



MARKSCHEME

May 2014

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, test 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. “Those who remember me at the time of death will come to me. Do not doubt this. Whatever occupies the mind at the time of death determines the destination of the dying; always they will tend toward that state of being. Therefore remember me at all times and fight on. With your heart and mind intent on me, you will surely come to me. When you make your mind one-pointed through regular practice of meditation, you will find the supreme glory of the Lord.”

Bhagavad Gita 8:5–8

- (a) Outline the ways in which Krishna suggests that a person can reach union with the divine. [3]

Krishna states that union with the divine being can be achieved by:

- remembering him at the time of death through one-pointed focus (heart and mind)
- inclining the heart and mind towards Krishna (the divine) in everyday life
- regular practice of meditation; jnana marga; study of scriptures
- devotion (bhakti marga).

Accept other valid points.

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

- (b) Deduce the relationship between Krishna’s teachings in the passage and paths to moksha (Yoga). [7]

- Union between the self (atman) and the supreme being (brahman) is the definition of Yoga.
- The remembrance of Krishna at the time of death leads to union (“come to me”).
- The instruction to remember Krishna at all times (“heart and mind”) refers to Bhakti Yoga.
- Krishna’s suggestion that remembrance requires daily practice of meditation may refer to Yogic practice.
- His teaching that the mind will only remember what it has been attached to in everyday life and his instruction to “fight on” can refer to Karma Yoga.
- The reference to “meditation” could refer to Jnana Yoga.
- The possibility of the passage referring to all the paths of Yoga taught in Hinduism and thus attempting to reconcile different paths to union with the supreme being.

Accept other relevant explanations.

Buddhism

2. “No fever [desire] is found
In one who has travelled the road,
Who, sorrowless, freed in every way,
Has destroyed all bonds [reached nirvana/nibbana].”

Dhammapada 90

- (a) Comment on the meaning of “No fever [desire] is found” within this verse. [3]

- Fever is linked with heat or burning.
- Within Buddhism burning is linked with desire or craving (tanha).
- The person who has no fever (no burning) has no desire or craving and has therefore reached nirvana/nibbana.

Accept other valid points.

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

- (b) Explain why nirvana/nibbana (Enlightenment) is “sorrowless”. [7]

- The problem with human existence is that it is filled with dukkha (sorrow or pain).
- The goal of the Buddhist path is to eradicate dukkha or sorrow.
- This is done by eradicating the source of dukkha.
- The source of dukkha is craving (or greed, hatred and delusion).
- When craving is eradicated, dukkha or sorrow cannot arise.
- When craving is eradicated, nirvana/nibbana or Enlightenment is reached.
- So nirvana/nibbana or Enlightenment is “sorrowless”.

Accept other relevant explanations.

Sikhism

3. **“For many births you have become a worm or moth, an elephant, a fish or a deer. In several births you may have become a bird or a snake or may have been yoked as a horse or an ox. Meet the Creator of the universe, now is the time for the meeting: after a long time you have been given human form.”**

Guru Granth Sahib 176

- (a) **Identify what this passage says about the human condition.** [3]

- The soul has been trapped in the cycle of birth and death, even taking countless animal lives.
- It is only after wandering through many lives that human life is attained.
- Only human life has the possibility of becoming close to God.

Accept other valid points.

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

- (b) **Analyse the relationship between the human condition and the “Creator of the universe”.** [7]

- The teachings in the passage indicate that Sikhs believe in reincarnation or the cycle of samsara.
- Sikhs believe that human birth is the vehicle for ending samsara.
- Sikhs consider human birth is only attained by the grace of God.
- Sikhs believe that in human life the Creator of the universe can be “met” in divine union.
- The Sikh Gurus taught that union with God can happen in this life rather than after death.
- Sikhs understand the way to union with God to consist of inner purification of the mind.
- Purification of the mind can only be achieved by cultivating a God-fearing life as taught by the Gurus.

Accept other relevant explanations.

SECTION B

Judaism

4. “Hear, O Israel: The Lord is our God, the Lord is one. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart.”

Deuteronomy 6:2–4

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

The passage shows the following:

- Judaism is a monotheistic religion
- Jews must put all their effort into loving God
- this is a commandment
- the importance of Yetzer ha-tov.

