

# Markscheme

**May 2019**

**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 6 marks, tests knowledge and understanding 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

Marks	Level descriptor
0	The work does not reach a standard described by the descriptors below.
1–2	The response displays little understanding of the demands of the question. The response is descriptive in nature and where examples are referred to, they are factually incorrect, irrelevant or vague. Terminology used is incorrect or inaccurate.
3–4	The response displays an understanding of the demands of the question, but these are only partially addressed. There is some explanation, but this is not fully developed. Examples used are generally appropriate and relevant but do not always support the explanation. The use of relevant terminology is mostly accurate, with some inconsistencies.
5–6	The demands of the question are met. The response contains a well-developed explanation, which is effectively supported by appropriate and relevant examples. The use of relevant terminology is accurate throughout the response.

## Section A

### Hinduism

1. “But he, whose intellect has no discrimination and whose mind is not under control and who is always unclean, does not reach that goal [moksha] and remains in samsara. But he, who knows, who has his mind always under control and who is clean, reaches that goal from which he is not born again.”

The Upanishads and Sri Sankara's commentary,  
Sitarama Sastri, S., tr; Ganganatha Jha, 1898, p.52

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

- A person who has no discrimination or knowledge remains in samsara.
- A person whose mind is not under control remains in samsara.
- A person who is unclean remains in samsara.
- A person who knows reaches the goal [moksha].
- A person whose mind is always under control reaches the goal [moksha].
- A person who is clean reaches that goal [moksha].

References to not being a good enough person should be credited.

*Accept other valid points.*

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

- (b) Explain why the atman (self or soul) may be condemned to samsara (cycle of life). **[6]**

- Hindus believe humans are caught in samsara (cycle of life).
- They are caught in samsara because of their actions, the result of which can be explained through the principle of karma; the good actions have a good fruit or consequence; bad actions have a bad fruit or consequence.
- Karma means “deed” or “act” and is essentially the principle of cause and effect.
- Karma is not fate because people have free will.
- The atman (self or soul) acquires bad karma through bad or selfish actions.
- In this case the atman will have an endless cycle of samsara.
- The atman acquires good karma through good or selfless actions.
- In this case the atman has the chance of getting nearer to or achieving moksha.

References to the atman not being condemned to samsara should be credited.

References to the diverse views of the significance of the atman should be credited.

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

**Buddhism****2.** Text removed for copyright reasons

(a) Identify the **three** paths of action that are mentioned in this passage. **[3]**

- Guarding your speech
- Restraining or controlling your mind
- Restraining or controlling your body.

Also accept “Doing no evil” and following the teachings of the wise ones. If candidates refer to mind and body together the two marks should be credited.

*Accept other valid points.*

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

(b) Explain how these **three** paths of action relate to the Noble Eightfold Path. **[6]**

- The Noble Eightfold Path consists of: right view; right thought or intention; right speech; right action; right livelihood; right effort; right mindfulness; right concentration.
- These can be split into three categories: wisdom; morality; meditation.
- The three paths of action in the passage relate to morality, meditation and wise ones.
- Guarding your speech is similar to “right speech” in the Noble Eightfold Path.
- Restraining your mind is part of meditation in the Eightfold Path.
- Restraining your body is part of right action.
- Doing no evil relates to right speech, right action and right livelihood.
- So the three paths of action are closely related to the Eightfold Path and can help a person reach enlightenment.

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

**Sikhism**

3. “Those who are attuned to Your Love [...] are released from the pains of birth and death. [...] Those who meditate on the Naam, the Name of the Lord, obtain the fruits of peace. Twenty-four hours a day, they worship and adore You. In Your Sanctuary, with Your Support, they subdue [overcome] the five villains [vices].”

Used with permission from Singh Sahib Sant Khalsa MD

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

- People who understand God’s love are free from the pain of birth.
- People who understand God’s love are free from the pain of death.
- People who meditate (focus) on God’s name will receive peace.
- With God’s support, people subdue/overcome the five vices.
- Adoration or devotion to God should be throughout the day.
- In God’s sanctuary people subdue/overcome the five vices.

