

# Markscheme

May 2018

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	
<b>GA</b>	GA – Good Analysis	
	H Line – Underline tool	
	H Wavy – Wavy underline tool	
	Highlight tool	
	IRRL – Irrelevant	
	Num0 – Award 0 marks	
	On Page Comment tool	
	Question mark – Unclear	
	Repeat – Repetition	
<b>SEEN</b>	Seen	
	Tick colourable	
	Tick 1 – Award 1 mark	
	Tick 2 – Award 2 marks	
	Tick 3 – Award 3 marks	
	Tick 4 – Award 4 marks	
	Tick 5 – Award 5 marks	
	Tick 6 – Award 6 marks	
	Too vague	

<b>UA</b>	Unfinished Answer	
	V Wavy – Vertical wavy line	
<b>VL</b>	Very limited	
<b>WKAR</b>	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. “Thus we may say that we are what we desire. Our will springs from our desires; our actions spring from our will and what we are, springs from our actions. We may conclude, therefore, that the state of our desires at the time of death determines our next life; we return to earth in order to satisfy those desires.”

Brihadaranyaka Upanishad 4: 5.6a

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

- We are what we desire.
- What we desire affects what we want.
- What we want affects our actions (karma).
- What we desire at death determines our next life.
- We return to earth (cycle of samsara or reincarnation) as a result of/in order to satisfy these desires.
- Our will comes from our desires.
- Our actions spring from our will.
- What we are comes from our actions.
- There is an atman that transmigrates at death.

*Accept other valid points.*

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

- (b) Explain why Hindus believe that acting according to dharma/dhamma can achieve moksha (liberation). **[6]**

- Acting according to dharma (law or teachings) creates good karma.
- Varnashramadharma – a person’s responsibility to act according to one’s caste duties – eg a Vaishya (merchant) earns good karma from conducting good business.
- Good karma can be gained from acting according with one’s stage in life (householder, student, etc).
- Accumulating good karma contributes towards the achievement of moksha/liberation.
- Following one of the yogic paths is also part of acting according to dharma.
- Selfless action is also stressed within the dharma.
- The link between acting according to dharma/dhamma and moksha is present in the sacred texts.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

## Buddhism

2. “Those who are freed from desires are well established in the teaching of Gotama [the Buddha] with firm mind. They have attained to that which should be attained, having plunged into immortal Nibbana.”

Sutta Nipata 228 (adapted)

- (a) Outline **three** teachings in this passage about “immortal Nibbana”. **[3]**

- Nibbana/nirvana is the goal of the Buddhist path.
- It is reached when all desires have been eradicated.
- It is reached through following the teachings of the Buddha.
- Those who are freed from desires have a firm mind.
- Those who are freed from desires are established in the teaching of the Buddha.
- Nibbana/nirvana is immortal.

*Accept other valid points.*

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

- (b) Explain other goals that a Buddhist might aim for (other than nibbana/nirvana). **[6]**

- Some Buddhists aim for a better rebirth within samsara after death.
- This rebirth could be in a heavenly realm or as a richer human being.
- They aim for a better rebirth because they believe that it will take many lives to attain nibbana/nirvana, and a better rebirth will bring them closer to it.
- Some Mahayana Buddhists aim to become a Bodhisattva, a Buddha-to-Be, or a Buddha.
- They aim to become a Bodhisattva or a Buddha because they wish to help others reach enlightenment or liberation through compassion.
- Some Buddhists take the Bodhisattva Vow – that they will not leave samsara until all beings have reached enlightenment.

Candidates who repeat the teachings of nibbana/nirvana should not be credited unless it is to say that a Buddha attains nibbana/nirvana for the purpose of helping others.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

## Sikhism

3. “With my hands I do His work; with my tongue I sing His Glorious Praises.  
With my feet, I walk on the Path of my Lord and Master.  
It is a good time, when I remember Him in meditation.  
Meditating on the Nam, the Name of the Lord, I cross over the terrifying world-ocean.”

Guru Granth Sahib 189

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

- Work with the hands is God’s work.
- The feet can be used to walk God’s path.
- Sikhs use their voices to praise God.
- Meditation is an important way to follow God.
- Meditating on the name of God enables a Sikh to counter obstacles in their life/cross over the terrifying problems of life.