Accept other valid points.

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

- (b) **Explain how Jews should live according to the Shema.** [7]

Candidates should be able to explain the following:

- Jews are reminded that they are a Chosen People to be an example to all humans
- Jews are an example of worship and obedience to one God
- Jews remind themselves of the Shema every day in prayer
- Jews should focus on God in all aspects of their lives
- Jews should follow the commandments
- Jews keep the commandments alive by passing them on to future generations
- Jews remind themselves of this obligation through a number of practices, for example the wearing of tefillin and the use of a mezuzah
- the relevancy of yetzer ha-tov and free will
- the story of Torah/Talmud.

Accept other relevant explanations.

Christianity

5. “Whosoever will be saved, before all things it is necessary that he hold the catholic [universal] faith; Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic [universal] faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons nor dividing the substance.”

Athanasian Creed

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

The passage covers the following:

- that faith in God is necessary for salvation
- that without faith a person would suffer eternal punishment
- that Christians worship one God through the Trinity.

Accept other valid points.

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

- (b) **Explain how Christians can attain salvation.** [7]

Candidates should be able to explain that Christians attain salvation by:

- believing in the doctrine of the Trinity as an expression of monotheism
- believing in God as the Creator
- worshipping God
- participating in God’s grace through sacrament
- believing in Jesus as God Incarnate and Saviour of humankind
- living in accordance with the teachings of Jesus
- believing in the Holy Spirit as God’s presence on earth
- believing in accordance with the doctrines of the Church as revealed in the creeds.

Candidates may make reference to:

- the Old Testament and Ten Commandments
- original sin
- the Bible as the source of knowledge
- emulation of Jesus.

Credit should be given to answers that recognize diversity.

Accept other relevant explanations.

Islam

6. “The is the Book [al-kitab], in it is guidance, without doubt, to those who are righteous, who believe in the Unseen, are steadfast in prayer [salat] and spend of what We have provided for them, and who believe in the revelation sent to you and sent before your time, and in their hearts have the assurance of the Hereafter.”

Qur'an 2:2–4

- (a) **Outline at least three ways in which Allah provides divine guidance to humankind.** [3]

- Allah provides guidance to humankind by sending “the Book”, which contains commandments and prohibitions. The Book can be identified with the Qu’ran, which is the exact copy of the eternal Book preserved in heaven.
- Divine guidance is also given through the statement of a set of beliefs contained in the Book. These are: belief in one God only (monotheism), that is belief in the Unseen, meaning a reality which we cannot physically grasp; belief in divine revelation through a series of prophets such as Muhammad, Moses, Jesus, *etc* (“sent to you and sent before your time”); and belief in Reward and Punishment/Divine Judgement.
- Divine guidance is given through the prescription of rituals such as prayer and charity/alms-giving which focus the believer’s mind on the unity of Allah (prayer) and the unity of His creation (one humanity, each member supporting one another through alms-giving).
- Mention of Sunnah/Hadith.

Accept other valid points.

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

- (b) Explain why divine requirements such as ritual prayer (salat) and alms-giving (zakat) can help Muslims not to stray from the right path. [7]**

All or some of these arguments could be included.

- Ritual prayer which is to be performed five times a day is a means for a Muslim to remember Allah and to mention the name of Allah on a regular basis, in the midst of the daily routine of work, study, relaxation, *etc.* It helps to bring the spiritual dimension into the secular dimension, to set aside a few minutes of the day for Allah and not to forget what really matters in life.
- To perform ritual prayer is to show submission to the will of Allah who has prescribed it, and therefore to affirm the status of humankind as willing, humble and virtuous creatures who praise Allah's name. To regularly exercise submission leads humans to be virtuous, modest, not to follow selfish desires.
- To perform ritual prayer five times a day gives Muslims a sense of unity and brotherhood/sisterhood as, irrespective of social status, profession or gender, every Muslim is required to perform the same actions. This improves the shared sense of humanity, as all are created by the same Creator, and therefore helps preventing arrogance and prevarication.
- To give to charity (zakat) is another expression of such communality. Zakat is to be understood as the redistributing of what was originally granted by Allah to some individuals ("spend of what We have provided for them"). Therefore wealth and riches are prevented from empowering some individuals at the expense of others. Zakat is also a protection against selfish greed.
- Zakat is also a means to be content with what you have. It keeps the individual focussed on his/her good actions and spiritual virtues, not on material possessions.
- Zakat is a reminder that Allah will judge individuals on their good deeds, not on their wealth and status. Real bliss will come in the Hereafter from having fulfilled divine commandments in this world.
- Zakat is for the support of the community of believers (umma).

