

Markscheme

May 2022

World religions

Standard level

Paper 1

12 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. “The profound mystery in the Vedanta was taught in the previous cycle. It should not be given to one whose passions have not been subdued, or to one who is not a son or a disciple.”

Svetasvatara Upanishad 6.22

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

[3]

Candidates might cite or interpret some of the following points:

- There is profound knowledge/mystery in the Vedanta.
- The profound knowledge/mystery was taught in the previous cycle.
- The profound knowledge/mystery should not be given to one whose passions/selfishness have not been subdued.
- It is possible to subdue passions/selfishness.
- The profound knowledge/mystery should not be given to one who is not a son.
- The profound knowledge/mystery should not be given to one who is not a disciple.

Accept other valid points.

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

- (b) Explain the importance of following Bhakti (path of devotion) for some Hindus.

[6]

The focus of this question is the importance of following Bhakti

In explaining about the importance of Bhakti for some Hindus candidates may refer to the following:

- Bhakti is the path of devotion, which involves following spiritual practices to concentrate the mind, emotions and senses on the divine.
- Bhakti involves worship, pilgrimage and other acts of spiritual development familiar to Hindus today, perhaps the most followed of the yogic paths.
- Bhakti is one of three yogic paths taught in the Bhagavad Gita.
- Bhakti may provide relief to those who are stressed by things in their life.
- It may satisfy curiosity for those wishing to learn more about God.
- It can provide experience of pure, loving union with God.
- Bhakti involves love of God or one’s Lord (different to "loving union with God" creating a distinction between God and human beings).
- Bhakti helps achieve a favourable rebirth or even liberation from the cycle of samsara.
- Various forms of Bhakti have grown up in different Hindu traditions.
- Nevertheless, there are other yogic paths and other ways in which Hindus may find spiritual development.
- Bhakti for some Hindus is important as a preparation higher levels of yogic paths

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.

Buddhism

2. “[...] the Tathagata (The Buddha) has realized the Middle Way; it gives vision, gives knowledge, and leads to calm, to insight, to enlightenment and to Nibbana.”

Dhammacakkappavattana Sutta 56.11

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

[3]

Candidates might cite or interpret some of the following points:

- Tathagata/Buddha has realized the Middle Way.
- The Middle Way gives vision.
- The Middle Way gives knowledge.
- The Middle Way leads to calm.
- The Middle Way leads to insight.
- The Middle Way leads to enlightenment.
- The Middle Way leads to Nibbana/Nirvana.

Accept other valid points.

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

- (b) Explain the teachings of the Noble Eightfold Path.

[6]

Candidates cannot reach the highest band without at least identifying the eight paths.

- In explaining teachings about the Noble Eightfold Path, candidates may refer to the following:
 - Right View (or Understanding): developing a right view of the way things are; includes understanding karma
 - Right Speech: speaking truthfully, avoiding lies and gossip
 - Right Resolve (or Thought): includes right intention, resolve and aspiration to follow the Buddhist path.
 - Right Action: not harming others (ahimsa, non-violence)
 - Right Livelihood: earning a living in a way that doesn't cause suffering or harm to others
 - Right Effort: nurturing positive thoughts and emotions
 - Right Mindfulness: awareness of yourself and others
 - Right Meditation (or Concentration): meditation to help focus the mind and concentration
- It comprises a middle way between two extremes (self-indulgence and self-denial).
- Following the Noble Eightfold Path leads to Nibbana/Nirvana.
- The Noble Eightfold Path has three categories: ethical conduct, mental discipline or meditation, and wisdom.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.

Sikhism

3. “In ego they are born, and in ego they die.
[...]
In ego they laugh, and in ego they weep.
[...]
In ego they are ignorant, and in ego they are wise.
They do not know the value of salvation and liberation.
In ego they love Maya, and in ego they are kept in darkness by it.”

Guru Granth Sahib 466

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

Candidates might cite or interpret some of the following points:

- Human beings are born in a state of ego-centredness/self-centredness.
- They also die in that state.
- This ego-centredness comes into aspects of everyday life such as when people laugh and cry.
- The perceived wisdom and ignorance of people is bounded with ego.
- Salvation and liberation are of higher worth, but people do not know this.
- The state of ego-centredness/self-centredness makes people love maya (illusion).
- This keeps people ignorant, in darkness and therefore they are not focused on higher spiritual affairs as taught by Sikhism, such as focus on God.

Accept other valid points.

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

- (b) Explain the importance of leaving behind ego-centredness in Sikh teachings. **[6]**

In explaining about the importance of leaving behind ego-centredness in Sikh teachings candidates may refer to the following:

- Haumai (ego-centredness) and maya (illusion) prevent Sikhs from realizing the jot (divine spark).
- Ego makes human beings focus on their baser emotions, under which they may become involved in the five vices of kam (lust), lobh (covetousness), moh (attachment), krodh (anger) and ahankar (pride).
- Leaving behind ego enables Sikhs to free themselves of these vices.
- The follower of ego is in a condition known as manmukh; by freeing themselves from this a Sikh may become one who is focused on God, living by the teachings of the gurus, known as gurmukh.
- Sikhs are taught to perform altruistic service, sewa, which helps them leave behind ego and strengthens the bonds of the community.
- Worship to focus on God and service to the community are central to Sikh life and practice, which helps them leave behind the ego.
- Leaving behind ego influences a Sikh's rebirth in the cycle of reincarnation: those centred on themselves may find suffering in their new life, whereas those who have overcome their ego and are totally focused on God (Waheguru) may attain liberation from the cycle of rebirth.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.

