hard and demanding, will be valuable and rewarding as a test of how far that obedience can be put into practice. As fasting is also a test of endurance against the evil of temptation (desire to drink, to eat, *etc.*) a Muslim who fasts is meant to experience victory against evil and closeness to goodness, to Allah. The individual gains a spiritual strength through the discipline of fasting.

Collective:

A sense of solidarity with other human beings (especially with the poor, the deprived and the hungry). A sense of identity with other Muslims throughout the world who share the same experience. A sense of shared sacred history (the recitation of the whole Qur’an in the month of Ramadan).

Another way in which Qur’anic injunctions shape the experience of fasting for the individual or the community is the daily focus on the contents and the recitation of the Qur’an during Ramadan as different sections of the book are read daily so that by the end of the month (and of the fasting) the whole Qur’an has been recited or heard in recitation. This closely links the event of the Qur’an (for Muslims the Prophet’s only miracle) to fasting and, by contextualizing, justifying and explaining fasting, shapes its very experience.

Accept any other relevant answer.

To access band F, responses will fully articulate diverse ways in which the Qur’anic injunction shapes the experience of fasting, based on specific key concepts.

Marks should be allocated according to the markbands on page 2.

Open-ended question

14. “Any intentional killing of another human being is murder.” To what extent is this statement applicable to *either Judaism or Christianity or Islam*?

Candidates should first indicate their chosen religion. They should explain the importance of the statement in their own words and present their own interpretation of it. They must then apply the statement to the religion of their choice.

Candidates should discern to what extent the statement is applicable in relation to various branches of the chosen religion and within different cultures in which the religion is present. They need to illustrate how the religion responds to the idea of intentional killing in relation to, for example, war, criminal punishment and other ethical issues (such as medical ethics).

In the case of punishment for crime, candidates should state how and when it is justified in theory. The answer should be based on religious texts or references, not generally on legislation.

In the case of war, candidates should consider the relevant religious teaching, for example, about Just War, war ordered by God and Lesser Jihad.

In the case of medical ethics, candidates need to consider relevant religious teaching, for example about sanctity of life, and apply it to issues such as contraception, abortion and euthanasia.

In the case of a fatwa, for example on blasphemy, candidates should explain the relevant Islamic teachings and the particular conditions necessary for such a fatwa to be declared.

Candidates would not necessarily be expected to deal in depth with all the issues raised but should examine a range of instances to which the statement in the question applies.

Accept any other relevant answer.

To access band F, responses will discuss fully the principle, moral issues and how the respective religion deals with these issues, including disputes within the religion. Responses should also evaluate the justifications given by the religion.

Marks should be allocated according to the markbands on page 2.
