

Markscheme

May 2016

World religions

Standard level

Paper 2

19 pages

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Markbands

	AO1	AO2	AO3	AO4	Paper 2 Marks 0–20
Level descriptor	Knowledge/understanding	Application/analysis	Synthesis/evaluation	Skills	
A	No relevant knowledge	No evidence of application	No evaluation	None appropriate	0
B	Little knowledge and/or understanding; largely superficial or of marginal relevance	Very little application; important aspects of the question are ignored	No evaluation	Very low level; little attempt at 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 both 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 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. Examine in detail the importance of the four ashramas.

Candidates should consider the four ashramas (stages of life):

- brahmacharya (study of the Vedas by boys). Traditionally the male child would live with his family till the age of five. He would then be sent to a Gurukul (house of the guru) and typically would live with a Guru, acquiring knowledge of science, philosophy, scriptures and logic, and practicing self-discipline, learning to live a life of dharma (religious or moral duty).
- grihastha (married householder). The ideal householder life is spent in enjoying family life, carrying out one's duties to family and society, devotional practices and gainful labour.
- vanaprastha (retirement). After the completion of one's householder duties, one gradually withdraws from the world, freely shares wisdom with others, plays a greater part in the mandir and prepares for the complete renunciation of the final stage.
- sannyasa (renunciation). One completely withdraws from the world and furthers spiritual pursuits, the seeking of moksha (liberation from the cycle of rebirth), and practicing meditation to that end.

It is important that candidates realise that these are for males specifically and ritually (although the ashramas in practice are referred to as descriptive of life stages for all people: men and women).

Their origins lie in the *Manu-smriti*.

The Ashrama system is believed by the Hindus to lead to a fulfillment of the four aims of life namely, dharma (religious or moral duty), artha (wealth), kama (pleasure), and moksha (liberation).

Accept any other relevant answer.

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

2. Examine Hindu teaching on euthanasia.

Within Hinduism, life has a very special place but not in the same way as the “sanctity of life” ideas of Western traditions. There is great respect for long life but also a belief that, whilst life can work towards enlightenment, it can also hold it back. Liberation from samsara (the endless cycle of birth, life, death and rebirth of the atman) is the goal of human life and each life-time can be seen in the context of many.

Hindu teaching on voluntary euthanasia is therefore based on four values:

- a general respect for life
- a belief that human life is necessary to reach enlightenment but that it can prevent it
- an idea of accepting death when it comes and rejoicing in it
- the heroism of honourably accepting defeat and heroic death in battle.

Hindus may accept that someone in acute suffering or extreme old age might wish to free themselves from this. If someone in these circumstances asks for assistance this is acceptable but they must make their own decision. The lawgivers viewed self-willed death chosen by the individual on religious grounds as a legitimate way of dealing with suffering and old age, and it was not considered suicide. In these circumstances voluntary euthanasia can be seen as a religious act following dharma.

There is a conflict between Hindu teaching and Western opposition to self-willed death from eg voluntary starvation or medical assistance and there is an opinion that the concept of “the freedom to die” could be exploited and extended beyond religious belief. This might then introduce the concept of involuntary euthanasia which is unacceptable because Hinduism requires the individual to make the determination themselves. However, the releasing of the atman from the body might suggest that involuntary euthanasia be justified if, for example, the person was in a coma.

Accept any other relevant answer.

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

Buddhism

3. Discuss the content and importance of the sacred texts of Theravada Buddhism.

Candidates should discuss some of the following facts about the contents of the Theravada sacred texts:

- The Theravada sacred texts are written in the Pali language.
- They are called the Tipitaka or Tripitaka, which literally means “three baskets”.
- The three baskets are: Vinaya Pitaka, which contains the rules of discipline for the monastic communities; Sutta Pitaka, which contains the sermons and teaching of the Buddha; the Abhidhamma Pitaka, which is a later text that analyses the mind.
- The Sutta Pitaka contains famous texts such as the Dhammapada.
- The sacred texts contain the teachings of the Buddha and give Buddhists what they need to practise Buddhism and work towards enlightenment.
- They are the earliest canonical collection of Buddhist scriptures.
- They are considered authoritative as they are supposed to record the actual spoken teachings of Buddha.
- They cover the basic teachings from which a variety of Mahayana texts elaborate diverse teachings.

