



MARKSCHEME

May 2012

WORLD RELIGIONS

Standard Level

Paper 2

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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; the question has been completely misinterpreted	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 attempt at organization of material	1–4
C	Some relevant knowledge and understanding	Some 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 will be some analysis of the key concepts	Some evaluation or unsubstantiated evaluation	There is a clear attempt to structure 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 both secondary and/or primary sources	There is evaluation of all major areas of the answer; answers demonstrate a consistently analytical and/or a 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 will be 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. Compare and contrast the key teachings concerning the relationship between Atman and Brahman found in Vedanta philosophy.**

Candidates' answers should show awareness of at least two different understandings of the relationship between Atman and Brahman.

Candidates should show awareness that there are different interpretations of the relationship between Brahman and Atman which have divided Vedanta into different schools of thought.

Shankara (788–820CE) was the founder of the Advaita school of Vedanta. Shankara taught that most people do not know how to distinguish relative from absolute being, between things and being. This he calls avidya (ignorance) and it is received at birth. It is this ignorance that keeps a person in samsara. The solution to overcoming avidya is to realise the total identity of Atman and Brahman. If Brahman is one and undivided and identical to atman, there can only be one atman.

Shankara's total assertion of unity (monism) raises the problem that the relationship which is created of a distinction between myself and God or gods when I worship in a spirit of devotion (bhakti) is also an illusory one. Thus Shankara proposed a two level theory of truth: ultimate oneness experienced at the highest level by liberated souls and a lower level of reality experienced by less enlightened souls whereby God with form (saguna) is worshipped as separate from themselves.

Not all were happy with the reduction of worship and devotion to a lower level. Ramanuja (d1137) founded Vishishadvaita Vedanta (qualified non dualism) in which he asserted the theology of identity in difference in which the universe is a modification of God's substance but God always transcends the material manifestation. Ramanuja was a devotee of Vishnu and objected to the placing of the worship of god at a lower level. He regarded Vishnu as the eternal form of the omnipresent Brahman present within all hearts as the innermost controller.

Liberation is not seen in terms of the atman merging into the vast infinite ocean of Brahman but rather the individual soul (jivatman) is freed from all entanglement with the world and enters the heavenly kingdom of Vishnu and remains there in eternal and infinite bliss singing God's praises.

Accept any other relevant answer.

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

2. To what extent is there a variety of religious experience in Hinduism?

Hinduism or sanatana dharma (the eternal truth) is most popularly expressed through veneration of the god or goddess in which the devotee stands and prostrates before the deity, receiving blessings and Prasad (gifts of divinely blessed food offerings). The mood is devotional and communal worship consists of music, singing, dancing, eating. The term for standing in front of the god or goddess is darshan (to see and be seen). In these popular modes of Hinduism the deity is worshipped as having form (saguna) and worship is achieved through the senses of sight, sound, touch, taste.

A different type of religious experience can be found in Vedanta and Yoga, two of the Hindu darshanas. Knowledge (jnana) is achieved through intuition and inspiration rather than intellect, the object of human life is realization which grants liberation. Human beings share oneness with the Real and knowledge of the Real brings realisation. The human intellect cannot fathom the nature of the Ultimate (examples from Upanishads, Bhagavad Gita).

A third type of religious experience is that of Brahmin priests who undertake the study of mimansa in which it is taught that the atman can only fulfil its purpose through correct performance (karma) of ritual. Consequently ceremony is emphasised. It is essential knowledge for Brahmin priests (pandits) along with study of Sanskrit and Vedic texts.

Good candidates may also make the following observations. Mimansa maintains the Brahmin caste at the top of the Hindu hierarchy and denies most Hindus the opportunity for liberation. Vedanta and Yoga are also likely to be studied and practised by Hindu elites. The vast majority of the population access the gods through devotional worship (bhakti) expressed in Darshan and Prasad.

Accept any other relevant answer.

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

Buddhism

3. To what extent does Buddhism teach non-violence?

To support the position that Buddhism is a religion that teaches non-violence, candidates should refer to: the first of the five precepts (I undertake to observe the precept not to harm any living being); the Eightfold Path, in which Right Speech, Right Action and Right Livelihood are all linked to non-violence; texts that stress non-violence, for example Dhammapada v. 129: “All beings tremble at violence; all fear death. Comparing others with oneself, one should not kill nor cause to kill”. In addition, they could mention that members of the monastic orders have to leave their order if they have taken away the life of another human being. Candidates should also be aware that the Buddhist rejection of violence is not restricted to the act of killing but includes any act that harms or exploits others. Buddhist ethics also encourage ethics, virtues and values that counteract violence such as: kindness (*metta*); compassion (*karuna*); non-greed and unselfishness. Both loving kindness and compassion are to be extended not only to those whom we like but also to those we do not like and to enemies. Candidates may also stress that Buddhism encourages non-violence in both thought and action. Buddhists are encouraged to train their minds in non-violent ways of thinking and to put this into practice, avoiding anything that would harm others and developing qualities that overcome violence.

