

Markscheme

May 2015

World religions

Standard level

Paper 1

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

Section A

Hinduism

1. “Give it some thought, you miser-minded one;
remember if you can, and reflect.
Think of the pain, the harsh karmic past
That thrust you into the world that day
And smeared you with your mother’s blood
As you came into the womb again.”

Surdas, *Sur Sagar* 77

- (a) Identify what the author of the passage means by “karmic past”. [3]
- The phrase refers to the Hindu doctrine of reincarnation (including references to past lives).
 - The phrase refers to the law of karma.
 - The phrase refers to karma (action and reaction) as maintaining an endless round of birth and rebirth (samsara).

Accept other valid points.

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

- (b) Deduce from the passage how the author perceives the human condition. [7]
- The human condition is regarded as pitiful and requires reflection.
 - Birth is perceived to be part of an endless cycle of rebirth.
 - The process of birth is regarded as painful and there is no apparent escape from the cycle.
 - There is a possibility of escape offered through reflection on the human condition.
 - The expression “miser-minded” refers to the human condition of self-centred ignorance that binds to the endless cycle of birth and death.
 - The law of karma is relentless and keeps human beings in a cycle of suffering caused by endless birth and death.
 - The author appears to suggest that few human beings escape samsara and the picture offered is quite bleak.
 - Candidates may refer to moksha as liberation (to be released from the cycle of rebirth).

Accept any other relevant answer.

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

Buddhism

2. “All beings tremble at violence
All are afraid of death.
Seeing their likeness to yourself
You should neither kill, nor cause others to kill.”

Dhammapada 129

- (a) Outline the meaning of “Seeing their likeness to yourself, you should neither kill, nor cause others to kill”. [3]

- The verse asks Buddhists to empathize with others.
- Other creatures are like us; they fear death and violence as much as we do.
- If people realise this, then they will not wish to commit violence.
- Buddhist belief in non-violence.

Accept other valid points.

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

- (b) Investigate the importance of non-violence within the Buddhist path to Enlightenment. [7]

- Acting violently leads Buddhists away from Enlightenment and not towards it.
- Violent action leads to negative consequences either in this life or in rebirth.
- The first of five moral precepts that lay Buddhists follow is not to harm any living being.
- Some Buddhists apply this to food and are therefore vegetarian.
- This position within the five precepts demonstrates its importance.
- The path to Enlightenment involves eradicating greed or desire, hatred and ignorance. Violence is often motivated by desire or hatred.
- Acting non-violently helps to reduce desire and hatred, and therefore helps a Buddhist to reach Enlightenment.
- Acting non-violently also encourages the development of compassion and loving kindness.
- Relevant references to the Eight-fold action, eg right action, should be credited.
- Links between non-violence and compassion.

Accept any other relevant answer.

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

Sikhism

3. “He realizes that coming and going are according to God’s Will.
He does not die, he is not reborn, and he does not suffer in pain;
His mind merges in the mind of God.
Very fortunate are those who find the true Guru.
They eradicate egotism and attachment from within.”

Guru Granth Sahib 1059

- (a) Identify the Sikh view of liberation in the passage. [3]

- Human beings are caught in a cycle of birth and death.
- The cycle of birth and death is not controlled by the law of karma but by God’s Will.
- Sikh liberation is union with God.
- Eradicate egotism and attachment as the path to liberation.

Accept other valid points.

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

- (b) Analyse the key characteristics of the gurmukh (the liberated Sikh) from the passage. [7]

- The gurmukh finds peace through acceptance of God’s will.
- The gurmukh is freed from haumai, the Sikh understanding of ego-centredness.
- The gurmukh experiences oneness with God.
- Karma has no effect on a liberated Sikh.
- Gurmukh can only be achieved by the grace of the Guru.
- Liberation in Sikhism is a state of inner purification and the grace of the Divine Being.
- Sikhism is a monotheistic religion that does not promote liberation through one’s own efforts alone.

Accept any other relevant answer.

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

Section B

Judaism

4. “Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever.”

