

Markscheme

May 2018

World religions

Standard level

















Paper 2













20 pages

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The following are the annotations available to use when marking responses.

Annotation	Explanation	Associated shortcut
	Clear Knowledge Shown	
CON	Contradiction	
	Incorrect Point	
	Descriptive	
	Development	
	Effective Evaluation	
	Excellent Point	
GA	GA – Good Analysis	
GP	GP – Good Point	
	H Line – Underline tool	
	H Wavy – Wavy underline tool	
	Highlight tool	
	IRRL – Irrelevant	
	Lacks depth	
	NAQ – Not Answered Question	
	Lengthy narrative	
	NMRD – Not much reasoning or discussion	
	Num0 – Award 0 marks	
	Of course	

	On Page Comment tool	
	Question mark – Unclear	
	Repeat – Repetition	
	Seen	
	Tick Colourable	
	Too vague	
	Unfinished Answer	
	V Wavy – Vertical wavy line	
	Vague	
	Very limited	
	Well argued	
	Weak argument	

You **must** make sure you have looked at all pages. Please put the **SEEN** annotation on any blank page, to indicate that you have seen it.

Markbands

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–3	<p>The response demonstrates minimal knowledge and understanding in relation to the demands of the question. There is little use of relevant terminology.</p> <p>The response is descriptive in nature. Any conclusions presented are superficial, anecdotal or common-sense.</p>
4–6	<p>The response demonstrates some relevant knowledge and understanding of the beliefs/ concepts/ practices/teachings of the specified religion in relation to the demands of the question. There is some use of relevant terminology.</p> <p>The argument is limited and the analysis is only partially consistent with the knowledge and understanding demonstrated. There is some use of examples, but these are generally vague and do not support the argument. There is a limited conclusion(s), but this is not supported by the evidence presented or examples.</p>
7–9	<p>The response demonstrates mostly relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion in relation to the demands of the question. There is use of relevant terminology, but this is not always consistent.</p> <p>There is an argument, which is generally supported by the analysis; connections between beliefs/concepts/practices/teachings are identified but not developed. The argument at times lacks clarity and coherence but this does not hinder understanding. There is a conclusion(s) but this is only partially supported by the evidence presented and the examples used.</p>
10–12	<p>The response demonstrates relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion, and this is demonstrated throughout the essay. There is consistent use of relevant terminology.</p> <p>The argument is structured and coherent and supported by the analysis; connections between beliefs/concepts/practices/teachings are identified and developed. There is a conclusion(s) supported by the evidence presented, with relevant examples. There is a partially developed evaluation.</p>
13–15	<p>The response demonstrates detailed, relevant and appropriate knowledge and understanding of the beliefs/concepts/practices/teachings of the specified religion, and this is demonstrated throughout the essay. There is consistent use of relevant terminology.</p> <p>A reasoned argument(s) is well-structured and coherent and supported by the analysis with connections between beliefs/concepts/practices/teachings clearly identified and effectively developed. There is a conclusion(s) supported by the evidence presented, and effective use of examples. There is a developed evaluation; any minor inconsistencies do not detract from the strength of the overall argument.</p>

Section A

Hinduism

1. Discuss the significance of murtis (images of deities) in Hinduism.

Candidates may refer to a range of different attitudes to the significance of murtis; and they may also refer to the fact that most homes, shrines and mandirs will have more than one murti.

Candidates should refer to the significance of murtis (image of a deity) for:

- Darshan (viewing the murti and being seen by God). This would include, for some, daily practice such as visiting the murti either at home or mandir to offer worship or sacrifice. The devotee sees the deity in order to communicate with God and for God to communicate with them. In the mandir Hindus may wake the deities with a bell to ensure that they are seeing/hearing their worship.
- Their significance is stressed in the Hindu scriptures *eg* Bhagavad Gita 12.5: “It is much more difficult to focus on God as the unmanifested than God with form, due to human beings having the need to perceive via the senses.”
- The murtis are not “idols” and should not be worshipped as gods. Their significance lies in being physical representations of the gods which are used by the worshippers to focus their minds. The ways in which they are worshipped include:
 - Prasad (blessed food from God). All food is first offered to the murti, which then becomes prasad (blessed food from God) and it can then be stirred into meals so that anyone who partakes of it can enjoy those blessings.
 - Bhajans (religious songs) are usually performed in front of the murti and show religious devotion from the community.
 - The arti ceremony, during which the lamp is waved over the murti and then the devotee places their hands over the light and then over their heads.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

