



MARKSCHEME

November 2013

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. Justify the argument that Bhakti is central to Hindu understandings of religious experience.**

Candidates should be aware of the place of Bhakti in everyday Hindu religious life. Successful candidates would also be aware of the historical origins and development of Bhakti and the meaning of the term, especially in relation to religious experience. They could also consider the revolutionary aspect of Bhakti and its role in undermining Brahmin hegemony and democratizing Hindu religious life (women, low castes *etc*). Candidates would be aware of how various aspects of Bhakti (darshan, murti worship, Guru veneration *etc*) are now incorporated into normative Hindu practices and popular culture. Successful candidates would be aware of other alternatives to religious experience, for example, Yoga schools, Advaita Vedanta, Mimamsa, and how these provide alternatives to Bhakti dominated relationships with God/gods.

Accept any other relevant answer.

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

2. To what extent is the ideal of varnashramadharma essential to Hindu understandings of right action?

Candidates should be aware of varnashramadharma and its significance in Hindu understandings of the appropriate life cycle behaviour and the successful adherence to dharma. They would also be aware of the centrality of dharma to Hindu understandings of right action. Successful candidates would develop an answer that indicates their awareness that very few Hindus in recent history or even historically have carried out completion of the stages of life as in the ashrama ideal. They would show awareness of pragmatic negotiation of the ashramas. In addition they would be aware that the ideal of varnashramadharma is part and parcel of high Varna classical Hindu tradition, sometimes known as “Brahmanism”. Other examples of how Hindus understand right action, for example, universal ethical behaviour, caste rules (jati dharma), and Hindu religious practices can be used to counter the argument of the essentiality of varnashramadharma.

Accept any other relevant answer.

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

Buddhism

3. Compare and contrast the composition and compilation of the Theravada and Mahayana sacred texts.

Students must cite both similarities and differences between the composition and compilation of the Theravada and Mahayana sacred texts, and demonstrate an ability to compare and contrast these. Students who concentrate only on compare or only on contrast should not move beyond band C.

Compare

- Both Theravada and Mahayana sacred texts are considered by believers to be the Word of the Buddha.
- Both show the Buddha teaching his followers in different contexts.
- Both give teachings that relate to the Noble Eightfold Path and the Three Marks of Existence.
- Both were compiled by monks.
- Both are internally diverse in terms of their form, for example both contain narratives, poetry and philosophy.
- Both speak of different planes into which the human can be born, including heavens and hells.

Contrast

- The Theravada texts were eventually compiled by monks into a fixed canon of texts called the Tipitaka (three baskets), which contains the Vinaya Pitaka, the Sutta Pitaka and the Abhidhamma Pitaka. In contrast, the Mahayana texts were not formed into a fixed canon. Mahayana texts are numerous and diverse and include the Prajnaparamita literature, the Diamond and Heart Sutras and the Lotus Sutra.
- The Theravada texts were transmitted and eventually written down in the Pali language. Many Mahayana texts were originally written in Sanskrit and were then translated into Tibetan and Chinese as Buddhism spread to these countries. Some can only be accessed now in their Tibetan or Chinese forms.
- Most of the Theravada texts concentrate on the historical Buddha, Gautama. The Mahayana texts recognize many Buddhas and bodhisattvas.
- Historically speaking, the Theravada texts can be traced back to the Buddha though oral transmission. The Mahayana texts emerged after the historical Buddha died.

Accept any other relevant answer.

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

4. Discuss the meaning and significance of the Three Marks of Existence (anicca, dukkha and anatta) for Buddhists.

Students who concentrate only on the meaning or only on the significance should not move beyond D.

Meaning

Anicca literally means “impermanence”. Everything in samsara is impermanent. It rises and falls, according to the law of dependent origination.

Dukkha is a difficult term to translate but is usually translated as suffering, pain or unsatisfactoriness. There is something unsatisfactory at the heart of existence that is linked to impermanence. We are born only to grow old and die. We lose those we love. Each pleasure ends.