When discussing the importance of the sacred texts of Theravada Buddhism, candidates should be able to distinguish between the use of the texts by monks/nuns and lay people. Monks and nuns chant some of the texts and they use the texts to preach to lay people. Some study the texts academically. Lay people have traditionally learnt about the contents of the texts from monks and nuns. Few will possess the texts. In the contemporary world, there is change and some educated lay people will possess the texts and will read from them. Exceptional candidates may be aware that, in some Buddhist cultures, the texts are seen as relics of the Buddha and are therefore sacred objects worthy of worship.

Accept any other relevant answer.

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

4. To what extent are women discriminated against in Buddhism?

Candidates should demonstrate awareness that there are arguments for and against discrimination against women in Buddhism, and should be credited for coming to their own conclusion.

Arguments against discrimination

- In Early Buddhism, women gained enlightenment through listening to the Buddha's teaching and becoming nuns. This indicates that the gaining of nirvana is possible for women and men.
- Some Buddhist texts affirm that women can be teachers, equal to men.
- In Mahayana Buddhism, there are female bodhisattvas (Buddhas-to-be) and these are worshipped by lay people.
- Women have a strong role in some forms of tantric Buddhism.
- In the contemporary world, there are many Buddhist women who practise Buddhism and teach Buddhism. They are well respected and do not believe that Buddhism discriminates against them.
- There are female role models in early Buddhist biographies: the mother, adoptive mother and wife of Buddha, and the adoption of female goddesses and bodhisattvas in Mahayana, eg Tara.

Arguments for discrimination

- Women are sometimes presented negatively in the texts. Good responses may show that women are accused of being weak in wisdom and of being temptresses of men.
- A belief arose that women could not become Buddhas. Female bodhisattvas needed to become male before they could become Buddhas.
- In Theravada Buddhism, until very recently, there were no fully ordained Buddhist nuns, although this is changing now. Good responses may show that some Theravada countries, Sri Lanka for instance, once possessed an order of Buddhist nuns but this was lost.
- There are more male teachers of Buddhism than female teachers.
- Initial reluctance of the Buddha to ordain women.
- The story of Mara tempting the Buddha as he sat in meditation under the Bodhi tree.

Accept any other relevant answer.

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

Sikhism

5. Assess Sikh eschatology.

Sikhs believe that their jot, or divine spark, will pass to another living being unless they have achieved mukti, that is, their jot has entered into the sach khand (realm of truth) where God is present. While Sikhs believe that everything that happens is according to God's will (Hukam), nevertheless they have a responsibility to practise nam japna, kirat karo and vand kakko and be gurmukh (God-centred). Doing so will help them to conquer haumai (ego-centredness) and maya (delusion).

Some candidates may explain that there are five Khands, or stages, the last of which is the sach khand (realm of truth). While it is possible to progress to the third Khand, it is only through gurprasad (God's grace) that a person may enter the sach khand. This may be either during a person's lifetime or at death.

On the other hand, other candidates may argue that this rather deterministic view contrasts oddly with the need to become gurmukh. They could suggest that if everything that happens is Hukam, then what difference does it make whether they work to become gurmukh. Also, however hard they may try to follow God's wishes it is whether gurprasad allows them to enter sach khand. These discussions are inevitable with any religion which holds a deterministic view.

Candidates will not necessarily know or remember all these technical terms but should nevertheless be able to explain Sikh eschatological teaching.

Accept any other relevant answer.

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

6. “The Guru Granth Sahib is the only source of authority for Sikhs.” Discuss.

Candidates should be aware that the question says “only”. As it stands, this statement is not true even though the Guru Granth Sahib would probably be regarded by all Sikhs as the most important source.

Shortly before Guru Gobind Singh died in 1708 he said that for all spiritual matters Sikhs should consult the Guru Granth Sahib. This includes its use in birth ceremonies and the naming of children. He said that the Word of God found in the Guru Granth Sahib was to be the final Guru for ever. “O Beloved Khalsa, let any who desire to behold me, behold the Guru Granth. Obey the Granth Sahib, for it is the visible body of the Guru. Let any who desire to meet me, diligently search its Bani.”