*Accept other valid points.*

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

- (b) Explain the importance of practising nam japna (continual meditation on God’s name). **[6]**

- Sikhs believe in worshipping One God who lives everywhere and in every person’s heart.
- Every Sikh is required to worship and adore God’s name.
- The name of God washes away the dirt of the mind.
- The importance of nam japna (meditation on God’s name or entire being and personality) is that it is the only way to attain unity with God.
- It is important because Guru Nanak taught and practised nam japna.
- Sikhism places great stress on the importance of nam japna in helping them to lead a virtuous, pure and pious life. This can be only be attained by always remembering and repeating the name of God with full concentration, breath by breath.
- In accordance with the main tenets of Sikhism nam japna creates love and affection for everyone.
- Because a pious person is compassionate and contented, this means that they will serve the poor (one of the most important aspects of sewa) and have no negative feelings towards others.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*



## Section B

### Judaism

4. “Torah, prayer and the contemplation of death will help you in your struggle against the Evil Inclination.”

Simeon ben Lakish, *Talmud Berakot* 5a

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

- Humans possess an evil inclination (yetzer ha-ra).
- The struggle against this evil inclination can be helped by the study of the Torah.
- The struggle against this evil inclination can be helped by prayer.
- The struggle against this evil inclination can be helped by consideration of death.
- Humans struggle to fight against bad inclinations.

*Accept other valid points.*

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

- (b) Explain Jewish teaching about the human condition. **[6]**

- All beings were created by the One God.
- Beings were created in the image of God.
- God gave the mitzvot in the Torah but allowed humans free will to decide whether they were to be followed.
- God does not predetermine the actions of humans.
- The struggle for each human being is between an inclination to do good (yetzer ha-tov) and an inclination to do evil (yetzer ha-ra).
- Yetzer ha-ra entered Adam when he ate from the tree of knowledge of good and evil.
- Choosing to observe the mitzvot and study of the Torah supports human beings to keep to a good inclination.
- Relevant references to tikkun olam should be credited.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

## Christianity

5. “Thus it is written, ‘The first man, Adam, became a living being’; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. [...] Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.”

1 Corinthians 15:45–49 (adapted)

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

- Adam was the first man.
- Adam was made from dust.
- The second man is from heaven (Jesus).
- The second man is spiritual (Jesus).
- Until Jesus came, humans bore the image of Adam being sinful; now they bear a spiritual image from Jesus, the man of heaven.
- Credit should be given to candidates who identify the second man as Jesus – a “Second Adam”.

*Accept other valid points.*

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

- (b) Explain Christian teaching about salvation through Jesus Christ. **[6]**

- Most Christians believe that those who recognize Jesus as Lord and Saviour (because of his death and resurrection) will be saved.
- Jesus also judges both the living and the dead.
- The link between God and humanity had been broken when Adam and Eve introduced Original Sin at the Fall.
- By choosing to come to earth he was able to teach God’s word.
- In giving his life willingly for humanity he was able to repair the breach between humanity and God.
- Following the Resurrection and his overcoming of death, humanity was able to reach heaven and union with God.
- Different denomination have different understandings of salvation.
- The Protestant Church teaches that no one can merit God’s grace by asceticism, good works, meditation or performing rituals. Grace (and therefore salvation) is purely received through God’s gift.
- They hold to the teachings of the Reformation: salvation is attained by grace alone in Christ alone through faith alone for the Glory of God alone as told in Scripture alone.
- The Catholic Church teaches that receiving the sacraments is essential for salvation. It specifically states that it cannot be obtained through faith alone.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

**Islam**

6. “Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): ‘Our Lord! not for naught Hast Thou created (all) this! Glory to Thee!’”

Surah 3:191

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

- Humans should praise Allah when standing, sitting and lying down.
- Allah is the creator of the universe.
- Remember Allah always and in all situations.
- Celebrate the wonders of the creation, in the heavens and earth.
- Recognize creation has happened for a reason.
- Humans should think ‘Our Lord! not for naught Hast Thou created (all) this! Glory to Thee!’

