

Markscheme

May 2017

World religions

Standard level


















Paper 1






14 pages

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

Annotation	Explanation	Associated shortcut
	Incorrect Point	
	Ellipse – Ellipse tool	
GA	GA – Good Analysis	
	H Line – Underline tool	
	H Wavy – Wavy underline tool	
	Highlight tool	Alt+7
	IRRL - Irrelevant	
	Num0 – Award 0 marks	Alt+0
	On Page Comment tool	Alt+8
	Question mark - Unclear	Alt+9
	Repeat - Repetition	
SEEN	Seen	
	Tick colourable	
	Tick 1 – Award 1 mark	Alt+1
	Tick 2 – Award 2 marks	Alt+2
	Tick 3 – Award 3 marks	Alt+3
	Tick 4 – Award 4 marks	Alt+4
	Tick 5 – Award 5 marks	Alt+5
	Tick 6 – Award 6 marks	Alt+6

	Too vague	
	Unfinished Answer	
	V Wavy – Vertical wavy line	
	Very limited	
	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.

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. “Only by a tranquil mind does one destroy all action, good or bad. Once the self is pacified, one abides in the Self and attains everlasting bliss. If the mind becomes firmly established in Brahman, as it is usually attached to the sense objects, who, then, will not be released from bondage?”

Yajur Veda Maitrāyanīya Upanishad 6.34

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

- The importance of a tranquil mind.
- The importance of the pacified self (rid of desires and attachments).
- The Self as Brahman.
- When humans free themselves from attachment to sense objects and concentrate on Brahman, then they can be released from bondage (moksha/liberation).
- The importance of seeking everlasting bliss.
- The importance of removing focus on sense objects.

Accept other valid points.

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

- (b) Explain why moksha (liberation) is important to Hindu beliefs and practices. **[6]**

In explaining the importance of moksha for Hindu beliefs and practices candidates may refer to some of the following:

- Moksha is the ending of samsara.
- Moksha is union with Brahman.
- Moksha is realizing that your atman (soul) is the same as Brahman.
- Moksha is the result of good karma through performing dharma.
- Moksha is the ultimate goal of Hinduism.
- Many practices relate to gaining moksha eg meditation, following their dharma.

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

Buddhism

2. “Life is unpredictable and uncertain in this world.
Life here is difficult, short and bound with suffering.”

Sutta Nipata 574

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

- Life is short.
- Life is unpredictable, uncertain.
- Life is full of suffering.
- The description of life given in the passage could be a definition of what Buddhists mean by dukkha.
- Life is difficult.

Relevant interpretations of the passage will be credited.

Accept other valid points.

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

- (b) Explain the human condition according to Buddhism. **[6]**

- Buddhism teaches that humans are caught in a cycle of birth and rebirth.
- This cycle is termed samsara.
- Samsara is characterized by suffering or unsatisfactoriness (dukkha).
- Humans are caught in this cycle because they have not eradicated craving (tanha) or desire, which is linked to greed, hatred and illusion (or delusion).
- Dukkha can be overcome.
- If humans eradicate craving, they can be liberated from samsara. Liberation from samsara is nirvana/nibbana.
- Reference to the Four Noble Truths as explaining the human condition.

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

Sikhism

3. “Surrender your head; give up your selfishness. Realizing the Shabad [God’s written word], one meets with the Lord, and all one’s service is accepted.”

Guru Granth Sahib 27 (adapted)

- (a) Outline **three** points in this passage. **[3]**

- Do not think of yourself.
- Do as the sacred texts instruct you.
- In this way you meet God.
- Your service is accepted.
- Do not be selfish.
- Surrendering to God is important.
- Action is important.

Accept other valid points.

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

- (b) Explain why sewa (altruistic service) is important to Sikh beliefs and practices. **[6]**

Some students may begin by identifying the three different aspects of sewa:

- Tan – this is physical service and might include working in the langar and helping to look after the gurdwara. Providing langar for the congregation is seen as a privilege as well as a duty.
- Man – this is mental service. Sikhs might do this by studying the Guru Granth Sahib and teaching it to others.
- Dhan – this is material service to other people. Sikhs might give money to charities or give their time to help people who are in need. It might also include building a school or a hospital, visiting the sick or caring for disaster victims.

It is important to Sikh beliefs and practices because:

- Sewa is active altruistic service to God and humanity regardless of birth or gender. In this it also supports Sikh teaching about equality, eg the langar
- Teachings about it are found in the Guru Granth Sahib.
- In the Guru Granth Sahib it says that someone who performs sewa without looking for any reward will reach moksha (liberation).
- It also teaches that Sikhs must look for opportunities to perform sewa in order to reach moksha.
- The Sikh tradition is socially active because they believe this is how God wishes them to live.
-

Therefore it is clear that sewa is an essential element of Sikhism and should have a very significant impact on the life, beliefs and practices of all Sikhs in their quest for gurmukh (one who is focused on God and lives by the teachings of the gurus).

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

Section B

Judaism

4. “Now this was stated with regard to the Good Inclination in man and with regard to his Evil Inclination. That is to say, that he might lay to his heart the love of God and his faith in Him, even at an hour of rebellion or of wrath or of displeasure.”

Moses Maimonides, *Arabic Commentary on the Mishnah* (adapted)

- (a) Outline **three** beliefs in the passage. **[3]**

- Good inclination (yetzer ha-tov) and bad inclination (yetzer ha-ra) exists in humans.
- Good inclination is exemplified through love of and faith in God.
- This may be tested but overrides bad inclination.
- Humans have the choice to follow good or evil.
- Even when bad inclinations are followed, humans are still able to recognize the love of God.

Accept other valid points.