2. Examine whether abortion is ever acceptable in Hinduism.

- In the Vedas and Upanishads abortion is seen as a crime and is listed along with the murdering of one's father and mother.
- Other texts state that killing a male embryo who could have been a Brahmin is the same as killing an adult Brahmin. This is viewed as one of the worst sins possible.
- Abortion is also seen as violating the Hindu ethical principle of ahimsa.
- If a mother's health is at risk, abortion is considered acceptable as the general value system of Hinduism teaches that the correct course of action in any given situation is the one that causes the least harm to those involved.
- In the Vedic texts, the atman merges into the zygote at the moment of conception.
- However, in the Garbha Upanishad it states "In the seventh month, life or the jivan enters the body shaped so far". Therefore, it can be argued that no crime would take place if the abortion happens before this time.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Buddhism

3. Discuss the importance for Buddhists of practising non-attachment in daily life.

Candidates need to know the link between non-attachment and the Four Noble Truths and other core Buddhist doctrines in order to discuss its importance.

- Attachment can be expressed in many different ways, for example attachment to: pleasures; the self and its desires; hating or envying people, life itself.
- All of these attachments are forms of craving (tanha).
- According to the Four Noble Truths, craving is the cause of our suffering. It also keeps us within samsara, the cycle of birth and rebirth. We are reborn because we have not eradicated craving.
- In order to reduce craving, humans must reduce attachment by practising non-attachment to such things as our selfish desires, our hatreds, and our possessions.
- The practice of non-attachment is linked with reducing selfishness and practising loving kindness to all.

Candidates may then make a link between non-attachment and the goal of the Buddhist path, nirvana. When attachment and craving are completely eradicated, enlightenment or nirvana is attained. Practising non-attachment is, therefore, very important in Buddhism.

Candidates may also mention some of the other virtues that must be practised by Buddhists, for example generosity, compassion and loving kindness. These are also essential to the Buddhist path. They complement non-attachment and are also necessary for attaining nirvana/nibbana.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

4. To what extent can Wesak (Vaisakhi; full moon in May, celebrating the Buddha's birth, enlightenment and death) be considered the most important festival in the Buddhist year?

Candidates should demonstrate that they know what Wesak (Vaisakhi) is and when it is held. They should also mention other festivals to enable them to investigate whether Wesak (Vaisakhi) is the most important of them.

- Wesak (Vaisakhi) occurs at the full-moon in May. Buddhist tradition says that the Buddha was born, attained enlightenment and died at this full-moon. Therefore, Wesak (Vaisakhi) celebrates the birth, enlightenment and death of the Buddha. Buddhists celebrate it in different ways. In some countries, special Wesak lanterns are made and cards are sent. Buddhists return to their families and give presents.
- Other Buddhist festivals include: full-moon days that celebrate other points in the Buddha's life or other events in Buddhist history; a New Year festival; in Japan, a festival that is connected only with the birth of the Buddha; festivals connected with monks and nuns such as kathina, when robes are donated; homage to ancestors or the dead in Japan. In some Buddhist countries, each full moon day is a bank holiday.
- Festivals connected with monks and nuns are very important in Buddhism. Wesak (Vaisakhi), however, can be considered more important because it commemorates the Buddha and, most particularly, his enlightenment. Without the enlightenment of the Buddha, the dharma would not have been taught to the world. Wesak (Vaisakhi) is a celebration that gives thanks for the Buddha, particularly that he became enlightened and gave the dharma to the world.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Sikhism

5. To what extent are the kurahit in the Rahit Maryada essential to the life of a Khalsa Sikh?
- The Kurahit (misdeed) are essential to the life of a Khalsa Sikh as being the rules which they have to follow after their initiation. These are removing or trimming hair from any part of the body, eating halal meat, committing adultery, and using tobacco or alcohol.
 - If a Khalsa Sikh breaks any of the kurahit, he or she must admit their fault before the Panj Piare (beloved ones) at an amrit ceremony. They will be given a penance (tankah) to undertake. It is possible to take amrit a second time if the Panj Piare are assured that the person is truly penitent.
 - Again, the kurahit are essential to reinforce the strength and unity of the Khalsa and amrit cannot be taken a third time so that a person who breaks the rules twice has failed the rest of the khalsa and also Waheguru.
 - Although the kurahit were instituted by Guru Gobind Singh at Baisakhi in 1699 they were formally codified in the Rahit Maryada, a code of conduct and conventions for Sikhism, approved by the Shiromani Gurdwara Parbandhak Committee, Amritsar in 1945.
 - The purpose of the Rahit Maryada was to codify required Sikh conduct.
 - The essential nature of these rules had been challenged in 19th century by members of the Nirankari movement which, while insisting on the importance of kurahit recognized that uncut hair was not essential for a khalsa Sikh.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

6. “Sikhism only has ten gurus.” To what extent do you agree with this statement?