*Accept other valid points.*

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

- (b) Explain the ways in which a Muslim could demonstrate submission to Allah. **[6]**

- Living according to the Qur’an.
- Believing in Allah.
- Believing in angels and jinns.
- Believing in akhira.
- Acknowledging tawhid as revealed to the Prophet Muhammad and the other prophets.
- Practicing the Five Pillars.
- Being honourable and faithful.
- Candidates should be credited for explaining in detail the five pillars and can gain full credit for this.
- Following the example of the Prophet Muhammed as shown in the Hadith.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

## Section C

### Taoism

7. “Although the road is broad and straight,  
but some people prefer rugged sidepaths.”

Lao-Tzu, *Tao Te Ching* 53

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

- The Tao is broad.
- The Tao is straight.
- The Tao is accessible to people.
- People prefer not to live in harmony with the Tao.

Credit should be given to candidates who write that the Tao is the Way, or the true path.

*Accept other valid points.*

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

- (b) Explain what Taoism says about the human condition. **[6]**

- Humans do not like following the Way of the Tao.
- They prefer their own side paths.
- They prefer to act selfishly and independently.
- These side paths and selfish actions interfere with nature.
- Interfering with nature causes conflict and disharmony in the world.
- Humans can only bring the world back into harmony if they stop interfering with nature and reduce their selfish wish to dominate the world.
- Humans can help to bring the world back into harmony by going with the flow of the Tao.
- Relevant references to yin-yang should be credited.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

**Jainism**

8. “The jiva or the soul is sometimes born in the world of gods, sometimes in hell. Sometimes it acquires the body of a demon; all this happens on account of its karma. This jiva sometimes takes birth as a worm, as an insect or as an ant.”

*Uttarādhyayana-sūtra 3.3–4*

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

- The jiva is the soul.
- The jiva or soul is sometimes born in the world of gods.
- The jiva or soul is sometimes born in hell.
- The jiva or soul is sometimes born as a demon.
- It is karma that controls rebirth.
- As a result of karma a soul may be reborn in the world of the gods or in hell.
- Rebirth might not be as a human but could be as a worm, an insect or an ant.

*Accept other valid points.*

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

- (b) Explain Jain teaching about karma and rebirth. **[6]**

- Jains believe that all living beings are reborn countless times until they gain liberation through wearing away their karma.
- Jainism upholds the universal law of karma. Every action, thought, word or deed, produces an effect, which serves as the cause of another action, and so on.
- The state of the soul at any given time is due to the karma accumulated over countless lives.
- The Jain doctrine of karma is distinctive from that found in Hinduism or Buddhism. Jains believe that karma consists of fine and subtle particles of matter which stick to the soul.
- By effort, discipline and knowledge, people can control karma.
- Selfish, careless or cruel actions, for instance, harming living beings lead to the accumulation of heavy karma which weighs the soul down.
- Also, suffering which is willingly undertaken disperses karma and helps to lighten the soul.
- To achieve moksha and to escape being reborn, people must free their soul from matter. Once the soul is free it will float to the top of the universe to dwell there for ever in all-knowing bliss.

Credit should not be given for explanations of Hindu or Buddhist beliefs.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*

## Bahá'í Faith

9. “The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man’s hand, the portion of others might fill a cup, and of others even a gallon-measure.”

*Gleanings from the Writings of Bahá'u'lláh*

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

- It is the sole duty of humanity to share the grace of God which they have received.
- People should not be concerned about the amount of grace they received.
- It is up to God to decide how much grace anyone receives.

*Accept other valid points.*

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

- (b) Explain Bahá'í teachings about the concepts of paradise and hell. **[6]**

- Bahá'í teachings state that there are no such physical places as paradise or hell.
- They emphasise the eternal journey of the soul towards perfection instead of emphasizing paradise and hell.
- Bahá'í believe that references to “paradise” and “hell” found in the scriptures of other religions should be understood symbolically and describe states of nearness to and distance from God both in this world and in the realms beyond.
- Bahá'í believe that in some religious traditions the concept of paradise has also been used to describe a future world of peace, harmony, and justice.

*Accept other relevant answers. Marks should be allocated according to the markbands on page 5.*