When assessing the extent to which Buddhism encourages non-violence, students could mention that countries that are predominantly Buddhist have armies and have used these armies in war. Some students may cite the examples of Sri Lanka or Japan. Some Buddhists in Sri Lanka supported military methods to end internal war between the government and Tamil militants. Some Japanese Buddhists supported Japan’s militarisation in the twentieth century. In both Japan and China Buddhism has been linked with the martial arts. In practice, therefore, Buddhists have turned away from non-violent methods, especially when self-defence is necessary.

Accept any other relevant answer.

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

4. Examine in what ways Mahayana texts offer a different way of understanding the concept of Buddhahood.

Candidates should stress that the Theravada texts (tipitaka/tripitaka) concentrate on the life and teachings of the historical Buddha, Siddhartha Gotama. The Theravada texts are believed to contain the earliest Buddhist texts. They should be able to name the different parts of the tipitaka: the Sutta Pitaka – a record of the teachings that Siddhartha Gotama gave to different groups of people, in different situations; the Vinaya Pitaka – an account of the rule of discipline that monks and nuns follow; the Abhidhamma Pitaka – a detailed explanation of the workings of our minds. Candidates should also recognise that Theravada Buddhists believe that Buddhas existed before Gotama, each of whom prepared for Buddhahood over countless lives as a bodhisatta (Sanskrit: bodhisattva). In each era of time, however, there can only be one Buddha.

When candidates examine the Mahayana texts, they should give some background to the texts: they started to emerge in India between the 1st Century BCE and the 1st Century CE; those who followed them believed them to be the Word of the Buddha. They should be able to name a couple of these, for example: the Lotus Sutra; the Prajnaparamita Literature. They should point out that these speak of many Buddhas, who can exist concurrently. The historical Buddha, therefore, is one of many Buddhas, some of whom exist in heavenly or celestial “Pure Lands” where they continue to teach. Candidates should also recognise that Mahayana Buddhist texts stress that all people can become Buddhas, through uncovering their Buddha-nature and the path toward this is the bodhisattva path. This also leads to a proliferation of Buddhas. Candidates may also explain that, eventually, a three-body doctrine developed: the nirmanakaya (the physical body in which Buddhas appear in the world); the sambhogakaya (the body of delight that Buddhas possess in heavenly realms); the dharmakaya (the cosmic or truth body, the source of the other two bodies).

Accept any other relevant answer.

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

Sikhism

5. Justify the statement that most Sikh rituals reflect the significance of the Guru Granth Sahib.

The answer will note that all Sikh ritual life revolves around the Guru Granth Sahib and that all Sikh ceremonies are held in the presence of the Guru Granth Sahib and include singing of sacred songs drawn from its content. The essential features of such ceremonies are Ardas, or another formal prayer suitable to the occasion taken from the Guru Granth Sahib and Hakumnama, (a random reading from the Guru Granth Sahib that provides the instruction for the day). Other essential rituals that are not directly linked to the Guru Granth Sahib include distribution of Karah Prashad, (sacred offering of a pudding made from flour, butter, sugar and water) and Langar.

Sikh rituals which justify the significance of the Guru Granth Sahib can be categorised as:

rites of passage (births, marriages, funerals)

- Nam Karan (the naming of a new born child which is taken from a random opening of the Guru Granth Sahib and providing a name derived from the first letter on the right hand page)
- Dastar Bandi (the ritual tying of the turban for the first time, done in the presence of the Guru Granth Sahib)
- Marriage ceremony (Anand Kharaj)
- Amrit Sanchar (the initiation into the Khalsa)
- Funeral Ceremony.

rites pertaining to worship in the Gurdwara

- Diwan
- Kirtan.

rites pertaining to the treatment of the Guru Granth Sahib itself

- Amrit vela
- Parkash karna
- Sukhasan.

Sikh rituals that are not directly linked to the centrality of the Guru Granth Sahib are:

- Gurpurbs (Sikh annual festivals that are associated with historic events in the lives of the Gurus)
- Sangrand (the worship undertaken to mark the beginning of the new month).

