

# Markscheme

**May 2016**

**World religions**

**Standard level**

**Paper 1**

13 pages

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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	
<b>A</b>	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>B</b>	There is basic knowledge/ understanding. Few relevant concepts are recognized	There is no application/ analysis	1–2
<b>C</b>	There is clear knowledge/ understanding. Relevant concepts are recognized and developed in reasonable depth	There is some attempt at application/analysis	3–5
<b>D</b>	There is clear knowledge/ understanding. Relevant concepts are recognized and developed in depth	There is effective application/analysis	6–7

## Section A

### Hinduism

1. “The soul never takes birth and never dies at any time nor does it come into being again when the body is created. [...]

As a person gives up old and worn out garments and accepts new apparel, similarly the embodied soul giving up old and worn out bodies verily accepts new bodies.”

Bhagavad Gita 2:20, 22

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

- The atman (soul) is immortal.
- It does not come into existence.
- It moves to a new body after death.
- References to karma may be credited.
- The process of samsara.
- The soul is separate from the body.
- The soul does not die with the body.
- Credit references to the presence of the soul from the moment of conception.

*Accept other valid points.*

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

- (b) Explain Hindu teachings about samsara. [7]

Samsara is an essential concept in Hinduism. It is the cycle of birth and rebirth in different bodily forms. It is linked to Karma (cause and effect of actions) and Moksha (liberation from Samsara). It is recorded in the Rig Vedas, the very earliest writings of Hinduism. Various schools of Hinduism have different forms of yoga that are designed to lead to liberation from Samsara. Karma, the consequences of deeds and intentions leads to the position in the continuous cycle of samsara. The state of illusion that gives rise to this is known as maya. Liberation (moksha) may be achieved through devotion, good deeds or purification. The celibate holy life (brahmacharya), which leads to liberation, is a path of self-purification by which the effect of negative karma is reduced.

Credit references regarding the importance of following the Vedas.

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

## Buddhism

2. “Not to do any evil;  
To undertake what is good;  
To purify your own mind  
This is the teaching of the Buddhas.”

Dhammapada 183

- (a) Comment on the meaning of “To purify your own mind”. [3]

- “To purify the mind” involves ridding the mind of greed, desire, hatred and delusion, or of craving.
- It is achieved through moral living and meditation.
- It is essential to the achievement of enlightenment, nirvana.
- Avoid the three poisons.
- Following the Eightfold path.
- Answers can be credited if points are taken from other parts of this passage such as references to not doing any evil and undertaking what is good.

*Accept other valid points.*

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

- (b) Explain how the Noble Eightfold Path links with this passage. [7]

The Eightfold Path contains the following sections: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. Not to do any evil and to undertake what is good is related with the part of the Eightfold Path that is linked with morality, namely right speech, right action and right livelihood. Not following these sections of the Eightfold Path, in other words speaking falsely, not undertaking right actions and not living correctly, is doing what is evil.

Purifying the mind is achieved through meditation. Right effort, right mindfulness and right concentration refer to meditation. Therefore, the last part of this passage relates directly to the last three sections of the Eightfold Path.

This means that the passage is closely related to the Eightfold Path.

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

### Sikhism

3. “By His Command, souls come into being; by His Command, glory and greatness are obtained. By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained. Some, by His Command, are blessed and forgiven; others, by His Command, wander aimlessly forever. Everyone is subject to His Command; no one is beyond His Command.”

Guru Granth Sahib 1

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

- God orders society.
- God commands the sort of life which people will have.
- Everyone is subject to God’s will.

*Accept other valid points.*

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

- (b) Explain Sikh teaching about the human condition. [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).

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 they earn to those in need and through sewa (altruistic service) to God and humanity regardless of birth or gender.

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

## Section B

### Judaism

4. “And the wolf shall dwell with the lamb,  
And the leopard shall dwell with the kid;  
And the calf and the young lion and the fatling together,  
And a little child shall lead them.”