As a sign of the embodiment of the guru in the Guru Granth Sahib, the book is housed in a special room and rests on a separate bed at night and is treated as a person.

Guru Gobind Singh’s own writings are found in the Dasam Granth and these are also seen as a source of authority.

However, for temporal matters, Guru Gobind Singh stated that Sikhs should consult the Khalsa (those who have taken Amrit Sanskar).

In the 21st century some Sikhs understand this statement to mean that they should consult 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 the Punjab and surrounding states under Indian secular law. Their headquarters is in Amritsar from where they publish the Rahit Maryada (first published 1950). The Rahit Maryada addresses key issues such as the definition of a Sikh, personal and communal obligations such as meditation and volunteer service, rules for gurdwara services to include appropriate music and festivals, and the conduct of assorted Sikh ceremonies. It is a development and combination from several earlier codes.

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, examine the role of ritual using **at least two** examples.

Candidates should demonstrate awareness that ritual plays an important role in the life of devotees in their chosen religion and that it performs an important function in terms of helping devotees to understand their religion and to live effectively within it.

Hinduism

Candidates should demonstrate awareness that Hindu rituals differ according to the branch of Hinduism involved, the caste status of the people involved and sometimes according to their gender. There are also different types of ritual. Some rituals are performed daily such as acts of devotion to the gods represented in household shrines. Some are performed to mark festivals such as Divali or Thai Pongal. Some are performed to mark rites of passage such as receiving a name as a child, marrying, death and cremation. Each type has a different role in the life of Hindu. All help to bring Hindus closer to God and to their duties to society. They also help to build strong religious communities.

Candidates might point out the difference between rituals at home and rituals at a temple; the centrality of sacrificial ritual in the Vedic life and literature; the object of ritual as “darshan” in very many cases of festival and everyday rituals.

Among the rituals that could be mentioned are: 16 samskaras linked with moments in the life cycle; daily puja – the offering of devotion to a god/s, sharing Prasad (blessed food from a god) usually when visiting a temple, rituals at festivals such as Holi, Vaisakhi, Navaratri and Divali.

Buddhism

Candidates should demonstrate awareness that Buddhist rituals differ according to the branch of Buddhism involved and whether people are monks, nuns or lay. They should also distinguish between rituals that are linked with a particular festival, those that are performed daily or monthly, and those that are linked with a particular rite of passage. Marriages are not considered religious occasions in Buddhism. Buddhist funeral ceremonies, however, are religious occasions and the monastic community is involved during the funeral, and before and after the funeral ceremony. Ritual in Buddhism helps Buddhists to remember the teaching of the Buddha and to offer devotion to the Buddha. They also bring Buddhists together and help to build strong religious communities.

Daily rituals include: reciting a homage to the Buddha, the three jewels and the five moral precepts. Some Buddhists will also meditate daily.

Monthly rituals include: those performed on full moon days in Theravada countries.

Each year the largest occasion for celebration and ritual is Vesak, the full moon day in May. This celebrates the birth, enlightenment and passing away of the Buddha.

On special occasions such as the blessing of a house, illness or at funerals, monks in Theravada countries are invited to recite Pirit, sections of the sacred texts that are believed to have protective qualities.

The ritual life of Tibetan Buddhism is highly complex, colourful and evolved, and marks it out from other forms, such as Zen where it is minimalist.

For **both** Hinduism and Buddhism, many may cite meditation as a ritual. Whilst this is not strictly accurate, the response will be credited as there are rituals associated with meditation.

Sikhism

Candidates should demonstrate awareness that rituals can be divided into those that Sikhs perform every day, those that are linked with a festival, and those that are performed to mark a specific rite of passage. They should be able to comment on the effect of these rituals, for example bringing Sikhs closer to God and to the example of the Gurus, and building community.

Daily rituals include reciting prescribed prayers and passages from the Guru Granth Sahib and meditating on the name of God (nam simran/nam japna). Sometimes, Sikhs will go to the gurdwara to do this.

Important life cycle rituals include the initiation ceremony for those who enter the Khalsa (amrit sanskar), naming ceremonies and marriage ceremonies.