Candidates' answers should indicate why the significance of the Guru Granth Sahib is reflected in an overwhelming number of Sikh rituals. Reasons given should include analysis of: the significance of the Guru Granth Sahib; Guru Granth Sahib as the living Guru of the Sikhs; the relationship of the Guru with God; veneration of the Guru in Sikhism.

To access band D, responses will need to go beyond description of Sikh rituals by demonstrating why the Guru Granth Sahib is central to Sikh ritual.

Accept any other relevant answer.

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

6. “The Guru Granth Sahib provides the main source of information on Sikh ethics and moral conduct.” Discuss.

Shortly before Guru Gobind Singh died he said that Sikhs should consult the Guru Granth Sahib for all spiritual matters. Guru Gobind Singh added the divine words uttered by Guru Tegh Bahadur before installing it as his successor and ending the line of human Gurus. The Guru Granth Sahib consists of the teachings of the Gurus believed to have been inspired by the Gurus’ union with God. Most Sikhs will believe it has divine origins and consequently it is likely to be the first port of call for Sikhs to discover their ethical and moral imperatives. Ethical practice and legal issues are based on principles found in the Guru Granth Sahib, for example: the equality of humanity; respect for the divine creation of the world and for God’s presence in the world; behaving honestly in daily life.

However, there is no systematic manual of ethical practice and laws within Sikhism and the nearest equivalent is the Rahit Maryada. Khalsa Sikhs promise to obey the Rahit Maryada, which includes some ethical and moral rules, in their daily lives. For temporal matters, Guru Gobind Singh stated that Sikhs should consult the Khalsa. Today, some Sikhs understand that to mean their local gurdwara committee. However, other Sikhs would refer to the Shiromani Gurdwara Parbandhak Committee which has responsibility for the management of all gurdwaras in Punjab and surrounding states under Indian secular law. Their headquarters is in Amritsar from where they published the Rahit Maryada.

Another way in which the Khalsa is a source of ethical and moral behaviour is through the five Ks worn by many Sikhs as an outward expression of some ethical beliefs. For example, the kirpan (from two Punjabi words: “kirpa” meaning “grace” and “ana” meaning honour) is a symbol of a Sikh’s duty to protect the weak and vulnerable. If a Khalsa Sikh breaks one of the kurahit in the Rahit Maryada (cuts hair, uses tobacco, commits adultery, eats halal meat) they must admit their fault before the Panj Piare (beloved ones) at an amrit ceremony. The Janam Sakhis, literally “life evidences” or four books which include stories of the life of Guru Nanak are also inspirations for ethical and moral behaviour.

A concluding section would assess the role of these various authorities in providing ethical and moral teachings to Sikhs. A very good answer would distinguish between Khalsa and non-Khalsa Sikhs (Amritdhari and Sarajdhari) on the basis of whether the Guru Granth Sahib or the Khalsa is the primary source of ethics and moral conduct.

To move beyond band C, candidates will have to show that the Guru Granth Sahib is not the only source of ethics and moral behaviour in Sikhism.

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 and using specific examples of rituals or festivals, discuss some of the purposes of worship/devotion in a communal place rather than in the home.

Hinduism

Candidates should introduce the mandir as a place of worship (puja) where rituals such as darshan or arti are carried out at specific times. Rituals can also be performed at home but the mandir, with the presence of the Brahmin priest as well as its structured ritual schedule, allows for a more consecrated performance of rituals whereby the murtis are bathed, dressed and fed. Therefore there is a qualitative difference between worship in the temple and in the home. It is based on the fact that a deity installed in the home is a symbolic representation of the god/goddess whereas a deity installed in the temple undergoes specific rituals which make it the living deity. This means that the purpose of worshipping in a mandir is to be seen by God (darshan). Another purpose of worshipping in a mandir is to have a more comprehensive, more structured and fuller puja in a place dedicated to the performance of ritual which is carried out according to Vedic requirements.

At specific festivals such as Diwali, to celebrate communally in the mandir enhances the sense of identity of Hindus as well as allowing them to engage in seva (service), for example women in the preparation of food offered to the gods and shared with other Hindus and with visitors. Other purposes relate to activities associated with some mandirs, such as teaching, community and social work which strengthen solidarity bonds within the community.