Isaiah 11:6

- (a) Outline **three** teachings in this passage. [3]
- It will be a time of great peace.
  - Animals will not harm each other.
  - God's presence will be felt by all.
  - A physical person will lead the peace.
  - Believed by many that a Messianic age will come.
  - Accept positive interaction between animals and humans.
  - References to Olam ha-ba.

*Accept other valid points.*

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

- (b) Explain what is believed in Judaism about the Mashiach (Messiah). [7]

There is a diversity of beliefs about the Messiah between and within different Jewish traditions. Of the Orthodox communities, many expect a Messianic Age, which will include a literal Messiah. The traditional belief is that the Messiah will be descended from King David and will not be God but an exceptional human being. Among Reform and Progressive Jews, many reject the idea of a personal Messiah at whose coming the righteous dead will arise.

There have been many inferences to the coming of the Messiah including references made by Maimonides in the *13 Principles of Faith* written in the 12th Century. However, nowhere in the Tenakh does it say when the Messiah will come, and Rabbis discourage attempts to try and work out when the Messiah will come.

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

**Christianity**

5. “And to [Adam] He said,  
‘Because you have listened to the voice of your wife,  
and have eaten of the tree  
about which I commanded you,  
‘You shall not eat of it,’  
cursed is the ground because of you.’”

Genesis 3:17 (adapted)

- (a) Describe what happened in the Garden of Eden for God to say these things to Adam. [3]

- The man and woman were told not to eat the fruit of the Tree of the Knowledge of Good and Evil.
- The serpent tempted the woman and she picked the fruit.
- She shared the fruit with the man.
- They realised they were naked.
- God was walking in the garden and saw them trying to cover themselves with fig leaves.
- God punished the serpent and then continued by punishing them.
- Adam gave into temptation against the will of God.

*Accept other valid points.*

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

- (b) Explain the Christian doctrine of the Fall that comes from this passage. [7]

God created humankind in God’s own image. He gave humans free will. Through this act of disobedience, humans are separated from God by original sin. This event is called the Fall. All humans are born in a state of original sin; however God provided a means of salvation through Jesus Christ. Some candidates may refer to more modern interpretations of the concept of Original Sin, such as those of Robin Lane Fox and IJJ Spangenberg, and infant baptism.

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



**Islam**

6. “Allah is the Greatest, I bear witness that there is no god but Allah, I bear witness that Muhammad is Allah’s messenger, Rush to prayer, Rush to success, Allah is the Greatest, There is no god but Allah.”

Adhan

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

- Allah is the only God.
- Muhammad is Allah’s messenger.
- Prayer is important for life.
- Allah is the greatest.
- References to tawhid and shahadah should be credited.

*Accept other valid points.*

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

- (b) Explain Muslim teachings about submission to the will of Allah. [7]

Teachings about submission to the will of Allah are found in the adhan and the shahadah as well as throughout the Qur’an. The word “Islam” means “submission” and the followers of Islam are called Muslims, people who have submitted themselves to the will of Allah.

Performing the Five Pillars is a sign of submission and during salah Muslims prostrate themselves facing the Ka’ba in Mecca to show their submission.

Both greater and lesser jihad are signs of submission. Sometimes demonstrating willingness to accept martyrdom is the ultimate submission to Allah.

Islam teaches that we are God’s creation and we can only properly understand ourselves when we recognise that our proper condition is one of submission to the God who made us.

Submission to Allah will result in going to paradise.

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

## Section C

### Taoism

7. “Tao is beyond all words.  
It can only be apprehended in silence.”

Chuang Chou, *Chuang-tzu*

- (a) Outline **three** aspects of the Tao. [3]

Candidates might name any three of the following aspects:

- Tao is beyond all words.
- Tao can only be understood in silence.
- Tao is the Way.
- Tao is inside us and outside us.
- Everything flows out of Tao and will return to Tao.
- Within Tao, everything is in balance – or yin and yang are in balance.
- Tao reconciles opposites.
- Tao is not understood by reading holy texts.
- The Tao can be glimpsed through Ti Ch'i which releases Ch'i – the life force.

