

Markscheme

May 2023

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 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. “A leader who protects their people receives from each one a sixth part of their spiritual merit; but if a leader does not protect them, they will receive a sixth part of their demerit. A leader who affords no protection, yet receives the sixth part of the produce, takes on themselves all the foulness of the whole people... They will soon sink low [after death].”

Manu Samhita 8.304–9 (adapted)

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

- The leader's merit or demerit is linked to their people.
- A leader who protects their people receives spiritual merit.
- The amount is equal to one sixth of the people's merit.
- If a leader does not protect them, they receive demerit.
- Again, the amount is one-sixth.
- If a leader takes from people without protecting them, they take on the unpleasantness of their people ('foulness').
- This may bring a bad result after death (accept “they will soon sink low”).

Accept other valid points.

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

- (b) Explain the effects of bad karma on the universe. **[6]**

The universe includes individuals and groups of people. Credit responses that address this question from these perspectives.

- The law of karma is universal in Hinduism. It applies to everyone, including people of all backgrounds, leaders and even the gods. Good or bad actions determine the fate of a person's future within cycles of reincarnation. These rebirths are what structures the material universe.
- Individual Hindus can gain good or bad karma affecting their reincarnation. This principle can also apply to groups of individuals acting together, and by extension to whole societies and the universe.
- If people act together in corrupt or immoral ways, a whole society might become corrupt. The society itself might find that the nation incurs a negative cycle.
- A king, leader or ruling dynasty might lose their power.
- Bad karma might be incurred through actions such as stealing, looking down on others, cheating, misuse of power or authority, false accusations, oppressing the poor and taking things for granted. Together, these might discourage others from doing good and encourage society as a whole to become corrupt.
- Bad actions, such as animal cruelty, creating pollution and exploitation of the world are clear examples which might create bad karma to affect future generations.
- Such actions can cause suffering and prevent one from attaining liberation.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Buddhism

2.

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

- People wander without respite (relief) through a journey of many births (samsara)
- Craving (house building) causes rebirth.
- Rebirth is a painful thing. It causes suffering (dukkha/duhkha)
- It is possible to see/identify craving (housebuilding).
- It is possible to stop craving (housebuilding)
- The mind, freed from conditioned things/thoughts, will reach the end of craving.

Accept other valid points.

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

(b) Explain Buddhist teachings on enlightenment. [6]

- Enlightenment is the goal of Buddhism.
- Enlightenment is liberation from the cycle of rebirth.
- Enlightenment is overcoming ignorance.
- Enlightenment is achieved through the destruction of craving.
- It brings an end to suffering.
- Enlightenment can be described as awakening. This means seeing and relating to the world in a new (less subjective) way.
- It can be called Buddhahood.
- Buddha achieved enlightenment whilst meditating under the Bodhi tree.
- Relevant references to the Four Noble Truths, Eightfold Path and the Three Jewels.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Sikhism

3. “Night and day, enjoy the enjoyments, and be in love with the Lord [God]. Deep within the mansion of the self, one finds the Lord, who transcends this mansion. Realizing His Will, we merge in Him. The Great Giver Himself gives. No one has any power to stand against Him.”

Guru Granth Sahib 1058 (adapted)

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

- Sikhs are encouraged to enjoy good things in life, which may be enjoyed.
- Becoming in love with the Lord/God is encouraged.
- The Lord/God may be found deep within the mansion of the self.
- The ‘mansion’ describes the inner self.
- The Lord/God transcends the mansion of the self, i.e. is in, over and above all of it.
- Sikhs should understand/realize the will of the Lord/God.
- This helps them to become one with the Lord/God / ‘merge’ with Him.
- The Great Giver, the Lord/God, gives.
- He is more powerful than anyone.
- No one can stand against Him.

Accept other valid points.