Buddhism

Candidates should be aware that Buddhists do not worship a divine being and that the Buddha emphasizes the interrelationship between the monastic sangha and the lay community. Candidates should introduce the monastic sangha and some of its functions in Buddhism such as to provide a role model for human development (bhavana) and to teach the dhamma. One purpose for lay Buddhists to go to the temple is to listen to the teachings on the dharma. They also pay reverence to the Buddha, through the offering of flowers, incense and light, prostrations and chanting. One purpose of this is to make merit.

Candidates should be aware and provide examples of the differences which exist within the different schools of Buddhism both in the role of the monastic sangha and rituals they perform. For example: meditation; chanting; recitation of the Prati moksha (rule of discipline). They should also make a distinction between the life of a lay person and that of a monk or nun and the different functions that the temple may play for lay people. In addition to being a place of teaching, the temple is also a place where lay people take the three refuges and the Five Precepts, study and meditate.

Candidates could refer to specific festivals such as Wesak, Asala, Katina, Vassa, Obon Matsuri and identify the specific rituals associated with them. Candidates should refer to specific purposes of the rituals and festivals they identify as well as describing them.

Sikhism

Candidates should indicate the daily prayers Sikhs carry out at home but focus on the importance that the gurdwara holds as a place where the Guru Granth Sahib is ceremoniously kept and taken in front of the congregation to be read. The Guru Granth Sahib is regarded as a living Guru and the gurdwara is both the home and the place of teaching for the Guru. Sikhs visit the gurdwara to have audience with their living Guru. It is very rare for a Sikh to install the Guru Granth Sahib at their own home but visits from the Guru to the home may be formally arranged at the gurdwara. Sikh teaching considers the Sikh panth (community) to be second in authority to the Guru Granth Sahib therefore it is essential for the community to meet (satsang).

Festivals such as Vaisakhi/Baisakhi (Spring/New Year Festival but also anniversary of founding of khalsa) are usually celebrated in the gurdwara with special processions and rituals associated with the Guru Granth Sahib, among which is the uninterrupted reading of the text for three days. Important life rituals or rituals of passage such as a baby's naming ceremony or the amrit ceremony also take place in the gurdwara. These indicate that the gurdwara is the place of communal identity and a place for the formal inclusion of its members. Explanation of the meaning of passages of the Guru Granth Sahib (katha), teaching about Sikh history and sharing of food (karah prashad) are other important functions of the gurdwara.

Accept any other relevant answer.

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

SECTION B

Judaism

8. **“The concept of the Messiah from the scriptures is no longer appropriate for Judaism today.” Discuss.**

Answers are likely to begin with a consideration of the concept of the Messiah as found in the Tenakh. They may refer to texts such as Micah and Malachi, Job 19, Isaiah 40–43. The Suffering Servant of Isaiah is not seen as a Messianic reference in the Tenakh.

Answers may comment that this concept is not necessarily consistent or coherent. There may be reference to Olam Ha-Ba, the new age of peace and justice.

For many Jews the concept of the scriptural Messiah is completely appropriate as they wait for him to come. Other views may be that some Jewish groups are hoping for a Messianic Age rather than the person of the Messiah and that for them the scriptural Messiah is a concept related to the time of scriptures rather than to the situation of modern Jewry.

Accept any other relevant answer.

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

9. **To what extent does Judaism need both the Talmud and the Torah in order to survive?**

Answers may consider the Talmud simply as the oral Torah or also include rabbinical writings.

Traditionally Judaism teaches that Moses received both the written Torah and oral Torah (Talmud) on Mount Sinai. Different Jewish groups regard the importance of the Talmud or otherwise differently.

Many answers will probably begin by analysing the relationship between the Written and Oral Torah (Torah and Talmud). They are then likely to move to a discussion of the origins of these and the differing status which they enjoy. Some may consider whether the Talmud is still capable of development in the 21st century and whether it needs adaptation.

The argument as to whether both are necessary for survival is likely to be developed on denominational grounds *e.g.* Ultra-Orthodox, Orthodox and Progressive. However, the argument here is not clear cut and the different status accorded to these two is not necessarily reflected in the importance given to them in various branches of Judaism.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 3

Christianity

10. Evaluate the claim that the Eucharist expresses the unity of all Christians.

The centrality of Jesus Christ's presence with his followers after his death begins with his actions with the bread and wine at the Last Supper. The Pauline teaching is that the Body of Christ, which is the Church, is expressed and constituted by the Body of Christ in the Eucharist (I Cor. 10 & 11). The above is suggestive of the unity of all Christians.

