

# Markscheme

May 2021

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 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. “One who is self-controlled and unattached and who disregards all material enjoyments can obtain [...] the highest perfect stage of freedom from reaction.”

Bhagavad-Gita 18:49. Text courtesy of The Bhaktivedanta Book Trust International, Inc.  
www.krishna.com. Used with permission.

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

Candidates might cite or interpret some of the following points:

- There are ways to obtain freedom.
- It is important to attain self-control.
- It is important to be unattached.
- It is important to disregard material enjoyments.
- There is a highest perfect stage.
- The perfect stage is freedom from reaction.

Credit candidates who mention karma or moksha appropriately.

*Accept other valid points.*

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

- (b) Explain Hindu teachings about the consequences of karma. **[6]**

This question is about the consequences of karma, not a general description of karma.

In explaining teachings about the consequences of karma candidates may refer to the following:

- Karma applies the general principle of cause and effect, action and reaction.
- Karma means all the actions and even the thoughts and attitudes of people influences their reincarnation.
- Therefore, all karma has consequences, which may appear in a person’s next reincarnation or unexpectedly at some future point.
- Through karma, people who act in accordance with good morals (dharma) may find the consequences are being reborn in a better life.
- Through karma, those who neglect duty maybe reborn in a less favourable body or condition, such as within a lower state of being or animal body.
- Making extra good actions may help to mitigate the effects of bad karma.
- Hindus aim to escape the cycle of rebirth (samsara) and achieve moksha (liberation); one way to attain this is to accumulate good karma through several cycles of reincarnation.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Buddhism

2. “All conditioned things are impermanent...  
All conditioned things are unsatisfactory...  
All things are not self.”

Courtesy of Buddhist Publication Society.

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

**[3]**

Candidates might cite or interpret some of the following points:

- Buddhist believe that all existence is characterized by impermanence (anicca). Nothing lasts forever.
- All existence is fundamentally unsatisfactory (dukkha/dukha). Sometimes dukkha/dukha is translated as ‘suffering’. Nothing in this life will bring permanent satisfaction.
- Buddhists believe that there is no such thing as an eternal soul (atman) or ‘self’.
- According to Buddhism, the idea of an eternal soul or self (atman) is an illusion, part of maya.
- All things are not self.
- Impermanence applies to negative as well as positive experiences. This can be related to the Third Noble Truth: suffering can cease.

*Accept other valid points.*

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

(b) Explain Buddhist beliefs about samsara.

[6]

In explaining Buddhist beliefs about samara candidates may refer to the following:

- Samsara is the endless cycle of existence and rebirth.
- The cycle of samsara is governed by the law of karma.
- Karma is the law of cause and effect with respect to thoughts, actions, speech and their consequences.
- These consequences refer not only to present life, but also to previous and future lives.
- The state of a person's karma at death determines the nature of their rebirth: positive karma leads to positive rebirth in higher realms of existence and negative karma leads to negative rebirth in lower realms of existence.
- There is no permanent soul/self/atman which is reborn.
- Humans are composed of bundles of components called skandhas.
- Samsara is also fed by attachment to the skandhas.
- Buddhists aim at liberation from samara through Enlightenment and achieving nirvana/nibbana.
- Enlightenment involves eliminating the Three Poisons that are at the heart of the human condition: ignorance, greed (unfettered desire) and ill-will (aversion).
- Liberation from samsara involves overcoming maya (illusion) and extinguishing craving.
- Nirvana/nibbana is complete liberation from suffering.
- Some Buddhist traditions define six main realms of existence and rebirth (humans, gods, demi-gods, animals, hungry ghosts, hells).
- Lower realms of existence characterized by predominance of one of the three poisons: ignorance, greed (unfettered desire) and ill-will (aversion).

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

### Sikhism

3. “Some are very knowledgeable, but if they do not know the Guru, then what is the use of their lives? The blind have forgotten nam, [...] The self-willed manmukhs are in utter darkness. Their comings and goings in reincarnation do not end; through death and rebirth, they are wasting away.”