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

- (b) Explain how becoming gurmukh (God-centred) affects Sikhs. **[6]**

- Gurmukh affects Sikhs in that they leave behind manmukh (the follower of the ego) and take on a gurmukh (God-centred) life.
- Becoming gurmukh is about taking on a way of living focused on pleasing God. It involves taking on the personality of the gurus wholeheartedly as far as possible. Sikhs think of facing the gurus and following the examples of the gurus in all that they do.
- Becoming gurmukh is dependent on God’s grace as well as a Sikh’s state of being.
- Sikhs focus on getting rid of their haumai (ego-centredness) so that they become humbler and think about God’s will. The ego, self-centredness, prevents a Sikh from living according to the will of God.
- The focus is on lifestyle rather than rituals. They meditate on Waheguru, the name of God, (nam simran) throughout the day; keep their mind focused on God (nam japna) and perform sewa (altruistic service) such as by helping others and supporting charities.
- A gurmukh, whilst carrying out – actions remains part of the world. They are in a state of heightened spiritual awareness.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Section B

Judaism

4. “Let the property of your fellow be as precious unto you as your own; make yourself fit to study Torah for it will not be yours by inheritance; and let all your actions be for the sake of heaven.”

Pirkei Avot 2.12 (adapted)

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

- People should care for the property of other’s as much as their own property.
- People should make themselves fit to study.
- Knowledge of the Torah only happens through study.
- Knowledge of the Torah cannot be inherited from others.
- All actions should be carried out for the sake of heaven.

Accept other valid points.

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

- (b) Explain Jewish teachings about the Messianic Age. [6]

- There are many different views regarding whether there will be a Messianic age.
- There are many different views regarding the nature of the Messianic age.
- There are many different views regarding the role of a Mashiach (Messiah).
- There are no direct references to the Messianic age in the Torah, so beliefs and teachings are based on interpretations of passages.
- Some consider the Messianic age to be a time of peace and justice. It is a term often used to describe a time of peace on earth when there will be no violence.
- Some people interpret Isaiah 11.9 “the wolf shall live with the lamb” in reference to a time of peace brought through the Messianic age.
- For many Jews a Messiah and the resurrection of the dead will bring about a Messianic age.
- Connection with the belief in Olam Ha-Ba (the world to come), which many believe will be heralded by the Messianic age.
- Many Jews believe they should prepare for a Messianic age through doing actions on earth that makes the world a better place.
- Some Jews believe that during the Messianic age there will be a peaceful ruler who will sit on the throne of King David and rule justly.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Christianity

5. “Let not your heart be troubled; you believe in God, believe also in Me [Jesus]. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.”

John 14: 1–3 (adapted)

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

- People should not let their hearts be troubled (by death).
- Believing (having active trust) in God means believing also in Jesus.
- Jesus reassures his followers that in his Father’s (God’s) house there are many mansions (dwelling places/rooms) and if it were not true, he would have told them.
- Jesus is going to the Father’s house (heaven) to prepare a place for all believers.
- Because Jesus is going to prepare a place for those who believe (trust) in him, he will come again and receive them to himself.
- Where Jesus is going (heaven) the believer may be also.

Accept other valid points.

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

- (b) Explain Christian beliefs about heaven, hell and purgatory. **[6]**

Candidates must refer to all three to achieve maximum marks.

- Christians believe in a day of judgement when all humanity will be resurrected and brought before God to face His perfect justice and account for their actions on earth.
- Those who have sincerely repented and put their trust in Jesus Christ will be redeemed from the consequences of their sins.
- Most Christians believe in two alternative destinations for the human soul after death: heaven and hell.
- Heaven (a.k.a. the kingdom of Heaven or the Kingdom of God) is a permanent, eternal state of loving fellowship with God.
- The Bible uses various images to illustrate this state, including a wedding banquet and a new, perfect city community, the New Jerusalem.
- In this state there will be no more death, suffering, pain, sorrow or injustice. There will be no marital relationships. People will recognize each other from this life. It will be a place of unimaginable joy.
- Hell is an eternal state of separation from God, the source of all life and happiness. Therefore, it will be experienced as a state of eternal frustration and suffering. Symbolic language used to describe this state includes images of eternal darkness, an abyss and fire.
- Roman Catholic Christianity developed a belief in an additional, third possible destination for the souls of the departed: purgatory. This is an intermediary place between this life and eternal life. Here souls can purge or work off punishments for their accumulated sins in order to make them fit for heaven.
- Only some Christians believe in purgatory

