



Markscheme

November 2015

World religions

Standard level

Paper 1

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Part (a) responses are marked using question-specific markschemes.
Part (b) responses are marked using question-specific markschemes **and** the paper 1 part (b) markbands. Responses are assessed using a **best-fit** approach.

The first part (a) of the question, worth 3 marks, tests knowledge and understanding of a key idea or concept associated with the text. This part of the examination can be answered using bullet points. The second part (b) of the question, worth 7 marks, tests understanding and application of the idea or concept in relation to the text and religion.

Students should be credited marks in part (b) for material which they have already presented in part (a).

The markschemes contain indicative content and are not meant to represent the only possible correct answers; other valid points must be accepted and marked on their merit.

Paper 1 part (b) markbands

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

Section A

Hinduism

1. “Happiness comes due to good actions, suffering results from evil actions, by actions, all things are obtained, by inaction, nothing whatsoever is enjoyed. [...] If one’s action bore no fruit, then everything would be of no avail, if the world worked from fate alone, it would be neutralized.”

Mahabharata xiii.6.10, 19

- (a) Describe **three** key points found in this passage. [3]

- Happiness comes when people do good actions.
- All suffering comes from bad actions.
- All things can be obtained by action.
- Nothing is obtained by inaction.
- The world cannot survive simply on fate.

Accept other valid points.

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

- (b) Analyse the Hindu concept of varnashramdharma. [7]

- The concept of dharma deals mainly with the duties of the different varnas and ashramas (life cycles):
 - Brahmins: priests, teachers and preachers
 - Kshatriyas: kings, governors, warriors and soldiers
 - Vaishyas: cattle herders, agriculturists, businessmen, artisans and merchants.
 - Shudras: labourers and service providers.
- The first three varnas are seen as “twice born” and they are allowed to study the Vedas. The varna idea evolved. From the Vedas it came to be seen as the origin of caste society. In this Brahmanical view of caste, the varnas were created on a particular occasion and have remained virtually unchanged. In the varna ordering of society notions of purity and pollution were central and activities were worked out in this context. Varna divides the society into four groups ordered in a hierarchy, the fifth being the Dalits who are without caste. Dharma is also the ultimate truth that holds the universe together.
- The four stages or ashramas are:
 - Brahmacharya – student life
 - Grihastha – household life
 - Vanaprastha – retired life
 - Sannyasa – renounced life
- Candidates should also explain the role of dharma in association with varna and ashrama.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Buddhism

2. “If you enter upon this path [Noble Eightfold Path]
You’ll make an end to suffering –
It is the path I taught you
Once I’d understood the destruction of craving.”

Dhammapada 275 (adapted)

- (a) Explain what the Buddha is teaching his followers in this passage. [3]

- The Buddha had taught them a path.
- He had come to this path himself and realised that it was the only way to destroy craving (tanha).
- If they choose to enter upon the path they will be able to end suffering in their own lives.

Accept other valid points.

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

- (b) Analyse how the Noble Eightfold Path can lead a person to make “an end to suffering”. [7]

The Eightfold Path is the fourth of the Four Noble Truths and consists of eight sections: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. These eight sections can be divided into three: morality, meditation and wisdom.

The Buddha taught that following the Eightfold Path was the way to end craving, the cause of suffering. Developing right view and right intention gives a person the correct attitude to pursue the path. Seeking to act according to right action, right livelihood and right speech (morality) train a person to lessen the craving that leads to suffering. Training the mind through meditation also helps to lessen craving. As craving lessens, suffering lessens. When craving ends, suffering ends.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Sikhism

3. “Man comes into this world destined to death. The invaluable human existence is lost in duality. He does not understand himself and weeps through doubt. The saint tells, reads, and hears of the One. The support of the earth blesses him with fortitude, righteousness and protection.”

Guru Granth Sahib 686

- (a) Identify **three** teachings in this passage. [3]

- All humans are destined to die.
- Humans are lost in duality and cannot understand themselves.
- A saint learns about God.
- People in this state are blessed by life and are virtuous.

Accept other valid points.