The question relies on whether the Guru Granth Sahib is really to be regarded as a guru.

Points in support of the statement:

- Sikhs believe that Guru Nanak (the first Guru) was chosen by Waheguru to found Sikhism.
- Following Guru Nanak, most of the later nine gurus were chosen by and/or related to their predecessors.
- There was a succession of gurus from 15th century until the death of Guru Gobind Singh’s death in 1708.
- It is probable that most Sikhs expected this chain of gurus to continue. However, before Guru Gobind Singh (the 10th Sikh Guru) died in 1708, he had passed his authority to the Holy Scripture, the Guru Granth Sahib, and the body of initiated Sikhs, called the Khalsa panth.
- Therefore, Guru Gobind Singh was the last of the human gurus.

Points for not supporting the statement:

- Sikh practice in the Gurdwara (which is any place containing a copy of the scriptures) is to treat the Guru Granth Sahib as though it were a human guru and it is shown great respect being placed on a cushion during services and cooled with a fan (chauri). At night, it is carried in procession to a special room where it is placed on a bed.
- Therefore, it could be argued that Sikhism has eleven gurus and many pictures found in Sikh homes and elsewhere show the ten human gurus surrounding the Guru Granth Sahib.
- Some candidates may mention the Yogi Bhajan in the USA who have had leaders regarded as gurus.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Open-ended question

7. With reference to **one** religion, **either** Hinduism **or** Buddhism **or** Sikhism, examine the teachings about death and rebirth. Your answer should include an examination of what causes a good rebirth.

Candidates should address each part of the question, namely death, rebirth and what causes a good rebirth.

Hinduism

- Hindus believe that humans are bound to life, death and rebirth or reincarnation until they attain moksha, liberation. This cycle is called samsara. Each human has a soul that moves from birth to death to rebirth. Death is not the end but is like shedding one set of clothes and then putting on another set to enter the world again. In death, some Hindus will place their trust in a personal Lord such as Krishna in confidence that Krishna will be with them in death.
- Hindus believe that where humans are reborn is dependent on their action in past lives, their karma. Most important is whether they have fulfilled their moral and religious duties within the varna or jati (caste) within which they were born. If they have fulfilled these duties, they might gain a better rebirth, perhaps in a higher caste with a different set of duties.
- Some candidates might recognize that the issue of caste is controversial and should be given credit for this. Some Hindus believe that caste duties are not as important as general moral behaviour in determining the next rebirth, and Dalits reject the caste system altogether.

Buddhism

- Buddhists believe that humans are reborn until they attain enlightenment or nirvana/nibbana. The Buddha opposed nihilism, the view that everything ended in death. There is continuity after death for the human person. Some candidates might mention that this continuity is not connected with an unchanging soul but with an ever-changing consciousness, determined by kamma/karma.
- Death is not to be feared but Buddhists will try to make their last thought before death a wholesome thought because that will affect what happens immediately after death.
- Rebirth can be into different planes, including the hells, the plane of the hungry ghosts, the animal plane; the human plane; the heavens. None of these rebirths is permanent.
- Where humans are reborn is dependent on their action in past lives, their kamma/karma. For instance, if they have followed the five precepts and not harmed living beings, not taken what is not given, not engaged in misuse of the senses, not engaged in false speech, not taken substances that will cloud the mind, they are likely to attain a better rebirth in the human realm or the heavens. If they have not followed these precepts and have lived a life full of greed and hatred, they might be reborn as a hungry ghost, an animal or in one of the hells.