*Accept other valid points.*

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

- (b) Explain what Sikhs must do to overcome the five vices. **[6]**

- Sikhs must centre themselves on God.
- Sikhs must work to overcome maya (illusion) and haumai (ego-centredness) in order to realize their divine spark.
- In order to realize their divine spark, they also have to cease to be manmukh (the follower of the ego).
- To cease to be manmukh and suffer from the five vices, a Sikh must become gurmukh (one who is focused on God and lives by the teachings of the gurus).
- The way to become gurmukh and overcome the five vices is to lead a life according to the teachings of the Guru Granth Sahib:
  - a. Nam japna (continual meditation on God’s name)
  - b. Kirat karna (sewa/doing good deeds; earning an honest living)
  - c. Vand chakna (sewa/to share one’s wealth with others).

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

## Section B

### Judaism

4. Rabbi Jacob said, “The world is like a vestibule [entrance/lobby] to the World to Come; prepare yourself in the vestibule that you may enter into the hall.”

Mishnah Yomit by Dr. Joshua Kulp  
<http://learn.conservativeyeshiva.org/avoth-chapter-four-mishnah-sixteen/>  
<https://creativecommons.org/licenses/by/4.0/>

- (a) Identify **three** beliefs in this passage.

**[3]**

- There is a world to come after this one.
- This life is a preparation for the life to come.
- It is through the preparation of this life that Jews enter to the next life.
- The way life is lived impacts on the world to come.
- People have been given free will to prepare themselves in this life for what is to come in the next.

References to the world not being forever should be credited **[1]**.

*Accept other valid points.*

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

- (b) Explain Jewish teachings about the hereafter.

**[6]**

- The emphasis for Jews should be on the present life not the hereafter.
- There is a diversity of opinions regarding the nature of the hereafter.
- Some Jews believe there is no other world but that a person lives on through memories of their actions and deeds.
- Some Jews believe in a World to Come (Olam Ha Ba) but the nature of that world is not agreed.
- Some Jews hold an expectation of a Messianic age which will provide peace and justice in the hereafter.
- Some Jews believe that the Olam Ha Ba precedes a Messianic age.

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

**Christianity**

5. “But now that you have been freed from sin and become servants of God, the advantage you get is sanctification [becoming holy]. The end is eternal life. For the wages [consequence] of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

Scripture quotations taken from The Holy Bible, New International Version® NIV®  
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- (a) Identify **three** teachings in this passage.

**[3]**

- Sanctification [holiness] is gained by being free from sin.
- Sanctification [holiness] is gained by becoming servants of God.
- Being freed from sin results in becoming servants of God.
- The result of becoming a servant of God is eternal life.
- The result of sin is death.
- The free gift of God is eternal life.

*Accept other valid points.*

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

- (b) Explain what is meant by heaven according to Christianity.

**[6]**

- Heaven is a state of peace where good souls achieve eternal union with God.
- Heaven can be viewed as a reward or gift for having led a good Christian life.
- However, some Christians believe that heaven is open to people from any religion or none who have lived in accordance with Christian values.
- Some Christians believe that only a certain pre-determined number of people will be allowed to go to heaven.
- Others may consider heaven as a state which, in fact, is found in life on earth.
- Some Christians believe in early Church descriptions of heaven which, to some extent, are based on passages from the Bible.
- These beliefs about heaven include that it is located above the earth and is a beautiful place where people who have lived good lives are united with their families and friends, where angels sit on clouds playing harps and saved souls spend eternity praising God.

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



**Islam**

6. “He is Allah, the One, Allah, the Eternal and Absolute, He does not beget, nor was He begotten, And there is none who are His equal.”

From Modern Literal Translation of the Qur'an by Progressive Muslims Organization  
[https://en.wikisource.org/wiki/Quran\\_\(Progressive\\_Muslims\\_Organization\)/112](https://en.wikisource.org/wiki/Quran_(Progressive_Muslims_Organization)/112)

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

- There is only one God.
- Allah is distinct from all others.
- None will be born of him.
- Allah has always been.
- Allah always will be/is eternal.
- Allah is the Absolute.