Anatta is usually translated as non-self. It means that everything in the human person is impermanent. No unchanging soul or self can be identified. There is no permanent “I” within the human person to cling to or promote.

Significance

Students should show awareness both that these three marks of existence lie at the core of the Buddhist view of life within samsara, and that an understanding of them is essential if a Buddhist is to reach enlightenment or nirvana. An understanding of anicca helps a person to reduce craving for such things as possessions, power and status. If things do not last, there is no point in craving for them. An understanding of dukkha helps a person to see that there is a problem with human existence and to pursue the Buddhist path diligently. Some students may point out that dukkha is the first of the Four Noble Truths and that it is a Truth that must be understood if Noble Eightfold Path is to be followed. An understanding of anatta also helps a person to eradicate craving. If there is no permanent self, no “I”, then there is no need to act selfishly. A person is freed to act compassionately for the good of others, without relating everything to the self.

Accept any other relevant answer.

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

Sikhism

5. To what extent is the Sikh view of marriage undermined by contemporary social values?

Candidates should show awareness of the Sikh ethics and morals concerning marriage, with regard to the special religious teachings concerning marriage in Sikhism. Candidates should be aware of the sacred character of marriage and family life in the *Guru Granth Sahib*. The first Sikh Gurus challenged the Hindu ideal of renunciation, arguing that liberation was open to all, including women. Marriage partners and family life were perceived as pre-ordained in the teachings of the Gurus. Candidates should be aware that marriage is regarded as a sacred institution in which one develops spiritually as opposed to a social contract. Candidates should be aware of the implications of separation or divorce on a God-ordained sacred contract. For example, the Sikh ideal of a devoted relationship that is God-orientated is undermined. Good candidates would be aware of the teachings of the Gurus on adultery, and its relationship to the Sikh concept of manmukh. Candidates would be aware of how traditional arranged marriages are reinforced through Sikh religious values as well as cultural values. For the second part of the argument, candidates should be aware of the challenge to arranged marriages by the younger generation, rising divorce rates, increasing financial independence of Sikh women and the quest for individual fulfilment in younger generations.

Accept any other relevant answer.

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

6. To what extent can it be argued that nam simran is central to Sikh religious experience?

Candidates would be aware of the centrality of nam simran in the teachings of the Sikh Gurus and be able to enunciate the Gurus' understanding that the practice was not ritual but experiential, leading to an inner transformation in which the presence of God in the human being was felt as an awareness of intimacy or even union. However, it might be argued that the institutionalization of Sikhism has undermined the focus on experience and developed other dimensions of religion (pilgrimage, religious ritual, doctrines *etc*). Alternatively it could be argued that these developments of the dimensions of religion provide alternative possibilities for religious experience alongside nam simran or even replace it as the primary location of experience. Advanced students would be aware of the unease among some Sikhs that the original teachings of the Gurus have been undermined by the development of an institutional Sikh religion and how this had led to sectarian breakaways or reforms.

Accept any other relevant answer.

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

Open-ended question

7. **Examine the extent to which ritual is important for the lay person in *one* religion, *either* Buddhism *or* Hinduism *or* Sikhism, citing at least one example of a ritual that is performed daily and a ritual that is performed at a particular time or times in the year.**

Students should state clearly which religion they have chosen and the significance of ritual to that religion. They also need to state which rituals they are going to focus on. With reference to this religion, they should demonstrate awareness that ritual is an essential part of the life of lay Hindus, Buddhists or Sikhs, that faith and belief are expressed through ritual, and that ritual reinforces and develops family and community identity. Students might also stress that it provides structure and meaning for the day or the year, and can mark events in the life of the individual and the community.

When examining the extent to which ritual is important, students should point out that ritual is only one aspect of lay life in their chosen religion. It is not enough on its own. Striving to live a life that transcends selfishness, that is moral and that fulfils duties to family members and society is also important.