Sikhism

- Sikhs believe that death is not to be feared. The process is in the hands of God. Therefore, the best way to prepare for death is to remember the name of God.
- Sikhs believe in rebirth. Each human being has a divine spark that passes into another rebirth after death until there is mukti or spiritual liberation. Liberation is seen as a merging with God in the realm of truth, the sach khand.
- Where a person is reborn is not influenced by whether he or she has performed caste duties, since the Sikh gurus rejected caste and stressed the equality of all humans. It is dependent on the grace of God, since everything is dependent on God. However, humans should meditate on the name of God (nam simran) and work to reduce haumai (ego-centredness) and increase gurmukh (God-centredness) in order to grow closer to God and the sach khand.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Section B

Judaism

8. “B’rit milah (the covenant of circumcision) has little religious meaning in Judaism.” To what extent do you agree with this statement?
- B’rit milah is the first Jewish rite of passage and marks the entry of Jewish males into the covenant with God. As such it fulfils the demands of the Torah (Genesis 17, the Abrahamic Covenant). The religious aspect is emphasized through the mohel who is expected to be a deeply religious person. The kvatterin (bearers) of the child are also selected for their religious and spiritual attributes. The ceremony is religious with the saying of prayers emphasizing the religious commitment.
 - Circumcision is seen as such an important ritual that any males wishing to convert to Judaism must undergo the ceremony. It has spiritual significance as it gives Jewish males a feeling of being linked back to the days of Abraham.
 - However, circumcision does not establish a Jewish identity and some non-Orthodox Jews argue that it is more of a cultural practice. There are other naming ceremonies that are also important such as naming girls and redemption of the first born.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

9. Discuss Jewish beliefs on eschatology.

- Jewish belief and practice places a greater emphasis on this life than the one to come. For this reason, it is considered important to fulfil the mitzvot on earth. It is often believed that God is too great for humans to know or understand what happens in the next life. The term used for after death is Olam Ha-Ba meaning “life to come”.
- There are different beliefs regarding the nature and role of the Messiah. For many Orthodox Jews, there is a belief that a Messiah will come and usher in a Messianic age. This Messiah will be someone anointed by God for this purpose and will herald in a new age of peace and justice. The belief in a personal Messiah of the Davidic line is a universal tenet of faith among Orthodox Jews and one of Maimonides’ thirteen principles of faith. Some authorities in Orthodox Judaism believe that this era will lead to supernatural events culminating in a bodily resurrection of the dead.
- In Reform Judaism, it is often argued that a Messiah is no longer needed for redemption. Redemption can be gained if human beings train their conscience and focus on tikkun olam (reparation of the universe). Throughout history, mystical beliefs held by some Jews have supported a belief in reincarnation; although this is not an essential tenet of traditional Judaism.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Christianity

10. “Ethical banking and business practices should be central to the teaching of all Christian denominations.” Discuss.
- Candidates may begin by discussing Jesus’s teachings about caring for others and the example of the early church (Acts 2).
 - They may continue by discussing what are considered to be ethical banking and business practices and to what extent these are practised.
 - Focusing on the specifics of the question they need to consider what the Churches teach in relation to these topics and whether their organisational practices reflect biblical teachings.
 - Some may mention banks such as Triodos, the bank that describes itself as a pioneer of ethical banking. This bank is expanding its work with churches, most of them Evangelical.
 - It is possible to make a counterargument on the basis of Matthew 6:24 “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

11. Examine the importance of women mystics in Christianity.

There are many ways in which these women mystics have great importance in Christianity, both during their lives and since.

We know from Acts and Paul's epistles that the women of the Early Church had important roles as deacons and possibly priests. However, since then, they have often simply been seen as helpers in a very patriarchal Church.

There is a common thread that runs through the women mystics of Christianity. This is the way in which they challenged male dominance despite what was often very severe treatment.

Their stoicism in their faith was an inspiration for both men and women.

A great deal of the writings of some of those named here contains a type of spiritual intimacy often using sexual concepts.

Their work, teaching and witness have had an ongoing effect on the Church for both men and women.

There have been a number of important women mystics in the history of Christianity. Candidates may mention some of the following or others:

- Joan of Arc (sometimes described as a warrior and martyr)
- Teresa of Ávila
- Hildegard of Bingen
- Margery Kempe
- Mother Shipton (sometimes described as a soothsayer)
- Catherine of Siena
- Simone Weil
- Therese of Lisieux.

Hildegard was the first known female Christian composer. Many of these other mystics were producing some of the first devotional books by women.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Islam

12. Explain how the structure of the Qur'an relates to the process of its revelation.

Candidates should show knowledge and understanding of the concept of revelation and something of the structure and compilation of the Qur'an.