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Islam

6. “Certainly, truthfulness leads to righteousness and righteousness leads to Paradise. A person continues to be truthful and encourages honesty until he is recorded with Allah as truthful. And beware of falsehood. Certainly, falsehood leads to wickedness and wickedness leads to the Hellfire. A person continues to tell lies and encourages falsehood until he is recorded with Allah as a liar.”

Hadith Sahih Muslim 2607 (adapted)

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

- Truthfulness leads to righteousness/right conduct/good behaviour.
- Righteousness leads to Paradise/heaven.
- A person keeps on being truthful until Allah records this.
- A person continues to encourage honesty until Allah also records this.
- People should beware of falsehood.
- Falsehood can lead a person into wicked behaviour/conduct.
- Wickedness can lead to hell.
- A person who keeps on telling lies is recorded by Allah as a liar.
- A person who keeps on encouraging falsehood is also recorded as a liar.

Accept other valid points.

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

- (b) Explain the importance of acknowledging tawhid (the oneness of Allah) in the life of a Muslim. **[6]**

- Muslims aim to recognize and submit to the will of Allah in all that they do. Their focus is on the oneness of God, tawhid, so they focus completely on the one God, without any intermediaries or visual aids to worship.
- Muslims believe that Allah made the world and predestines their lives. This is one of the basic beliefs of Islam, which shows there is one God controlling everything. (Nevertheless, there are different interpretations about what this means.)
- Muslims believe there is deeper meaning and purpose behind all events because they are all part of a coherent and meaningful plan by the one God.
- Muslims pray, usually five times per day, and begin by saying ‘Allahu Akbar’, God is great. Their whole prayer is focused on the one, unseen God.
- The act of worship many times throughout the day focuses minds upon the one God.
- Muslims begin eating with the word ‘Bismillah’, in the name of God. They end the meal saying ‘Alhamdulillah’, thanks be to God, recognizing that all is given to them by the one God.
- These words may be used for any action, recognizing that everything is controlled by one God.
- By recognizing the oneness of God, Muslims also submit to God’s will for what is best for them, as revealed in God’s words in the Qur’an, as a guide to moral and ethical conduct in all that they do.
- By recognizing one God, Muslims are also rejecting all other besides God. So they reject evil and find strength in God to stop them from being led into immoral actions.
- Muslims recognize the oneness of God within rites of passage, for example, birth and death ceremonies, to help show that all of their lives are intended to be focused on the one God.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Section C

Taoism

7. “All beings bear the negative physical form, which is represented by yin, And embrace the positive true nature, which is represented by yang. With the union of these two, they arrive at a state of harmony.”

Lao-Tzu, Tao Te Ching 42 (adapted)

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

- Everything living has a negative physical form.
- The name yin is given to the negative physical form.
- There is a positive form.
- The positive form is called yang.
- Yin and yang can unify.
- When yin and yang unify then there is harmony.

Accept other valid points.

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

- (b) Explain how Taoists try to live in harmony with the Tao. [6]

- As the Tao is the creator, destroyer and embracer of all things, human interventions are not to be trusted and make following the Tao impossible.
- It is because of this mistrust that wu-wei (non-action; not interfering with nature) is practiced.
- Wu-wei is often translated as “go with the flow” and refers to the importance of ease to whatever situations arise.
- Some Taoists consider the best way to live in harmony with the Tao is through withdrawing from society and be nourished by the energy of the natural world.
- By keeping the forces of yin and yang in balance, it is believed to support living in harmony with the Tao as opposites are needed in order for harmony to exist.
- To keep the balance of yin and yang Taoists will be moderate in their approach to all aspects of life. They should not lean towards any extremes.
- To live in harmony with the Tao there should be no selfish actions which might create conflict and therefore be in opposition to the Tao.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Jainism

8. “At every moment new Karma particles attach to the Soul through the activities of Body, Mind, and Speech. At the same time old Karma particles detach from the Soul after producing results. This process occurs simultaneously and continuously in every living being.”