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

- (b) Distinguish between how a life which is manmukh and one which is gurmukh affects what happens after death. [7]

All living beings were created by God. Through maya (illusion) and haumai (ego-centredness), jot (the divine spark) is not realized and therefore human beings remain focused on their “man” or baser emotions summarised in the five vices of kam (lust), lobh (covetousness), moh (attachment), krodh (anger), ahankar (pride). This condition is known as manmukh (the follower of the ego). Those who are manmukh will be reborn according to their karma (actions and the fruits of actions).

Gurmukh is someone who is focused on God and lives by the teachings of the Gurus. Liberation and union with God is achieved by becoming gurmukh (God-centred) through God’s grace and living by the teachings of the Gurus, practising nam japna (continual meditation on God’s name) following the teachings of the Guru Granth Sahib, earning a living honestly and giving a proportion of what we earn to those in need and through sewa (altruistic service) to God and humanity regardless of birth or gender. Those who are gurmukh may be taken into the sach khand (realm of truth) where God is.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Section B

Judaism

4. “Do not separate yourself from the community.”

“And let all who labour with the community labour with them for the sake of Heaven.”

Mishnah, Pirkei Avot 2:5, 2:2 (adapted)

(a) Identify **three** teachings in this passage. [3]

- Judaism places a great emphasis on present life and the opportunities to fulfill mitzvot.
- Importance of working with the community and keeping mitzvot.
- Recognition of good works will be given after death.
- For some Jews there is a belief in Heaven as a state or place.
- For many Jews there is a belief that a person lives on after death through their actions or mitzvot.
- Jews think of life and death as different stages of existence.
- Closeness to community is often understood as closeness to God.

Accept other valid points.

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

(b) Analyse Jewish beliefs on Olam Ha-Ba (the world to come). [7]

Candidates should be able to consider diversity of beliefs amongst contemporary Judaism changed through the ages. In biblical times the dead were thought to live in Sheol. Olam Ha-Ba is often believed to begin with the resurrection of the dead. The soul is believed to be immortal.

Kabbalists taught the concept of Gilgul: that the soul migrates from one body to another.

In the *13 Principles of Faith*, Maimonides taught a belief in the dead was fundamental, and that God would resurrect the dead.

Progressive Judaism is more likely to believe in immortality of the soul.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Christianity

5. “Jesus said to him, ‘I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him’.”

John 14:6–7

- (a) Identify **three** teachings in this passage. [3]

- Jesus says he is:
 - the way
 - the truth
 - the life.
- No one can reach God except by following Jesus.
- Jesus identifies himself as the son of God.
- Jesus implies that he can be identified with God.

Accept other valid points.

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

- (b) Explain how Christians believe they can reach God. [7]

Candidates may point out that different denominations may stress different ways of achieving salvation:

- believing in the presence of God as Father, Son and Holy Spirit
- believing in Jesus Christ as Saviour
- accepting that Jesus is the one way to God
- living by the teachings of Jesus and the disciples
- following the lifestyles of Jesus and the disciples
- participating in the sacraments
- prayer, Bible reading and church attendance
- accepting that this life is one of sacrifice.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Islam

6. “Praise belongs to God, Lord of the Worlds, the Lord of Mercy, the Giver of Mercy, Master of the Day of Judgement. It is You we worship; it is You we ask for help. Guide us to the straight path.”

Qur’an 1: 2–6

- (a) Identify three reasons why Muslims are invited to praise God in their prayers. [3]

Muslims should praise God in their prayers:

- in thanks for God’s mercy toward his created beings
- in gratitude to God for his help when they ask for it
- in showing them the right way to God, the straight path of Islam
- in awe of God’s omnipotence as the Master of the Day of Judgement.

Accept other valid points.

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

- (b) Explain how Muslims may follow the teachings of this passage in their lives. [7]

Candidates will probably mention that The *Fatiha* is the very first chapter of the Qur’an. Its name means “opening”. This is an appropriate name for this short chapter. This chapter represents the *essence* of the Qur’an and its significance for Muslims in their daily life. The *Fatiha* has often been called the Qur’an in miniature. It is recited whenever Muslims pray together, and they recite it before they begin a journey. It is breathed into the ear of a baby at birth and into the ear of a person at the point of death.