Section B

Judaism

4. “And God created man in His own image, in the image of God He created him; male and female He created them. God blessed them and said to them, ‘Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all living things that creep on earth.’”

Genesis 1: 27–28

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

[3]

Candidates might cite or interpret some of the following points:

- .God created man
- God created male and female.
- God created male and female in His image/likeness.
- .God blessed His creation
- God told male and female to be fertile and increase.
- God told male and female to master and rule over the earth.
- Gold told male and female to rule the fish/birds/all living things that creep on the earth.

Accept other valid points

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

- (b) Explain Jewish teachings about yetzer ha-ra (bad inclinations).

[6]

In explaining Jewish teachings about yetzer ha-ra, candidates may refer to the following:

- All humans are born with two inclinations yetzer ha-ra (bad inclinations) and yetzer ha-tov (good inclinations).
- God gave all humans beings free will.
- Humans can make a choice to follow their bad inclinations or their good inclinations.
- Yetzer ha-ra and yetzer ha-tov are inclinations and therefore humans can choose which to follow.
- Making the choice is a constant process and depends upon each situation.
- Actions defined as yetzer ha-ra are those that go against the will of God.
.Relevant examples should be credited
- Studying the Torah helps humans to avoid bad inclinations.
- Yom Kippur provides a time for atonement for actions of yetzer ha-ra.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.

Christianity

5. “If we claim to be without sin, we deceive ourselves, and truth is not in us. If we confess our sins, He [God] is faithful and just, and will forgive us our sins and purify us from all unrighteousness.”

1 John 1: 8–9

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

Candidates might cite or interpret some of the following points:

- If anyone claims to be without sin, they deceive themselves.
- If anyone claims to be without sin, the truth is not in them.
- If anyone confesses their sins, He (God) is faithful and just.
- If anyone confesses their sins, they will be forgiven.
- If anyone confesses their sins, they will be purified from all unrighteousness.

Accept other valid points.

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

- (b) Explain Christian beliefs about original sin. **[6]**

In explaining Christian beliefs about original sin, candidates may refer to the following:

- Christians believe that God created the first humans (Adam and Eve) with free will.
- Christians believe that Adam and Eve disobeyed God's first instruction for them not to eat fruit from the "tree of knowledge" in the Garden of Eden.
- Many Christians call this disobedience "original" sin.
- This original sin caused the Fall.
- Many Christians believe that humans are separated from God by original sin.
- Christians believe that through faith in Jesus Christ, people can be "saved" from the separation from God caused by original sin.
- The Book of Genesis tells the story of Adam and Eve's disobedience as the origin of sin. Some Christians interpret the story literally, while other Christians interpret it symbolically.
- Original sin causes bad inclinations
- Many Christians believe that Baptism can erase original sin

Accept other valid points.

Marks should be allocated according to the markbands on page 3.

Islam

6. “But for the righteous there is triumph [in paradise]. Gardens and vineyards.
And splendid spouses, well matched. And delicious drinks.
They will hear therein neither gossip, nor lies.
A reward from your Lord, a fitting gift.”

Qur’an 78:31–35

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

[3]

Candidates might cite or interpret some of the following points:

- This passage describes what will happen in the Afterlife (paradise) for good or "righteous" people.
- There will be gardens in paradise.
- There will be vineyards in paradise.
- There will be spouses for them in paradise.
- Spouses will be well matched in paradise.
- There will be delicious drinks in paradise.
- The righteous will not hear gossip in paradise.
- The righteous will not hear lies in paradise.
- This is a reward from God.
- This is a fitting gift.

Accept other valid points.

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

- (b) Explain Muslim beliefs about disobedience to Allah's will.

[6]

In explaining Muslim beliefs about disobedience to Allah's will, candidates may refer to the following:

- Muslims believe that they will be judged by Allah in akhirah (life after death), and sent to eternal life in either janna (paradise) or jahannam (hell).
- Allah can decide to reward or punish who He wills, and takes into account a person's actions and the intentions behind those actions.
- A Muslim who rejects Allah's will may fear being sent to hell, so this belief helps to motivate Muslims to adhere to the straight path.
- The very basis of Islam may be regarded as submission to the will of Allah, so disobedience is rejecting that.
- Muslims believe that life is a test and that everything is predetermined by Allah, even to the extent of whether or not they are meant to disobey Allah.
- Disobedience is referred to as an active decision – it is not the same as those who doubt or question, or who do not know.
- If a Muslim does not repent after disobedience, they may be punished in jahannam (hell), but Allah is believed to be merciful.
- Muhammad cast out those who worked against Islam, so today some Muslims disassociate with those who reject Allah.
- There are examples of stories of the prophets, such as Adam, who disobeyed, but asked for forgiveness which Allah granted. So Muslims try not to disobey but there is always hope of forgiveness if they ask for it.