*Accept other valid points.*

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

- (b) Explain why Muslims should submit themselves to Allah. **[6]**

- Allah is the ultimate and absolute power over all of creation.
- Authoritative texts, such as the Qur'an, stress the importance of submitting to the will of Allah.
- Attributes given to Allah show he is a king, guardian, nourisher and guide to human beings. Humans reflect this relationship through their acts of submission to Allah.
- Allah is needed as director, as without divine guidance Muslims may stray from the path.
- Allah gives guidance on all practical and spiritual matters to guide Muslims through the path.
- How Muslims have submitted themselves to Allah will be considered on the Day of Judgement.
- Submission to Allah is the First Pillar.

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

## Section C

### Taoism

7. “The wise ones gained their knowledge without travelling; gave their [right] names to things without seeing them; and accomplished their ends without any purpose of doing so [taking no action].”

Tao Te Ching by Lao-tzu, translated by J. Legge  
(1891), Sacred Books of the East, Vol 39

- (a) Identify the **three** abilities of the “wise ones” according to this passage. **[3]**

- They gained wisdom or knowledge without effort.
- They gained wisdom or knowledge without travelling.
- They named or saw things without using their eyes.
- They attained their goals without intending to do so or by taking no action.

*Accept other valid points.*

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

- (b) Explain why taking no action is important to Taoists. **[6]**

- Taking no action in Taoism means not interfering with nature or the Tao.
- When the Tao is not interfered with, there is balance and peace in the world.
- Yin and yang are in balance when the Tao is not interfered with.
- When humans act, they do so in opposition to the Tao with selfish ends and so create conflict.
- The best way is to live in harmony with the Tao and to take no action unless it is in harmony with it, and “go with the flow”.
- Since Taoists see peace and harmony as important, “taking no action” is also seen as important.

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

**Jainism**

8. “It is better to observe vows and austerities that lead to birth as a celestial [heavenly] being than to lead a vowless life of sensual [physical] pleasures that leads to birth as an infernal being.”

“Knowing that on contact with the body even pure objects are rendered impure, and that the body is home to many afflictions and woes, to provide it with the objects of pleasure makes no sense.”

Golden Discourse 3; 18 (adapted)

[http://www.jainpedia.org/resources/e-library/Screen reader support enabled.](http://www.jainpedia.org/resources/e-library/Screen%20reader%20support%20enabled)

- (a) Identify **three** teachings in these passages. **[3]**

- If a person keeps vows and austerities this can lead to rebirth as a celestial being.
- If a person does not keep vows and lives a life of sensual pleasure this can lead to rebirth as an infernal being.
- Contact with the body makes pure objects impure.
- The body is home to afflictions and woes.
- It makes no sense to give the body sensual pleasures.

*Accept other valid points.*

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

- (b) Explain Jain beliefs about what causes the jiva (soul) to be weighed down within ajiva (the world of matter). **[6]**

- The jiva (soul) is condemned to samsara and, as a result of the collecting of karma, is weighed down within ajiva (the world of matter).
- The collecting of karma results from harming living beings and indulging in sensual pleasures.
- To prevent the collection of karma, a life of asceticism and non-harming is necessary.
- Until all karma is worn away, the soul is weighed down in this world of matter and cannot move on.

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

**Bahá'í Faith**

9. “There are those who believe that the cause of salvation is none other than a confession of Divine Unity [God is one]. There are those who say: This is not sufficient. Belief in Divine Unity must be combined with righteous deeds as prescribed by the All-Merciful.”

From Selection of Maktub of 'Abdu'l-Bahá - Volume 2, Abdu'l-Bahá,  
Published by Bahá'í World Center Publications, 1984, p.140

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

- Some believe that the cause of salvation is the confession of Divine Unity.
- Some say that this is not sufficient.
- Some believe that the confession of Divine Unity must be combined with righteous deeds.
- And that this was prescribed by the All-Merciful.

*Accept other valid points.*

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

- (b) Explain Bahá'í beliefs about how salvation is achieved. **[6]**

- Acknowledging the oneness of God and the unity of the manifestations of God (prophets).
- Acknowledging the unity of God's prophets.
- Developing divine attributes (reason).
- Being involved in God's plan for the whole of humanity.
- Aligning their lives with the teachings, laws and obligations as revealed by Bahá'u'lláh such as campaigning for equality, believing in the oneness of the world's religions, eliminating poverty, etc.

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

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