*Accept other valid points.*

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

- (b) Investigate why the Tao is linked with silence in this passage. [7]

The passage states that Tao cannot be described in words and implies that words distort our appreciation of Tao. Words, therefore, lead us away from Tao. They can distract us and feed our selfish nature.

Tao is understood through contemplation or through being peaceful within the natural world. The best way to be involved in contemplation and to be peaceful within the natural world is to be silent. Silence helps us to be aware of the life force, chi, and Tao.

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

## Jainism

8. “Attachment and hatred are the seeds of karma. The wise say that karma is caused by delusion. Karma is the root of birth and death. The wise say that the cycle of birth and death is the cause of unhappiness.”

Uttarādhyayana Sutra 32:7

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

- Karma is produced from attachment and hatred.
- Karma is caused by delusion.
- The wise say that samsara (cycle of life) is the cause of unhappiness.

*Accept other valid points.*

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

- (b) Explain how Jains try to achieve release from samsara. [7]

Jains believe that karma traps the soul and produces either pleasant or unpleasant results depending on whether karma was bound as the result of good or bad actions. To achieve release from samsara Jains must release their souls from karma.

A good action in life may cause a pleasant result, whereas a bad action is believed to hide the soul further. Jains believe they can control the type and quantity of karma attracted to their souls through following the teachings of Mahavira including kindness to all living things, reading the scriptures, and through their religious practices (such as worship, celebrating festivals, meditation, asceticism, total non-violence and reading the scriptures).

Jains take personal responsibility for their own salvation. The teachings of the Tirthankaras describe how to cleanse their souls, but individuals must achieve this for themselves.

Jains believe their soul has to go through 14 stages of purity in order to pass on to moksha.

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

## Baha'i Faith

9. “The powers required in this world were conferred upon humans in the spiritual world [...]

Therefore, in this world they must prepare themselves for the life beyond. That which they need in the world of the Kingdom must be obtained here.”

Abdu'l-Baha, *Promulgation of Universal Peace* (1912) (adapted)

- (a) Outline **three** teachings from this passage. [3]

- Before reaching this world humans were in the spiritual world.
- The powers necessary for this world were given to them in the spiritual world.
- In this world humans must prepare themselves for the next.

*Accept other valid points.*

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

- (b) Explain Baha'i teachings about salvation. [7]

The Baha'i Faith teaches that people achieve salvation by:

- acknowledging the oneness of God and the unity of the manifestations of God (prophets).
- developing their divine attributes (reason) and being involved in God's plan for the whole of humanity.
- aligning their lives with the teachings, laws and obligations as revealed by Baha'ullah.

There is no concept of a state of salvation in the Baha'i teachings; rather salvation is a process. The process of acquiring spiritual virtues makes people fitter and fitter to enter the next world. The main aim of life should be to perfect these spiritual attributes; the more these are perfected, the closer humans become to God. And it is this closeness to God that is the heaven or paradise referred to in the scriptures of all religions. Failing to develop these virtues means humans separate themselves from God, and that is hell. Thus heaven and hell are not distinct places; they are spiritual conditions both in this world and in the afterlife. Human progress along this path occurs partly as the result of the individual's own efforts and partly due to the grace of God during this life. After death, progress is mostly from the grace of God, but human beings can assist this progress by praying for those who have died.

A consequence of holding to this view of salvation as a process is that human beings are in no position to judge each other. A person may appear to be very far advanced on the spiritual road, but may be traveling very slowly or have stopped, and is thus blameworthy in the sight of God. Another person may not appear to be very advanced but may be making rapid progress. Furthermore, Baha'ullah warns that it is even possible at the hour of death for someone to gain faith and attain a high spiritual station, and conversely for another to lose faith and fall from a high spiritual station to a low one.

References may be made to:

- A child is born pure and holy with a dual nature.
- Importance of believing in the oneness of God for salvation and the unity of this manifestation.

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

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