Festivals that have a ritual dimension include Vaisakhi, Diwali and commemorative days connected with the ten Gurus, particularly Guru Nanak, Guru Arjan, Guru Tegh Bahadur and Guru Gobind Singh.

Accept any other relevant answer.

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

Section B

Judaism

8. Discuss the importance of the Beth Din (rabbinic court) to Jewish religious life.

Candidates may refer to the importance of some of the following:

- The Beth Din is invested with legal powers and acts as a house of judgement in a number of religious matters in Israel and in Jewish communities who are living throughout the Diaspora. Depending upon the geographical location, the power and role of each Beth Din varies, but it is usually involved with the jurisdiction of matters specifically related to Jewish religious life.
- A Beth Din may be involved in personal issues relating to Jews such as the validation of religious bills of divorce (*get*), burial practices and mourning and those wishing to convert to Judaism. It also usually oversees aspects of community life by supervising the building and maintenance of the mikvah, supervision of the kosher certification of restaurants and food manufacturers, and the licensing of the mohel who takes part in circumcisions.
- In Western societies civil disputes are often allowed to be resolved by arbitration through the Beth Din. This process results in the rules, procedures, and judgment of the Beth Din being accepted and can be enforced by secular courts.
- In Orthodox Judaism the Beth Din consists of three observant Jewish men, at least one of whom is widely knowledgeable in Jewish law (*halakhah*). Progressive/Reform communities allow women to serve on the Beth Din as well as men.

Accept any other relevant answer.

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

9. “Judaism is a religion of the home rather than the synagogue.” To what extent do you agree with this statement?

Arguments agreeing with the statement

The home is central to many important family rituals. It is in the home that the bris and redemption of the first born takes place and also where the important mourning ritual occurs, including sitting shiva.

Through the home the day to day religious life of the Jew is reflected. On all doors, apart from the bathroom, a mezuzah case is often found which contains the Shema (an important prayer in Judaism). Daily worship is often practised, such as in Orthodoxy grace is said before and after meals. It is also in the home that food will be selected and prepared according to the rules of kashrut.

The values of Judaism are often transmitted through the home and family life. In particular the value of tzedekah or charity will be emphasised through the pushke or charity boxes often found in the home.

Many festivals are re-enacted and celebrated in the home such as the building of a sukkah for the festival of Sukkot and the celebration of the seder at Pesach. It is in the home that the festival of Shabbat is celebrated and the havdalah ceremony. Many festivals are celebrated within the home as a religious ritual eg Shabbat, Pesach and Sukkot.

Arguments disagreeing with the statement

The synagogue is important for weekly communal worship and festivals such as Simchat Torah and Yom Kippur. It is important for many Jews that rites of passage such as the Bar Mitzvah and marriage take place in a synagogue.

As a centre for the community it will hold a range of community, social, religious and spiritual activities such as classes in the Cheder where children learn about the tradition.

Communal daily worship is an important feature of Judaism. For this to take place there must be a minyan (ten worshippers) before worship can happen.

The opening of the ark and the opening of the sefer Torah are important to many worshippers.

Accept any other relevant answer.

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

Christianity

10. To what extent would you agree that biblical criticism can damage a Christian's faith?

It is important that candidates are able to distinguish between Biblical criticism, *ie* the tradition of exegesis and interpretation (form, source, redaction, *etc*) and the criticism of the Bible and beliefs of Christians.

If candidates are Christians, then, dependant on their personal background, they may come up with very different arguments in response to this question.

From the perspective of a Literalist Christian, biblical criticism is likely to be seen as pointless, wrong and quite possibly dangerous. If the Bible is believed to be the divinely revealed word of God, then any attempt at Form or Redaction criticism is unacceptable as it suggests that the text is imperfect in some way.

Roman Catholics have always been taught that the biblical text is to be interpreted by the Church and Magisterium so therefore this type of criticism has not traditionally presented any real challenge to faith provided it is in line with Church teaching.

Biblical criticism can reveal doctrines that conflict with a person's reason or desire and so turn them away, *eg* a blanket rule against homosexuality.