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

- (b) Explain Jewish beliefs about free will. **[6]**

- God gave 613 mitzvot for humans to choose to follow (or not).
- There is a freedom of choice – it is not divinely managed.
- The Torah reflects that humans have freedom to choose their course of actions, eg Genesis 3.22.
- Those who fulfil their duties will be rewarded.
- As made in God’s image humans were given a soul and a mind.
- Humans are born with bad or good inclinations, yetzer ha-tov and yetzer ha-ra.

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

Christianity

5. “So God created humankind in His image, in the image of God He created them; male and female He created them. God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth’.”

Genesis 1:27–28

- (a) Outline **three** points in this passage. **[3]**

- God created humankind in his image.
- God created male and female at the same time.
- God blessed them.
- God encouraged humankind to have children and have dominion/power over the earth.

Accept other valid points.

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

- (b) Explain Christian beliefs about free will. **[6]**

- It is necessary for humans to have free will so that they can choose to worship God and follow His will.
- However, it was this gift of free will which caused Adam and Eve to sin by eating from the tree of the knowledge of good and evil and thus brought original sin into the world.
- God wants humans to exercise this free will in accordance with his wishes.
- Christians believe free will is good.
- Some candidates may comment that this free will can conflict with Christian views about determinism and predestination.
- Humans who choose to follow God’s will, will be rewarded in Heaven.
- Christians believe God wants humans to choose His will and not evil.

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

Islam

6. “Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.”

Qu’ran 3:185

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

- Every soul will taste death.
- Every soul will be judged on the Day of Judgment.
- On the Day of Judgment you will receive your full reward for your faith.
- The outcome of the judgement will distinguish between those admitted to Paradise and those who are not.
- The life of this world is deceptive.

Accept other valid points.

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

- (b) Explain Muslim beliefs about life after death. **[6]**

- The souls of those who have died will wait until the Yawm al-din (Day of Judgment).
- On the Yawm al-din, everyone will be bodily raised from the dead to be judged by Allah.
- People will be judged individually according to their deeds, written in the Book of Deeds by the recording angels.
- Jahannam, is reserved for those whom God has decided to punish for a time for committing grave sins and not repenting.
- Those going to jahannam will find their books are light on the scales/placed in the left hand; those going to janna (paradise) are heavy on the scales/placed in the right hand.
- There are seven levels of paradise and hell depending on how good or bad a person has been.
- Jahannam involves fire.

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

Section C

Taoism

7. “Without going out of the door, know the world
Without peering out of the window, see the Heavenly Tao
The further one goes
The less one knows.”

Lao-Tzu, *Tao Te Ching* 47

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

- The Tao is heavenly.
- The Tao cannot be known or seen through travel and/or energetic activity.
- When one tries too hard to know the Tao, one loses knowledge of it.
- The Tao can be seen as known in quietness and/or contemplation in your own home.
- The Tao is everywhere so we don't need to search for it.

Accept other valid points.

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

- (b) Explain the importance of reconciling opposites according to Taoist teaching. **[6]**

- The Tao keeps everything in harmony and balance including what is opposite.
- When humans do not know the Tao, they see things as separate rather than balanced and in harmony.
- The world then becomes unbalanced.
- The human condition can only become balanced and harmonious again if people return to the Tao and see that opposites are reconciled.
- Relevant references to yin and yang.

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 what is called nirvana, or 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.”

Uttaradhyana Sutra 81–4

- (a) Outline **three** points in this passage. **[3]**

- Nirvana, where the soul can find moksha, is difficult to reach.
- References to characteristics of nirvana (eg no old age, death or pain; perfection, safe, happy, quiet). Each can be credited as separate points.
- Reaching nirvana ends the continuous cycle of existence (birth, death and rebirth).
- Nirvana is liberation from the world of matter.

Accept other valid points.

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

- (b) Explain why moksha (liberation) is important to Jainist beliefs and practices. **[6]**

- Moksha (liberation) is the goal of Jain religious path.
- It is seen as a blissful state of existence of a soul.
- It is free from karma and from samsara, the cycle of birth and death.
- It is the only objective that a person should have; any others are contrary to the true nature of the soul.
- Many practices relate to gaining moksha, eg ahimsa, meditation, yoga.
- Because of the necessity to be released from the suffering of life. This is due to humans being weighed down by their karma.

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

Baha'i Faith

9. “[When human beings] become illuminated with the radiance of the sun of reality, and ennobled with all the virtues, they esteem this the greatest reward, and they know it to be the true paradise. In the same way they consider that the spiritual punishment [...] is to be subjected to the world of nature; to be veiled from God; to be brutal and ignorant; to fall into carnal lusts; to be absorbed in animal frailties; to be characterized with dark qualities [...] these are the greatest punishments and tortures.”

Abdu'l-Bahá, *Some Answered Questions* (adapted)

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

- When human beings really understand reality, and have acquired the virtues, this is the true paradise.
- Spiritual punishment is to be subjective to the world of nature.
- The greatest punishments and tortures are carnal lusts (unhealthy desire) and animal frailties (greed and selfishness), brutal and ignorant, to be characterized with dark qualities.
- Spiritual punishment is having God hidden from you.
- Credit may be given for each example.

Relevant interpretations of the passage may be credited.

Accept other valid points.

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

- (b) Explain Baha'i beliefs about heaven and hell. **[6]**

- When someone dies, the soul separates from the body and moves into the next world. It is the soul which progresses through the ‘worlds of God’. Here the spiritual development of the soul which happened in a physical world determines how it is judged and how it will advance in this spiritual world.
- Heaven and Hell are believed to be spiritual states of closeness or distance from God. The terms are used to describe the relationship with God in this world and the next, and not as physical places of reward and punishment achieved after death.
- Therefore, life after death is not cyclical (as in reincarnation) but it is not static as progress and development go on forever.

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