Hinduism

Students should show that they are aware of the diversity of practices within Hinduism. Daily rituals that a lay person might perform include: using light, incense, food and flowers to show devotion to a deity in their homes or in a temple (puja and arti); chanting mantras or singing devotional songs. Rituals that occur at one point in the year could include: the family and community rituals surrounding Divali; Raksha Bandhan; Navaratri; Holi; Dasara.

Buddhism

Daily rituals that a lay Buddhist might perform include: reciting the Three Refuges and the Five Precepts; offering flowers, incense or light in front of a Buddhist image or at a Buddhist shrine; chanting words from the Buddhist holy texts; offering food to the communities of monks or nuns. Rituals that occur at particular points in the year include: the observance of Full Moon Days as a time for religious practice in Theravada Buddhist countries; remembering the birth, death and enlightenment of the Buddha at Wesak, the full moon in May; offering robes to the monastic Sangha at the end of the rains retreat.

Sikhism

Daily rituals that a Sikh might perform include: early morning prayers in a gurdwara, which might include the chanting of the Mul Mantra; meditating on the name and attributes of God (nam simran); listening to or participating in the singing of devotional songs (kirtan). Rituals that occur at a particular point in the year include: Vaisakhi (the birth of the khalsa); Martyrdom of Guru Arjan; Martyrdom of Guru Tegh Bahadur.

Accept any other relevant answer.

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

SECTION B

Judaism

8. Compare the importance to Jews of the Hebrew Bible and the Talmud.

Importantly, the question asks for a comparison of the Talmud and the Hebrew Bible (Tenakh), not the Torah. This opens the scope of the question.

Candidates need to distinguish the Torah from the Nevi'im and Ketuvim and explain that whilst the latter two may be divinely inspired, the former is traditionally believed to be divinely written or dictated.

Many Jews would regard the Talmud (Oral Torah) as also being divinely inspired or dictated.

In contrast they may say that the Talmud is the work of rabbis over the centuries and is therefore clearly the product of humans not God. It is more difficult to claim that the Talmud is divinely inspired as it still continued to grow.

Some may comment that certain groups of Jews, such as the Hasidim, place almost more weight and authority on the Talmud in terms of study because they believe it reveals what is hidden from sight in the Torah.

Most are likely to conclude that the Tenakh is the more important on the basis that it includes the Torah.

Candidates may refer to differences between Orthodox and Reform/Liberal and their interpretations of Tenakh and Talmud.

Accept any other relevant answer.

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

9. Explain Jewish eschatology.

Candidates should be credited for giving a correct definition of eschatology.

Candidates should deal with the two main principles in the subject guide:

- Olam Ha-Ba, a fundamentally new age coming after the Messianic Age of peace and justice for humankind
- Orthodox Jews believe that an individual Messiah, a human being “anointed” by God will usher in the Messianic Age.

These two concepts, Olam Ha-Ba and the Messiah need to be explained in detail. There is little about Olam Ha-Ba in the scriptures but candidates should be familiar with the Messianic teachings of Micah, Malachi and Isaiah as well as later interpretations of these. They should also be able to discuss the difference between Orthodox and Progressive teachings about the Messiah as to whether this will be an actual person or instead a Messianic Age.

Candidates may consider the implications of an end to rabbinic Judaism and a return to a Temple based sacrificial religion.

Answers must not confuse Jewish Messianic belief with Christian ideas.

Accept any other relevant answer.

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

Christianity

10. “Women should not be ordained as religious ministers.” Discuss.

Candidates should be aware of the ways in which Christian denominations consider the differences between priesthood and ministry. They should also be aware that many of the Protestant churches have appointed female church leaders for several centuries.

Candidates should be aware of the argument used by the Orthodox and Catholic churches with regard to Apostolic Succession.

They may say that women should follow the teaching of Corinthians and Titus and be subservient to men, keep quiet in church and cover their heads.

They may argue that Jesus appointed no female disciples and that this showed his opinion.

They may say that at the Eucharist the priest represents Jesus and speaks his words and that this should only be done by a man.