Liberal Christians, who are likely to say that the Bible is divinely inspired rather than dictated, may welcome this approach as it can be an aid to understanding and, in seeing that not every word is to be regarded as unquestionable truth, this could help with some of the dilemmas which the text can seem to present.

It is worth noting that a Literalist approach to the text is a relatively new phenomenon dating only from the 19th century.

Accept any other relevant answer.

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

11. “Infant baptism is meaningless; people should get baptized when they become adults.” Discuss.

The New Testament indicates that adult baptism was the norm in the Early Church. People made a conscious decision to follow Christ and his teachings, and were baptized accordingly as Jesus himself was baptized by John.

Although there is considerable argument over the origins of infant baptism, the first actual references do not appear until the 2nd and 3rd centuries CE.

The Roman Catholic Church insists on infant baptism: “parents are obliged to see that their infants are baptized within the first few weeks” and, “if the infant is in danger of death, it is to be baptized without any delay.”

This teaching gave rise to the belief that if a new-born baby was in danger of dying then it could be baptized by a lay person to ensure that its soul went to heaven and not to limbo. Infant baptism therefore became the only sacrament which could be performed by someone who was not a priest. However, if the baby lived it would then be taken to a priest for baptism.

This teaching is based on the doctrine of original sin which, it is believed, is removed by baptism in the triune name.

In fact most mainstream Churches do practise infant baptism but Baptists and many Pentecostal and Apostolic ones do not, arguing that the person to be baptized must make an adult choice to do so.

It is worth noting that Christian Scientists, the Religious Society of Friends (Quakers), the Salvation Army, and Unitarians cannot be classified as opposing infant baptism as they do not carry out baptism in any form.

Accept any other relevant answer.

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

Islam

12. To what extent might Muslim teachings about divorce be seen as unfair to women?

Before the teachings of Muhammad, inheritance was to the men of the tribe and women were often seen as little more than possessions who could be married or divorced at will. Divorce is allowed in Islam, although it is regarded as a last resort. It is regarded as Makruh: frowned upon but not forbidden and so is not punishable.

The very strict laws about divorce are found in sura 65, An-Nisa At-Talaq (Divorce).

Islam recognizes three kinds of divorce, each with its own rules.

- Talaq is when a man seeks a divorce. He says “talaq” (I divorce you) three times to his wife. There is a gap of three menstrual cycles between each talaq when couples are supposed to work with mediators to try and recover the marriage.
- Li’an is when a man accuses his wife of adultery but the woman denies it and he cannot produce any witnesses.
- Khula is when a woman seeks a divorce. This form of divorce is the most difficult to obtain.

If the wife is divorced for the third time (*ie* married once, divorced once, married the second time to the same man, divorced the second time, married the third time to the same man, divorced the third time), then she becomes “haram” (sinful; in Islamic law, any act forbidden by Allah) for her former husband. Otherwise, the couple would be able to remarry.

A husband who divorces his wife three times cannot remarry her until she has married another man and he also has divorced her.

Even if divorce separates a man from his wife, he has to seek her help in caring for the child or another female if the mother agrees. He must pay for her expenses.

Therefore it can be seen that it is possible to argue that divorce may be fair or unfair. Candidates need to discuss both sides of the argument. Their responses may, of course, depend on whether they are Muslim or not but even here there are different opinions.

Accept any other relevant answer.

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

13. Examine the importance of hajj in the life of a Muslim.

The hajj, pilgrimage to Mecca, takes place annually during the month of Dhul-Hijjah, and is one of the Five Pillars of Islam. It is the duty of every adult Muslim, male or female, who is physically and mentally fit, to make the pilgrimage at least once in a lifetime. Pilgrims must not cause suffering to their family at home by the cost of going on hajj.

Islam always shows compassion towards the sick and the poor. Any Muslim who is too ill to make the journey can instead give the money they have saved to charity or alternatively pay for someone to go on hajj to represent them. However, this substitute must already have been on hajj for themselves.

If there is a valid reason why someone cannot make the pilgrimage they can announce “niyyah” their intention to go and the pillar is seen as having been performed. It is the intention to follow this pillar which is important rather than just the physical journey.

Places on the pilgrimage are associated with stories about three prophets besides Muhammad. These are Adam, Ibrahim and Isma'il.