Courtesy of Sant Singh Khalsa, M.D.

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

Candidates might cite or interpret some of the following points:

- Knowledge without knowing the Guru [God] is pointless.
- The blind have forgotten nam [name of God].
- Those who cannot see [referring to those who are ignorant] have forgotten to meditate on God.
- The manmukhs follow their own will or ego.
- They live in darkness meaning they have not achieved liberation or union with God.
- The manmukhs are held within a cycle of reincarnation which carries on and on, without end; there is no escape from it [karma].
- This is a waste of their time because they are not getting anywhere.
- Knowing the Guru and remembering nam is very important.
- To have a useful life you must know the Guru

*Accept other valid points.*

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

- (b) Explain Sikh beliefs about the sach khand (realm of truth). **[6]**

In explaining Sikh beliefs about the sach khand candidates may refer to the following:

- Sach khand is the fifth of the five khands.
- It is liberation from the cycle of birth and rebirth.
- It is achieved by following the Guru and through meditation on the name of God (nam simran/nam japna).
- One understanding of sach khand is of a spiritual state of liberation within this life.
- This is a state of wonder and light.
- It is difficult to describe and can be known only by personal experience.
- A follower becomes joined together with God’s light and the truth.
- At this point a seeker leaves the material and enters the spiritual realm.
- A second understanding of sach khand is of a place where souls go after death.
- This is spiritual rather than physical place, described like the rays of warm sunlight; a place where God lives.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Section B

### Judaism

4. “The sum of the matter, when all is said and done: Revere God and observe His commandments (mitzvot). For this applies to all mankind: that God will call every creature to account for all their conduct, be it good or bad.”

Courtesy of Sefaria.org <https://www.sefaria.org/Ecclesiastes.12.13?lang=bi>  
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- (a) Identify **three** teachings in this passage. **[3]**

Candidates might cite or interpret some of the following points:

- God should be revered.
- The commandments and mitzvot given by God should be observed.
- Everyone should obey God’s commandments.
- Everyone will be called to account for their conduct to God.
- God will judge good and bad conduct.

*Accept other valid points.*

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

- (b) Explain how Jews might observe the commandments (mitzvot). **[6]**

Detailed explanations regarding how different commandments are observed *eg* explanations of how Shabbat is kept; keeping kosher; wearing of tefillin, *etc.*, must be credited.

In explaining Jewish observance of the commandments, candidates may refer to the following:

- There are different interpretations regarding how the commandments should be observed between Orthodox and Progressive Jews.
- Some Jews (Orthodox) consider all the commandments in the Torah should be kept.
- Some Jews (Reform) consider that certain commandments should be interpreted in keeping with contemporary life.
- Many Jews consider that there is a hierarchy of observation of the commandments but that there are two that all Jews should observe - belief in the one God and pikuach nefesh (saving of life).
- Some commandments are not able to be observed *eg* those associated with the Temple which has now been destroyed.
- Many Orthodox Jews observe the commandments (mitzvot) as their framework for daily life *eg* what to eat; what to wear; what to celebrate; attaching a mezuzah case; how to treat each other; *etc.*
- Some Jews use the discussions of the Talmud in order to interpret how to observe the commandments.
- Some Jews might say the Shema twice a day.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 5.



## Christianity

5. “Even as he spoke, many believed in him. To the Jews who had believed in him, Jesus said, “If you hold to my teaching, you are really my disciples. <sup>32</sup>Then you will know the truth, and the truth will set you free.”

Scripture taken from the Holy Bible, NEW INTERNATIONAL VERSION<sup>®</sup>, NIV<sup>®</sup>  
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- (a) Identify **three** teachings in this passage. **[3]**

Candidates might cite or interpret some of the following points:

- Jesus’s teachings caused many people to believe in him and follow him.
- Jesus had a special message to those who believed in him.
- It is through following Jesus’s teachings that people really become his followers (disciples).
- Through obeying Jesus’s teachings people will know the truth.
- Through knowing the truth people will be set free.