- The revelations began in 610CE and continued till 632CE. At first, they were learnt by rote then they were dictated and written on assorted media.
- In 631CE Muhammad sorted them by theme and they were put in Hafsa's chest. Therefore, the thematic structure does not relate to the process of revelation.
- There is no record of which of the 114 surahs came first despite scholarly attempts to classify them chronologically *eg* according to Makkah and al-Madinah.
- 'Uthman organized them according to length apart from Surah 1 which is the shortest. Again, this does not relate to the process of revelation.
- Other attempts at finding an order have identified some structure by the content of each Surah.
- Some may respond to this question by saying that the structure of Qur'an has very little connection to the process and order of its revelation.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

13. Examine the development of the Muslim law schools.

- Sunni Muslims stress the importance of the Sunnah which, together with Qur'an, is seen as the main source of Muslim law. The importance of the Sunnah was established in Sunni Islam some time before it was in Shi'ah Islam, therefore the name Sunni Muslims.
- By the end of the eighth century Muhammad al-Shafi laid down the principle that, if there was a Qur'anic text or hadith which was relevant to a problem then it must be accepted as authoritative. This was a reaction against the recourse to their own judgement (ra'y) which some Islamic lawyers were using.
- The third aspect of Sunni law is the ijmaa or consensus of the Muslim community. If the community agrees on a practice or doctrine, even without a textual basis, then it is legitimate. The Prophet said that "my community will never agree upon error".
- The value and relationship of these different aspects of law were a continuing matter of debate. This led to the formation of different Sunni law schools named after their leaders: the Hanafis – Egypt, Syria and Turkey (from Abu Hanifa), the Malikis – north and west Africa (from Malik ibn Anas), the Shafi'is – south east Asia and east Africa (from al-Shafi'i), and the Hanbalis – Saudi Arabia (from Ahmad ibn Hanbal).
- Eventually these schools came to respect each other and people are discouraged from moving from one school to another unless they move to a part of the world where this would be appropriate.
- Some candidates may mention the Shi'ah Ja'fari school. This is followed by Twelvers and some Isma'ilis.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.

Open-ended question

14. With reference to **one** religion, **either** Judaism **or** Christianity **or** Islam, discuss issues of interpretation relating to sacred texts.

Judaism

- Hebrew is considered the sacred language of Judaism and many Jews learn to read Hebrew so they can participate in worship and rites of passage. This is exemplified in the selection of the “portion” read in Hebrew at a Bar Mitzvah.
- Although Hebrew may be perceived as the most important language of Judaism, other languages have been used for sacred texts. The Talmud, for example, was written in Aramaic. A range of languages have and are used by Jews such as Yiddish, Ivrit and Ladino.
- There is a diversity of practice regarding the use of Hebrew within worship. In orthodoxy all prayers are said in Hebrew except for the prayer for the head of the state which is said in the vernacular. In Reform Judaism about half of the worship is said in Hebrew and the other half in the vernacular. As with any sacred text, people will always have different interpretations. Sometimes it is very unclear what is meant by a particular piece of text. When a passage is really unintelligible but can be understood if one word is corrected, a rule called *quere* (read) and *ketiv* (written) is used. The “correct” word is read in place of the one which is actually written.
- Different interpretations are found in different communities and traditions.

Christianity

- The Old Testament was written in Aramaic and Hebrew with the New Testament originally composed in Greek. Although some denominations use the original language as part of their worship, the majority conducts worship in the vernacular with translations being used.
- There are a number of different versions of the Bible such as the King James, the Jerome and more contemporary *eg* Street Bible. For many it is believed that the importance of a translation is that the original message of the text is conveyed and is accessible.
- The Bible has been translated many times and of course the earliest manuscripts are not extant. Some translations are more like paraphrases than other very literal ones. This can also lead to differences of interpretation. These differences are also reflected across different denominations.
- It is also important to remember that *sola scriptura* (by Scripture alone) is a doctrine held particularly by many Protestant denominations that state that the Christian Scriptures are the sole infallible rule of faith and practice.
- The Anglican Communion and the Methodist Church teach the doctrine of *prima scriptura* (scripture first), that is that the understanding of the Bible is aided by tradition and reason.
- The Catholic Church regards scripture and tradition as equal.

Islam

- The ritual language for Islam is Arabic. The Qur’an is written in Arabic and believed to be the word of God. As such, the word can never be replicated, it can only become a translation when written in the vernacular. It is the actual words that are perceived as sacred and therefore, treatment of the Qur’an must exemplify this. This is different to how a translation of the Qur’an may be treated.
- Most Muslims would argue that it cannot be understood fully unless it is read in Arabic because the words have subtle different meanings and therefore cannot be translated accurately still retaining these.

Accept any other relevant answer.

Marks should be allocated according to the markbands on page 5.