Accept other valid points.

Marks should be allocated according to the markbands on page 3.

Section C

Taoism

7. “Whoever is planted in the Tao
will not be rooted up.
Whoever embraces the Tao
will not slip away.
Her name will be held in honor
from generation to generation.”

Tao Te Ching 54 (adapted)

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

[3]

Candidates might cite or interpret some of the following points:

- Whoever is planted in the Tao will not be rooted up.
- Knowing the Tao gives security or roots.
- Embracing the Tao means stability (not slipping away).
- By being rooted in the Tao, people will be held in honour.
- The honour given by embracing the Tao passes from generation to generation.
- Embracing the Tao results in long lasting benefits.

Accept other valid points.

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

- (b) Explain the importance of the Way to Taoists.

[6]

The focus of the question is the importance of the Way

In explaining about the importance of the Way to Taoists candidates may refer to the following:

- The Way is also called the Tao and is central to the beliefs and practices of all Taoists.
- The Universe is an orderly thing and following the Way achieves that order.
- The Way (Tao) is considered to be the original nature of all humans – the natural order of things. Chuang Tzu describes it as the natural condition of life as rivers and lakes are to fish.
- Through following the Way, cosmic harmony is made possible.
- The Way is like a system of guidance. By following the Way and achieving union with the Tao then humans become closer to the truth.
- The Tao Te Ching is the book of the Way and gives guidance.
- The most important concept of the Way is wu-wei (nature or action by non-action). This doesn't mean passivity but that you should follow the Tao and understand the importance of going with the flow.
- The Way teaches the importance of finding the balance between the yin and the yang.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.

Jainism

8. “Absolute knowledge is attained by destroying misleading karmas, knowledge obscuring karmas, perception obscuring karmas and obstructing karmas.”

Umasvati’s Tattvartha Sutra 10

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

[3]

Candidates might cite or interpret some of the following points:

- Absolute knowledge can be attained.
- Absolute knowledge can be attained by destroying karmas.
- Karma comes in different types; misleading, knowledge obscuring, perception obscuring and obstructing.
- It is attained by destroying misleading karmas.
- It is attained by destroying knowledge obscuring karmas.
- It is attained by destroying perception obscuring karmas.
- It is attained by destroying obstructing karmas.

Accept other valid points.

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

- (b) Explain why karma is important to Jain beliefs about moksha (liberation).

[6]

In explaining why karma is important to Jain beliefs about moksha (liberation), candidates may refer to the following:

- In Jainism, karma is [a law of cause and effect relating to our thoughts and actions and their consequences]
- In Jainism karma is seen as a fine (subtle) physical substance [or ‘matter’] that **pervades** the universe.
- For Jains there is no divine being involved in this process.
- Mental or physical action of the jiva (soul/person) attracts karma to the jiva, like dust on a mirror.
- Karma causes the jiva to be bound in samsara, which is the cycle of life, death and rebirth.
- Jains also describe samsara as ajiva (the world of matter).
- Jains attempt to eradicate the binding effects of karma by following Mahavira’s teachings, including the Five Great Vows. They also practice ahimsa (non-violence), meditation and asceticism
- Once free from karma, the jiva is said to have achieved liberation (moksha) from karma and samsara
- Moksha is the goal of Jainism

Accept other valid points.

Marks should be allocated according to the markbands on page 3.

Bahá'í Faith

9. “National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity [friendship], understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, [...]”

Writings of Shoghi Effendi

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

Candidates might cite or interpret some of the following points:

- National rivalries, will cease
- National hatreds will cease
- National intrigues will cease
- Racial animosity will be replaced by racial amity, understanding and cooperation
- Prejudice will be replaced by racial amity, understanding and cooperation
- The causes of religious strife will be permanently removed
- Economic barriers and restrictions will be completely abolished.

Accept other valid points.

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

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

Candidates cannot achieve the highest band if they write only about paradise or hell.

In explaining Bahá'í teachings about paradise and hell, candidates may refer to the following:

- The Bahá'í teachings state that there is no such physical place as heaven or hell.
- They explain that references to “paradise” and “hell” in the Holy Scriptures of other religions are to be understood symbolically, describing states of nearness to and distance from God in this world and in the realms beyond.
- Paradise is not a place but a state of perfection and in harmony with God's will.
- Paradise is characterized by unity, justice, understanding and cooperation between all peoples of the world.
- There will be a universal government ruling according to God's will.
- Racial and economic divisions will be overcome.
- The rational, divine nature (or soul) of human beings will overcome their lower, animal nature (or soul).
- Hell is understood to be a state of imperfection, far removed from God and in conflict with his will.
- Hell can be identified as a state of ignorance, division, hatred and conflict.
- The Baha'i understanding emphasizes the eternal journey of the soul towards perfection.

Accept other relevant answers.

Marks should be allocated according to the markbands on page 3.