*Accept other valid points.*

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

- (b) Explain how Christians might obey the teachings of Jesus. **[6]**

In explaining how Christians might obey the teachings of Jesus candidates may refer to the following:

- Following the teachings of Jesus might give guidance to how Christians should live their life.
- Christians might obey the teachings of Jesus by sharing with others and giving to those in need.
- Christians might obey the teachings of Jesus when making decisions about how to act, eg regarding divorce.
- Christians might obey the teachings of Jesus as a source of divine authority and therefore should be followed literally and not questioned.
- Christians might follow the two Great Commandments (love the Lord, your God... and love your neighbour as yourself) as how to relate to others.
- Christians might obey the teachings of Jesus through the way they pray eg the use of the Lord’s Prayer.
- Christians might use certain teachings such as the Beatitudes as giving guidance on how to use wealth.
- Some Christians might obey the teachings of Jesus by entering a vocational life dedicated to Christian worship.
- Some Christians might follow the teachings of Jesus to remember him by observing Eucharist/Last Supper/Mass.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Islam

6. “When a non-believer does good he is made to taste its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him.”

Courtesy of quranx.com <https://quranx.com/hadith/Muslim/USC-MSA/Book-39/Hadith-6740/>.

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

Candidates might cite or interpret some of the following points:

- When a non-believer does good he is made to taste its rewards in this world.
- For the believer, Allah stores the reward.
- For the believer, Allah rewards in the hereafter.
- For the believer, Allah provides sustenance.
- The believer is rewarded in accordance to his obedience to *Allah's* will.
- There are different rewards for the believer and non-believer.

*Accept other valid points.*

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

- (b) Explain Muslim beliefs about the importance of obedience to Allah's will. **[6]**

In explaining Muslim beliefs about the importance of obedience to Allah's will candidates may refer to the following:

- Muslims believe that the meaning of the word “Islam” is submission to Allah's will, therefore this belief should underpin all that they do.
- Muslims believe that salvation can be attained by submission to Allah's will.
- Submitting to the will of Allah was revealed to the Prophet Muhammed and preceding prophets.
- Through revelations, Allah has instructed Muslims on various practices such as the Five Pillars. Muslims believe that they should follow those practices out of obedience to Allah.
- Allah's will is considered the best guidance for a righteous life.
- Muslims believe that they are judged by Allah and sent to janna (paradise) or jahannam (hell) according to how far they have followed Allah's will.
- It is a tradition of the Prophet that Muslims are rewarded according to their intention, so they aim to follow Allah's will as far as they are able to do so.
- Muslims believe that Allah has predestined their fate but has also given them some degree of free will as a test of their obedience.
- Allah is considered the all-merciful so even if a Muslim commits grave sins of disobedience and repents, they may be forgiven.

Appropriate and relevant reference to the Five Pillars should be credited.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Section C

### Taoism

7. “Who can wait quietly while the mud settles?  
Who can remain still until the moment of action?  
Observers of the Tao do not seek fulfilment.  
Not seeking fulfilment, they are not swayed by desire for change.”

“Verse Fifteen” from TAO TE CHING by Lao Tsu, translated by Gia-Fu Feng and Jane English, translation copyright Q 1972 by Gia-fu Feng and Jane English, copyright renewed 2000 by Carol Wilson and Jane English. Used by permission of Alfred A. Knopf, an imprint of the Knopf Doubleday Publishing Group, a division of Penguin Random House LLC. All rights reserved.

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

Candidates might cite or interpret some of the following points:

- It is difficult to wait quietly until the mud settles.
- It is difficult to wait for things to happen naturally.
- It is difficult to remain still until the moment of action.
- Those who see the reality of the Tao do not seek personal fulfilment.
- Because they do not seek fulfilment, they are not swayed by wanting change/desire for change.