Accept other relevant explanations.

SECTION C

Taoism

7. “The sage moves through life not caring about home or name,
living simply.
He judges no one. His feet leave no prints.
He is the perfect person.
His boat is empty.”

Lao-Tzu, *Tao Te Ching*

- (a) Comment on the meaning of “His feet leave no prints”. [3]

- A person should step on the earth lightly through living simply.
- A person should not interfere with or damage wu-wei (nature).
- Taking no action will leave no prints and yet will get all things done.

Accept other valid points.

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

- (b) Explain what “living simply” means for a Taoist. [7]

“Living simply” involves:

- getting rid of desires
- not being attached to possessions or money
- living a contemplative life
- not hurting or oppressing others
- balancing yin with yang within oneself
- living in harmony with nature by following the Tao, which is our real nature
- as a result of living simply the life force, or Ch’i, is realized.

Accept other relevant explanations.

Jainism

8. **“In this wilderness of mundane [worldly] existence, the embodied soul, on account of its association with external objects (other than the Self), becomes subject to numerous and various kinds of sufferings. Hence, those desirous of attaining spiritual liberation shun such contact in thought, word and deed.”**

Samayika-patha

- (a) **Identify why Jains believe the “association with external objects” is a problem for the soul.** [3]

- The Soul or Self becomes attached to the enjoyment of material objects.
- Such enjoyment leads to attachment.
- Attachment leads to suffering as the soul becomes entrapped in the world of matter.
- Karma attaches to the soul and holds it down in the material world.

Accept other valid points.

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

- (b) **Explain the “numerous and various kinds of sufferings” that mark the human condition.** [7]

- All souls are trapped in matter.
- As a result of being trapped in matter, the human being becomes attached to material objects.
- The soul becomes attached to the material, and loses its innate bliss.
- Anger, greed, hatred, envy and lust arise as consequences of attachment.
- The soul becomes lost in the endless cycle of samsara.
- The soul associates with the body and becomes the victim of old age, sickness and death.
- Analysis of the variety of sufferings that arise from the human condition.

Accept other relevant explanations.

Baha'i Faith

9. “Therefore, we learn that the immortality of the soul, or spirit, is not contingent or dependent upon the so-called immortality of the body, because the body in the quiescent state, in the time of sleep, may be as dead, unconscious, senseless; but the soul, or spirit, is possessed of perceptions, sensations, motion and discovery. Even inspiration and revelation are obtained by it.”

‘Abdu’l-Bahá *The Promulgation of Universal Peace*, Talk in Washington DC, 9 November 1912

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

- In this passage ‘Abdu’l-Bahá is explaining the difference between the soul and the body.
- The soul has immortality but the body has only a “so-called” immortality.
- The soul can receive revelation from God even when the body is asleep.

Accept other valid points.

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

- (b) Explain the Baha'i teachings about the soul. [7]

- Baha'is believe that each child is born pure and holy.
- God created humans with immortal souls and a dual nature: an animalistic and a selfish (evil) side and a spiritual side (soul) with reason to develop their divine attributes and pursue God's plan for humanity.
- The Baha'i teachings are not clear on whether animals have souls but if they do, then they are “animal souls” rather than “human souls”. Only humans have immortal souls.
- According to Baha'i belief, the soul becomes associated with the body at the point of conception.
- While in this life, it acquires virtues, such as honesty, love, truthfulness, kindness, *etc.* These qualities are needed in the next world.
- At the point of death, the soul separates from the body. Souls continue to progress “throughout the worlds of God”.
- In Baha'i understanding, life after death is neither cyclical (as in reincarnation theories) nor static, as progress is without end.

Accept other relevant explanations.