Is Paul's view of the Eucharist what Jesus intended at the Last Supper, remembering that his account is substantially earlier than that in the Synoptics? Is it a development of the agape meal?

Answers may then consider what has happened since circa CE 50 in Corinth. In the development and history of the Church the Eucharist has often been the cause of disunity and argument. The fourth Lateran Council of 1215 defined the dogma of transubstantiation. This in itself has caused later controversy.

Discussion might include the different ways of celebrating the Eucharist including externals, language, the form of service. Also, or instead, they might look at the theological disagreements about the manner of Christ's presence or about the sacrificial nature of the act. They might also consider denominational differences concerning sacramental and biblical Christianity. Further difficulties concern access to the elements of communion amongst different traditions.

Accept any other relevant answer.

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

11. "The Christian Church should remove obsolete and irrelevant passages from the Bible." Discuss.

Candidates may look at the history of the formation of the canon, the Jewish origins of the Old Testament, the more informal nature of the bringing together of the New Testament, and the work of Iranaeus amongst others. The status of the Apocrypha could be discussed and differences between Catholics and Protestants in relation to this.

Candidates may examine biblical criticism in the 19–20th centuries and various theories of inspiration ranging from divine revelation to being chosen by the Church.

In consideration of obsolescence and relevance the following are possible texts: the detailed commandments of Leviticus, the myths of Genesis, historical inaccuracies such as parts of I & II Chronicles, Song of Songs, I Corinthians 14 v. James, Revelation.

Answers could include feminist critiques as well as the work of other scholars such as J A T Robinson.

Accept any other relevant answer.

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

Islam

12. Discuss why many Muslims state that performing the hajj is one of the most powerful and intense communal and personal religious experiences of their lives.

Hajj is one of the 5 pillars of Islam, a once in a lifetime obligation for all adult, sane and healthy Muslims. It is a ritual act expressing obedience to Allah, readiness to undergo hardship by abandoning the comfort of daily life, home and country. Hajj is a goal that many Muslims can achieve only at a late stage in life but which is present in their mind every day when they pray towards Mecca and every year during the festival of ‘id al-adha (festival of the sacrifice).

Communal religious experience

Ritual actions during hajj are rarely performed alone and to be surrounded by brothers and sisters in faith dressed in ihram, of all ethnic backgrounds, stages of life, social standing, enhances the sense of humility, of unity, of belonging to the great umma. The re-enactment of actions and rituals carried out by Prophets such as Abraham (sacrifice of Isma‘il on ‘id al-adha) and Muhammad (tawaf around the Ka’ba) bring faith and sacred history alive and provide a sense of communal shared history and identity.

Personal religious experience

Personal experience is enhanced not only by years of expectation to fulfil a religious duty, but also by the required preparations before starting hajj: practical (provisions for the family back home) and ritual (ihram, cutting of hair and nails). The hajji focuses his/her mind on spirituality by performing actions dedicated to Allah. Recitation of the divine names and prayer are a constant feature of pilgrimage. According to a prophetic hadith, when piously performed, hajj is the most meritorious jihad (struggle, effort). When at Mina, the hajji’s ritual throwing of pebbles (“the stoning of the devil”) is a powerful symbolic action of the individual’s struggle against evil temptations, both external and internal in terms of greed, selfishness *etc.* To pray at Arafat, the central ritual of the hajj, is also an intense experience as it is symbolic of the Day of Judgment and an opportunity to revisit one’s life, bare in front of Allah.

To visit the “house of Allah”, the Ka’ba, which Muhammad dedicated to the worship of Allah alone, and which is central to the performance of prayer of every Muslim in the world, is the summation of physical and spiritual experience of the individual Muslim and the most palpable expression of identity and unity of the umma.

Accept any other relevant answers.

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

13. **“Believers, fasting is decreed for you as it was decreed for those before you; that you may [learn] self-restraint ... Allah desires your well being, not your discomfort. He desires you to fast the whole month so that you may magnify Him and render thanks to Him for giving you His guidance.” (Qur’an, Surat al-Baqarah 2:183, 184)**

Examine at least *two* purposes of sawm (fasting) and the effects sawm may have on the individual believer and/or on the umma.

The quote identifies three purposes for fasting: first, it is a test for the individual believer to control his/her instincts and desires; second, it is a way the believer has to praise Allah; third, it is a way to thank Allah for the revelation of the Qur’an during the month of Ramadan, the appointed month for fasting.