H. H. Shri Atmanandji, Aspirants Guide (adapted)

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

- Karma is made up of particles.
- Karma attaches to the soul constantly and continuously.
- Actions of mind, body and speech draw karma to the soul.
- Karma produces results.
- After producing results, karma detaches from the soul.
- The attachment and detachment of karma happens to every living being.

Accept other valid points.

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

- (b) Explain Jain teachings about samsara, karma and jiva (soul). **[6]**

Candidates must refer to all three to achieve maximum marks.

- Samsara is a continuous cycle of birth, death and rebirth.
- All non-liberated beings reside in samsara.
- Karma causes a soul (jiva) to be trapped in samsara.
- Karma is a very fine physical substance (dust) that is everywhere in the universe.
- Karma is attracted to a soul (jiva) by a person's actions of mind, body and speech.
- Strong feelings of attachment or aversion cause karma to 'stick' to the soul.
- Karma always produces a result; this is an effect in the person's life, normally reflecting the action by which it was originally attracted. The effect can seem to be positive or negative.
- Once karma has produced its effect, it drops away from the soul (jiva), but new karma is continuously attracted.
- The soul (jiva) is constantly covered by karma, like dust on a mirror, which prevents it from knowing its true (pure) nature. It's this ignorance of its true nature that causes the soul (jiva) to be trapped in samsara.
- Ignorance of its true nature is suffering because the soul (jiva) is unaware of its potential for omniscience and bliss.
- A soul can become liberated from samsara by following Jain teachings. The liberated soul understands its true nature, is free from rebirth in samsara, and is therefore free from suffering.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.

Bahá'í Faith

9. I [Bahá'u'lláh] have set my face towards Your [God's] Purpose, believing in Your oneness, acknowledging Your unity, recognizing Your sovereignty and the power of Your might [...].

Prayers and Meditations of Bahá'u'lláh XXI (adapted)

www.bahai.org/library/authoritative-texts/bahaullah/prayers-meditations/1#187607508

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

- Baha'u'llah is aligned with God's purpose.
- Baha'u'llah believes in God's oneness/singularity.
- Baha'u'llah believes in God's unity/only one God [could relate to the universal message of God's prophets].
- Baha'u'llah accepts and acknowledges God's sovereignty.
- Baha'u'llah accepts and acknowledges that God is powerful.
- Baha'u'llah accepts and acknowledges that God is mighty.
- There is a purpose from God that should be met.

Accept other valid points.

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

- (b) Explain Baha'i beliefs about God's prophets in achieving salvation. **[6]**

- To achieve salvation one must be in perfect harmony with God's will/intention. People do not have complete knowledge of God's intention because God's will is beyond human comprehension. What humans know about God's intention has been given by God's prophets.
- God's prophets have arrived on earth throughout history.
- God's prophets are manifestations of God, they are not ordinary people.
- God's prophets are individuals but are united in God's message.
- God's prophets inspire people's spiritual development.
- God's prophets teach people about spiritual development.
- God's prophets teach people about ethical correctness.
- Following the spiritual and ethical guidance of God's prophets develops people's divine attributes (reason) and brings people closer to God's will, which brings them closer to salvation.
- By following the teachings of God's prophets people become involved in God's plan/intention for humanity.
- God's prophets include Abraham, Krishna, Zoroaster, Moses, Buddha, Jesus, Muhammad, and The Bab (Siyyid 'Alí-Muhammad).
- God's most recent prophet was Bahá'u'lláh (Mirza Husayn-'Alí); so people should follow his teachings to achieve salvation.
- Bahá'u'lláh's teachings do not contradict the teachings of the previous prophets because all God's prophets are in unity with God's will.

Accept other relevant answers. Marks should be allocated according to the markbands on page 3.