Finally they may argue that with the majority group of Christians (Roman Catholic Church) not supporting women priests every attempt should be made to avoid disunity.

Against this statement candidates may argue that Christianity stresses the equality of men and women as in Galatians.

They may say that women had a prominent role in the first century Church for example, Priscilla, Dorcas (Tabitha) *etc.*

They may mention the respect which Jesus showed to women. In particular they may refer to Mary, Martha and Mary Magdalene. Women who have campaigned for female priesthood will often argue that women were the first witnesses to the Resurrection.

It can be argued that the patriarchal structure of the Church today is wrongly based on ancient ideas of the role, duty and importance of women.

They may conclude that there is no reason why women should not have an equal right with men to be ordained.

Accept any other relevant answer.

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

11. Explain why Christians disagree over the importance of the Apocrypha.

The guide uses the term “Apocrypha” to refer to the intertestamental books which are generally collected into a volume placed between the Old and New Testaments. If however, candidates write about the New Testament Apocryphal books the answer should be accepted.

They are likely to point out that the actual collections of books in the Old Testament vary between the Protestant and Roman Catholic Churches with the latter including some parts of the Apocrypha into the Old Testament Canon.

They may say that there is considerable doubt over the divine inspiration of some parts of the Apocrypha, for example, Bel and the Dragon and the extra chapter of Daniel.

Candidates should be aware that there was considerable contestation in the early centuries of Christianity over what books should be included in the Canon. Some candidates may be aware that this debate was reopened in the twentieth century with discovery of the Dead Sea Scrolls. Some may say that Irenaeus finalized the Canon and that it has always been accepted as it is without the Apocryphal books.

Others may argue that there is sound teaching in some of the Apocryphal books and that therefore they should form part of the generally accepted canon.

Some may point out that Luther, for example, felt that neither the Epistle of James nor the Book of Revelation should be in the New Testament Canon so that there is an argument for including books which are perhaps not accepted as authentic by the entire Church.

Accept any other relevant answer.

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

Islam**12. To what extent is “veiling” a requirement for Muslim women?**

Candidates should link the practice of female veiling to the overall concept of modesty, which is referred to in the Qur'an for male and female. They should be aware that veiling is disputed in Islam and should have some understanding of the differences between full covering and head covering. Candidates should also be aware that customs of female dress vary across the Muslim world and may cite specific examples. Candidates should also specify what they understand by a religious requirement and how it could be, in any way, legitimately enforced. Overall, whatever the argument, candidates should show clear awareness of issues of textual interpretation, authority and context.

Candidates could address the question from a textual perspective or from historical/geographical/political perspectives. From a textual perspective they could refer to the two Qur'anic verses about female dress (Qur'an 33:59 on jilbab as outer garment, 24:31 on khimar/headscarf) and argue that the Qur'an does not indicate any specific parts of the female body to be covered except for the breast. Therefore on this evidence alone the full veil would not be a religious requirement.

Candidates could use evidence from some hadiths referring to the Prophet's wives or hadiths which specify that only the woman's hands and eyes should be visible and draw their conclusions. They should show awareness of the precedence of the Qur'an to the hadith in terms of textual authority.

Candidates could discuss the practice of veiling, in most cases not of full veiling, in some pre-Islamic societies (Iran, Mediterranean area). They could refer to tribal and cultural practices in countries such as Afghanistan and link full veiling to female seclusion and the concept of tribal and family honour. In this case the extent of it being a religious Islamic requirement could be limited.

Candidates could elaborate on the understanding of religious requirement as being based on the opinions of religious authorities such as the “ulama” and the state. In this case they could use the examples of Saudi Arabia and/or Iran where the veil as an overall cloak is required and state-enforced for Muslim and non-Muslim women. They could address the issue of whether this is the result of religious, political, ideological or national considerations.

Accept any other relevant answer.

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

13. Discuss the significance of angels in Islam.

The belief in angels is part of the divine revelation. It is a belief shared with the People of the Book and forms part of the monotheistic Judeo-Christian narrative. The revelation of Islam confirms previous revelations and beliefs such as that in angels.