Daniel 12:2–3

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

- References to Messianic Age.
- There will be a physical resurrection of many people.
- Those who believe and trust in God “shine like the brightness of the sky”.
- Those who teach and lead people to God will shine like the stars for eternity.
- Application of good deeds with reference to yetzer-ha-tov.

Accept other valid points.

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

- (b) Analyse Jewish teaching about Olam Ha-Ba (the world to come). [7]

- In the context of this passage, Jewish teaching on Olam Ha-Ba (the world to come) – a spiritual afterlife – is not clear. Some candidates may refer to the diversity of belief about Olam Ha-Ba.
- Olam Ha-Ba could be a physical resurrection or the continuation of the soul and is also used to refer to the Messianic Age.
- Judaism is focused on living this life rather than being concerned with the afterlife.
- Many Jews do not believe that fulfilling the mitzvot is a way of working your journey to Olam Ha-Ba.
- Fulfilling the mitzvot is seen as a privilege and sacred obligation which is not carried out for any reward.
- The main view in Judaism is that the righteous of all nations (Jews and non-Jews) have a share in Olam Ha-Ba.

Accept any other relevant answer.

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

Christianity

5. “In my Father’s house there are many dwelling places. If it were not so, would I have told you [the disciples] that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.”

John 14:2–3

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

- References to heaven being spacious ("with many dwelling places").
- By “my Father’s house” is meant the heavenly abode.
- Jesus is about to return there. The separation was not to be an eternal one, otherwise, he would have forewarned the disciples.
- The departure of Jesus was needed to open an entrance for humanity.
- Heaven is large enough to accommodate very many people.
- Jesus will return to earth again.

Accept other valid points.

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

- (b) Explain Christian teaching about heaven, hell and purgatory. [7]

- Heaven is eternal union with God – the beatific vision.
- Some candidates might consider general and particular judgement.
- Purgatory is a place of spiritual cleansing between this world and heaven (mostly a Roman Catholic belief).
- Candidates tend to think that purgatory is a place of judgement rather than purification and this must be avoided.
- Hell is separation from God.
- Some might consider whether a loving God would let people suffer eternally in hell.
- Some may comment that the basically medieval structure of heaven, hell and purgatory as real places, is no longer appropriate.
- Candidates may refer to the history of heaven, hell and purgatory.
- Candidates may refer to paths to heaven and hell.

Accept any other relevant answer.

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

Islam

6. “As to the righteous [they will be in a] place of security, among gardens and springs, [...] there can they call for every kind of fruit, in peace and security; [as a favour] from thy Lord! [...] Nor will they there taste death, except for the first death.”

An interpretation of the *Qur'an, ad-Dukhan* 44:51–6 (adapted)

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

- The passage is about the afterlife.
- The righteous go to paradise.
- Paradise is a garden with fruits and springs, and green, luxuriant vegetation and fresh water is like an oasis in the desert.
- Paradise is a reward for the believer, as a gift from God.
- Reward in paradise is described both in physical and spiritual terms.
- Paradise is a place of security. After entering paradise, you will not die again.

Accept other valid points.

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

- (b) Explain some of the doctrines relating to life after death in Islam. [7]

All or some of these arguments could be included:

- Life after death is one of the fundamental beliefs of Islam.
- The belief in life after death implies that physical death (“the first death” in the verse above) is not the end of human existence.
- Life in this world is a preparation for the life to come (akhira).
- God will judge each person’s actions in this life and reward or punish accordingly in the life to come.
- There is a belief in two judgments, a provisional individual one in the grave, a definitive one for the whole of humankind at Judgment Day.
- Those who are righteous will go to paradise and will never taste the real death, that to which the sinful are condemned in hell.
- The doctrine of life after death makes believers realise that they are responsible for their actions and are accountable for them.
- Nature of paradise and hell.

Accept any other relevant answer.

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

Section C

Taoism

7. “Less and less do you need to force things,
until finally you arrive at non-action.
When nothing is done,
nothing is left undone.