Some candidates will point out that the surah does not contain the Five Pillars and is about beliefs rather than practices.

The focus of the Qur’an is Allah but one of the points of the *Fatiha* is that the believers will be shown the straight way.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Section C

Taoism

7. “Their hearts [the hearts of those who seek immortality] must be kind to all things. They must treat others as they treat themselves, and extend their humaneness even to insects. [...] Their hands must never injure life, and their mouths must never encourage evil.”

Ge Hong, *Pao-p'u-tzu* (adapted)

- (a) Identify **three** principles that are important to Taoists. [3]

- Humans should act with kindness.
- Humans should treat others as they would treat themselves.
- Humans should not harm any living beings, including insects.
- Humans should avoid doing any evil.

Accept other valid points.

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

- (b) Comment on how “non-action” within Taoism is also a form of kindness to nature and to other human beings. [7]

Non-action within Taoism is avoiding any action that would interfere with nature. Interference with nature or the natural course of things harms the world and the human beings within it. Such interference can be seen as a form of unkindness to humans and nature, because of the harm that it causes.

Avoiding such action is, therefore, a form of kindness. It helps to maintain a balance between yin and yang. It can also release the life force, chi, and can help the world to run according to the wisdom of the Tao.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Jainism

8. “There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease. It is [...] freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach. That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows, they have put an end to the stream of existence.”

Uttaradhyayana Sutra 81–4 (adapted)

- (a) Identify **three** teachings in this passage. [3]

- There is a safe place but difficult to reach.
- This place is free of pain.
- This place is perfection.
- This is the place that those who achieve moksha (liberation/freedom from rebirth) go to.

Accept other valid points.

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

- (b) Explain how Jains believe they can achieve moksha. [7]

Jains believe that they can achieve moksha by:

- following the teachings of Mahavira, and the Five Great Vows (including ahimsa: not harming any living being)
- practising asceticism
- wearing away their karma
- attaining kevala (a pure, omniscient consciousness)
- some candidates may refer to achieving the Three Jewels:
 - Rational Perception – having rational faith in the true nature of every aspect of the universe.
 - Rational Knowledge – having correct, true and relevant knowledge of reality. Rational knowledge incorporates the two principles of non-absolutism and the relativity of truth. It must be left free from the three principal defects of: delusion, doubt and uncertainty.
 - Rational Conduct – this is the natural conduct of a living being (jiva). It means following necessary austerities, taking part in right activities and observing vows, carefulness and appropriate controls. When the jiva secures samyaktva it means that moksha is assured within just a few lifetimes.
- becoming a monk or nun
- practising the Twelve Great Vows (for monks and nuns).

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Baha'i Faith

9. “Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, [...] every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power.”

Gleanings from the Writings of Bahá'u'lláh 153–55 (adapted)

- (a) Identify **three** teachings about the soul in this passage. [3]

- The soul is independent of infirmities of the body and mind.
- The weakness of a sick person is due to hindrances that disrupt the relationship between their body and soul.
- Anything that adversely affects a person's body prevents the soul from achieving its true power.

Accept other valid points.

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

- (b) Explain Baha'i beliefs about the human condition. [7]

Baha'is believe that each child is born pure and holy. God created humans with immortal souls and a dual nature: an animalistic and a selfish (evil) side and a spiritual side (soul) with reason to develop their divine attributes and pursue God's plan for humanity.

God created all life on earth but it is only the highest form of life, human beings, who have a conscience. This means that humans can think about what they are doing and the results of their actions. The Baha'i teachings are not clear on whether animals have souls but if they do then they are “animal souls” rather than “human souls”. Only humans have immortal souls.

Bahá'ís believe that the purpose of human life is to grow spiritually and to come closer to God. This starts at birth and continues after death. Bahá'í do not believe that Heaven and Hell are actual places but just ideas of how close people have come to God. The spiritual world is an extension of our own universe and not somewhere different and remote. In the afterlife the soul moves through different spiritual worlds until it eventually reaches God's presence. Bahá'ís do not believe that the soul is reborn or reincarnated. The souls of those people who have died are viewed as angels. They are called “The Concourse on High” and can help people on earth as well as inspiring them in their life and worship.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.