Awareness that the belief in angels is one of the six core beliefs in Islam, together with the belief in Judgement Day *etc*, is essential. Allah created the angels before creating humankind and their presence and roles are referred to in the Qur'an and the hadiths. Angels' main role is to obey Allah, but also to sing His praises, to guard humans and to weigh their deeds. Of foremost importance is Jibril, who, according to various interpretations, is the Angel of revelation. He was instrumental at the cave of Hira in conveying to Muhammad the divine message of the Qur'an.

Only a few individuals were able to see angels (see Miriam's annunciation in the Qur'an through the angel/s), so for the majority of Muslims, angels are a matter of faith which shows their trust in the divine message.

Angels are agents of Allah, who created them and gave them tasks. They therefore testify to Allah's greatness and pervasiveness. They obey Allah's commands (see the reference to the angels being asked to bow down in front of Adam). Unlike humans, they are not endowed with free will, and are therefore not subject to reward and punishment. They were not chosen by Allah, like Adam and humans, to be His vicegerents on earth. This makes humans the pinnacle of creation.

The presence of normally invisible beings in this world is an expression of divine immanence and providence. Angels support, guide and test humans, as well as being present at their death. Every human act is witnessed and accounted for by angels. The close link between angels and the reward and punishment of human beings is signalled also by the role of Israfil as the angel who, according to the hadiths, ushers in the Day of Judgment.

Therefore, as agents from Allah in this world, angels serve various purposes of guardianship and guidance for humans. All of these roles were instituted by their Creator who, through them, is never far away from humans.

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 sexual conduct, examine attitudes to homosexuality in *either* Judaism *or* Christianity *or* Islam.

Some candidates may choose to look at legal debates among religious scholars or authorities concerning homosexuality, to look at debates on the validity of gay partnerships or the legitimacy of gay religious ministers.

Judaism

One of the issues arising from the debates within Judaism about homosexuality is the extent to which sacred texts can be authoritative in informing modern attitudes. Textual evidence from Leviticus (18.22 and 20.13) is clear in its condemnation of homosexual practices between two men and the punishment is, in theory, death. Candidates can also refer to other examples of homosexuality in Jewish sacred texts. While most Orthodox branches would follow rabbinical interpretations in endorsing the textual prohibition of homosexual acts, some Progressive branches reject the above views. They re-interpret the passages in Leviticus as referring to male prostitution and see the need for new laws in view of the scientific biological understanding of homosexuality and go as far as supporting same sex civil partnerships.

Christianity

Three of Saint Paul's letters reinforce the Old Testament view. However, what emerges from the current debates on homosexuality is the great variety of positions within Christian denominations. For instance, Roman Catholic leaders, but also Eastern Orthodox, continue to view homosexual acts as condemnable even though they recognize the biological nature of homosexuality, hence proposing abstinence as the only solution to avoid sin. Sexual orientation and sexual practice are usually clearly differentiated in ecclesiastical statements.

Current debates within Anglican Christianity centre on the legitimacy of same sex marriages and on the ordination of gay bishops. These have great implications for the future of the Anglican Communion.

Another issue arising from debates within Christianity is the interpretation of the pre-eminence of divine and human love and compassion which should, perhaps, overcome the scriptural condemnation which is seen as time or context bound.

Islam

Qur'anic references to the narrative of Lot (Qur7:80–4) are used by most schools of law as evidence for the condemnation of homosexual acts. The punishment for those acts, however, is by no means clear as only a few weak hadiths mention the death penalty, giving rise to varied positions among Islamic legal schools. One important issue is the modern legislation on male homosexual acts in specific Islamic countries. In some countries the death penalty, is used as a political and ideological tool by specific regimes. Across the Muslim world there are differing cultural attitudes towards homosexuality with some cultures regarding sexual behaviour between adolescent males before marriage as normative.

Accept any other relevant answer.

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