*Accept other valid points.*

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

- (b) Explain Taoist teaching on living the Way. **[6]**

In explaining Taoist beliefs on living the Way candidates may refer to the following:

- Tao, the Way, is our original nature.
- Taoists seek to realise the Tao, our original nature, in this life.
- The importance of the fu (everything flows out of Tao and will return to Tao).
- Nothing is evil, but things are out of balance because humans departed from the Way.
- To achieve the goal of realization of the Way in our lives and society, it is necessary to live according to the Tao.
- This requires living a contemplative life.
- Non-action and non-interference are essentials of this process.
- It also requires achieving more harmony and union with nature/going with the flow.
- The Way of Tao also includes being virtuous, but never in a self-righteous manner.
- Achieving balance in all things is at the heart of the Way. This refers to balance between yin and yang.
- Yin is female, dark, cold, receptive, passive, submissive. Yan is male, light, hot, assertive, active.
- Following the Way results in release of Ch'i, the life force.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Jainism

8. “To do harm to others is to do harm to oneself. You are he whom you intend to kill. You are he who you intend to dominate. We corrupt ourselves as soon as we intend to corrupt others. We kill ourselves as soon as we intend to kill others.”

Acaranga Sutra 1.5.5.

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

Candidates might cite or interpret some of the following points:

- By harming others, you harm yourself.
- You are the person that you intend to kill.
- If you intend to kill someone, you will gain bad karma that will kill you.
- By intending to dominate, you dominate yourself.
- By intending to corrupt others, you corrupt yourself.
- By intending to kill others you intend to kill yourself.
- Karma relates to thoughts/intentions as well as actions.
- You are the person you intend to dominate

*Accept other valid points.*

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

- (b) Explain Jain beliefs about attaining moksha (liberation). **[6]**

In explaining Jain teachings about attaining moksha (liberation), candidates may refer to the following:

- Following the teachings of Mahavira. Many lay Jains practice bhakti (devotion) to one of the great teachers (eg Mahavira) who have achieved liberation.
- Following The Five Great Vows (non-violence, truth, non-stealing, celibacy, non-attachment or non-possession).
- An important way to achieve liberation is through non-violence (ahimsa) in words, thoughts and actions.
- Monks and nuns practice the Twelve Great Vows.
- Practising asceticism.
- Attaining kevala (a pure, omniscient consciousness).
- Re-birth of the jiva is determined by karma (the law of cause and effect regarding our thoughts, intentions, actions and their consequences).
- Negative karma is caused by ignorance, passion and attachment to material reality.
- Jains also believe that good moral actions produce good karma and aid liberation.
- Jains may also practice meditation to control passions (which produce karma) and cultivate calmness and balance.
- Liberation may take many lifetimes to achieve.
- Getting rid of accumulated karma through asceticism.
- References to the 3 Jewels
- References to beliefs about moksha from Hinduism and Buddhism will not be credited.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*

## Bahá'í Faith

9. “In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men.”

*Paris Talks*, by Abdu'l-Baha, Part 1:18,  
The United States Bahá'í Publishing Trust 2006.

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

Candidates might cite or interpret some of the following points:

- All human beings have two natures.
- Humans have a high spiritual nature.
- Humans have a lower material nature
- The spiritual nature enables a person to approach God.
- The lower, material nature keeps a person living in the (material/physical) world.
- Both natures reveal themselves in a person's life.

*Accept other valid points.*

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

- (b) Explain Bahá'í beliefs about the human condition. **[6]**

In explaining Bahá'í beliefs about the human condition candidates may refer to the following:

- Bahá'ís believe that each child is born pure and holy.
- God created humans with immortal souls.
- God created humans with a dual nature (animalistic and spiritual).
- The animalistic nature has a selfish (evil) side.
- The spiritual nature (soul) has ability to develop its divine attributes and pursue God's plan for humanity.
- The power of reason is one of the most important of these divine attributes.
- 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.
- 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'ís do not believe that the soul is reborn or reincarnated.

*Accept other relevant answers.*

*Marks should be allocated according to the markbands on page 5.*