The first purpose, a test of control and endurance, can be achieved by focusing on spirituality rather than bodily requirements for food, drink *etc.* The mind focuses on Allah, through recitation of the Qur’an, meditation on the attributes of Allah. The effect for the individual Muslim is to enhance his/her faith, to be a more spiritual person, to strengthen the relation with Allah.

The second purpose of fasting is to praise and glorify Allah who has created human beings so that they can choose to worship Him and to obey His decrees, one of which is fasting. It is therefore a choice of the believer whether to fast or not, but by doing so, he/she will meet the purpose of the Creator. One effect of fasting can therefore be for the individual to realise the divine plan of creation and to obey Allah and, for the umma as a whole, to glorify Allah by obeying His decree.

The third purpose is to thank Allah for having sent guidance to humankind by means of the final revelation of His message as recorded in the Qur’an. The Qur’an was revealed during the month of Ramadan and, to commemorate this event, the Qur’an is recited in its entirety during that month. One outcome of fasting for the individual can therefore be to heighten the understanding and reception of the Qur’an as divine guidance to humankind.

A fourth purpose of fasting for the umma as a whole is to enhance the sense of identity and the sense of solidarity with other fellow Muslims who are in want and are needy.

Accept any other relevant answers.

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

Open-ended question

14. With reference to *one* religion, *either* Judaism or Christianity or Islam and by providing specific examples, discuss the statement that in marriage a woman has fewer rights than a man.

Candidates should be specific in their answers and clearly identify in their responses which religion, which historical period (Biblical, medieval, contemporary,) and which religious denomination (*e.g.* Orthodox or Reform Judaism, *etc.*) they are selecting.

What follows are examples based upon specific branches of each religion. Credit other relevant responses.

Judaism

Marriage is seen as sacred bond and a personal fulfilment. From Biblical times down to c.1000 CE a Jewish man could be married to more than one woman at the same time and marriages were arranged by the fathers of the spouses. During the Talmudic period a marriage document (ketubbah) was required.

Orthodox Judaism

In agreement with the statement:

The man is considered to be the head of the family and the wife needs to obey him, the father holds the religious obligations for his children. Only the man can interrupt the marriage as he has the power of divorce by writing and giving to his wife the bill of divorce (get), see Deut. 24.1. If he refuses, the wife remains agunah and cannot have a religious remarriage.

In disagreement with the statement:

Marriage is the foundation of society and the family and the home are at the centre of Jewish life, including ritual life. Husband and wife have different roles to keep the family unity in harmony, the mother is fundamental in giving the children their Jewish identity, the father is responsible for teaching the faith to his children while the mother's responsibility is to keep the home kosher.

Roman Catholic Christianity

In agreement with the statement:

Christian interpretations of Genesis as expressed by statements by St Augustine, Thomas Aquinas and Martin Luther justify the submissive position of women in society because of the heritage from Eve. Therefore, wives should be subordinate to their husbands in marriage. The ideal feminine figure is to be found in Mary, the mother of Jesus who, according to the former Pope John Paul II offers a selfless and self-giving model of feminine personality.

In disagreement with the statement:

For Roman Catholics marriage is one of the sacraments. Marriage should be unitive and procreative. It is a life-long union between a man and a woman for the purpose of creating something higher: both man and woman strive to become, as a couple, one mind, one body, one spirit ("one flesh" Matthew 19.3–6). It is therefore not a matter of individual rights but of mutual obligations for a higher goal.

Sunni Islam

In agreement with the statement:

While a Muslim man can marry up to four wives, as stated in the Qur'an (4.3), a Muslim woman can only marry one husband at a time. In shari'a law, a Muslim man can marry a Jewish or Christian woman, but a Muslim woman can only marry a Muslim man for her marriage to be legally valid. A Muslim woman is to be obedient to her husband (4.34). Traditionally, the husband had the power to initiate a divorce without providing reasons and only recently, in some countries, does the wife have the right to seek a divorce, under certain circumstances. Custody of the children is in several countries the prerogative of the husband (exceptions are Tunisia, Turkey where the court decides). For all these reasons the wife has fewer rights than the husband.

In disagreement with the statement:

Patriarchal interpretations of the Qur'an have concealed the original rights given to wives during the time of the revelation to the Prophet Muhammad: the right to inherit from their husbands, the right to divorce (2.228 women shall with justice have rights similar to those exercised against them), the right to own the dowry given to them at marriage. In some Islamic countries women's rights as stated in the Qur'an are denied to them for reasons other than religious.

Responses that do not show an informed and balanced argument supported by specific examples should not move beyond band C.

Accept any other relevant answer.

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