When people return from hajj, the hajji or hajjah may have a greater spiritual awareness and commitment to the faith.

Candidates may mention the importance of say, tawaf, Muzdalifah, Mina and the Plain of Arafat.

From this it can be seen that hajj, as well as being one of the Five Pillars, has considerable importance in a Muslim's life. It can strengthen personal faith and devotion as well as confirming the strength of the ummah to the individual. For most Muslims it requires hard work and preparation in order to undertake a once in a lifetime event.

Accept any other relevant answer.

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, discuss the importance of group religious experience.

This question asks candidates to “discuss the importance” thereby expecting a range of arguments and opinion/conclusions. As such, the importance of personal religious experience might be referred to as a comparison. Candidates should not be penalised where such appropriate evidence is used to justify arguments.

Judaism

- Festivals in Judaism are often celebrated through the group re-creation of the Jewish experience. The seder at Passover (Pesach) requires group involvement as does the reading of the Megillah at Purim and the Shabbat meal. It is considered important to facilitate such group celebrations as well as to be a participant.
- Worship both in the synagogue and at home can include communal prayer. Particularly important is the Amidah or “standing prayer” recited by congregants during daily worship. In addition to regular worship and festivals group experiences may be derived from community celebrations such as the dedication of a synagogue.
- For the Hassidic community the joy of their religion is expressed through community music and dance on weekdays as well as on Shabbat and holidays. In Hasidic thought and literature, dancing is both an expression and a stimulator of joy, and as such has a therapeutic effect. It is believed to purify the soul, to produce spiritual uplift, to unite the community and to enhance social relationships.
- Culturally and religiously, music is considered an important group experience and often reaffirms the cultural identities of Ashkenazi and Sephardic communities. According to Jewish law mixed gender choirs are usually forbidden in Orthodox synagogues although allowed in Progressive or Reform synagogues.

Christianity

- Through family life Christians can practice beliefs and values that reflect Jesus’s teachings. Family life provides opportunities for group worship, Bible study and celebration of festivals.
 - These may include Easter, Christmas, Pentecost, the Assumption, Saints’ Days and other festivals eg Mexican Day of the Dead, as well as baptism, confirmation, first communion, marriage and funerals.
- An important experience of Christian belief is service to the community including vocational activities such as nursing, teaching and charity work. For some this includes becoming a member of the clergy or joining a religious community, eg monks and nuns.
- Within churches and cathedrals, communal worship is an important aspect of expressions of faith, often involving group recitation of prayer, such as the Lord’s Prayer, and communal hymn singing. However, for many Christians, individual religious experience is also important, especially through contemplation and meditation.
- Communal confession and creed form part of a central, shared Eucharistic ritual in Orthodox, Catholic, Anglican communions.
- Choral singing is a common, popular feature of worship.

For many Christians their faith impacts upon their engagement with activities associated with stewardship and evangelism. Although these could be individual experiences, they are often a part of wider Christian groups such as churches or religious charities.

Islam

- The umma is an important concept in Islam and recognition of this global and spiritual community often guides Muslims' thoughts, words and deeds and is central to each of the Five Pillars. One example is through Sawm, which unites Muslims through fasting and recognises the needs of those members of the umma without food.
- The pilgrimage to Mecca (hajj) endorses the importance of the umma through communal worship, actions and rituals. All Muslims are expected to wear ihram to express group identity and to undertake group rituals such as circumambulating the Kaaba. Although not to the same extent as in Judaism or Christianity, there are important Muslim festivals such as Id al-Fitr (festival of breaking the fast); Id al Adha (festival of the sacrifice); Mawlid al-Nabi (the Prophet Muhammad's birthday), 'Ashura as day of martyrdom of Imam al-Husayn; Id al-Ghadir (festival of Muhammad's final sermon); birthdays of Fatima and of imams. Apart from the Ids, observation varies between Sunni and Shia Muslims. There are also ceremonies for both marriage and death.
- Although prayer such as Dua is a personal experience, it is important for Muslim males to meet together for congregational Juma prayers. Held on a Friday, Muslim males will worship together and listen together to the two sermons.

Accept any other relevant answer.

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