True mastery can be gained
by letting things go their own way.
It cannot be gained by interfering.”

Lao-Tzu, *Tao Te Ching* 48

- (a) Outline the meaning of “It [true mastery] cannot be gained by interfering”. [3]
- True mastery is living in harmony with the Tao or following the Tao.
 - This is achieved by avoiding all action that would interfere with wu-wei (nature).
 - Through not interfering much is gained or achieved.

Accept other valid points.

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

- (b) Investigate the meaning and importance of “non-action” in Taoism. [7]
- “Non-action” is action that is free from desire or selfishness.
 - It is action that works with, rather than against the Tao.
 - It is “non-action” in the sense that it does not stand out from, or is in complete harmony with, the natural workings of nature.
 - It is important because it is the means through which people realise their oneness with the Tao.
 - It promotes harmony in the world because selfishness is reduced.
 - It helps the development of a contemplative way of life.
 - It encourages balance between the opposites of yin and yang.

Accept other relevant explanations.

Please base your assessment on the markbands on page 3.

Jainism

8. “One should know what binds the soul, and knowing, break free from bondage. He who grasps at even a little, whether living or lifeless, or consents to another doing so, will never be freed from sorrow;
If a man kills living things, or slays by the hand of another, or consents to another slaying, his sin goes on increasing;
The man who cares for his kin and companions is a fool who suffers much [...] All his wealth and relations cannot save him from sorrow.”

Sutrakritanga 1.1.1.1–5

- (a) Identify **three** ways by which, according to the passage, the human being can become free from karma. [3]

Humans can become free from karma through:

- detachment from family
- renunciation from wealth and ownership
- ahimsa, or non-violence towards all creatures
- recognition of the jiva and its separation from the world of matter.

Accept other valid points.

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

- (b) Investigate what the passage tells us about the Jain understanding of how to remove suffering. [7]

- Jains believe that human life is in a condition of suffering.
- Suffering is created by bondage.
- All individual life is in countless states of consciousness, that includes plant life, and is marked by the universal condition of suffering.
- Suffering is only overcome when the soul returns to its natural state of not being bound to the material world, and can only be achieved by the loss of all karma.
- This is achieved by complete renunciation through total non-violence and complete non-attachment.
- These absolute requirements of complete renunciation are difficult to achieve unless one becomes a Jain monk or nun.
- Lay Jains pursue a better rebirth as a monk or a nun through partial obedience to non-violence and non-attachment.

Accept any other relevant answer.

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

Baha'i Faith

9. "Know also that the soul is endowed with two wings: should it soar in the atmosphere of love and contentment, then it will be related to the All-Merciful, and should it fly in the atmosphere of self and desire, then it will pertain to the Evil One; may God shield and protect us and protect you therefrom, O ye who perceive! Should the soul become ignited with the fire of the love of God, it is called benevolent and pleasing unto God, but should it be consumed with the fire of passion, it is known as the concupiscent [illicitly sexually desirous] soul. Thus have We expounded this subject for thee that thou mayest obtain a clear understanding."

Baha'u'llah, *The Summons of the Lord of Hosts*

- (a) Comment on the meaning of this passage. [3]

- Baha'is believe that each soul has the potential to choose right or wrong.
- If a soul chooses wrong, it will need protection by God from the Evil One.
- A soul which is pleasing to God is fired with the love of God.

Accept other valid points.

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

- (b) Explain Baha'u'llah's teachings about the soul. [7]

- Baha'u'llah taught that individuals have no existence previous to their life on earth.
- The soul's evolution is always towards God and away from the material world.
- A human being spends nine months in the womb in preparation for entry into this physical life, acquiring the physical tools (eg eyes, limbs, and so forth) necessary for existence in this world.
- Every child is born pure and holy.
- This physical world is a preparation for entry into the spiritual world.
- Our time here is thus a period of preparation during which we are to acquire the spiritual and intellectual tools necessary for life in the next world.
- Spiritual and intellectual development in this world depend strictly on conscious individual effort.

Accept any other relevant answer.

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