

# Markscheme

**May 2024**

**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
<b>0</b>	The work does not reach a standard described by the descriptors below.
<b>1–2</b>	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.
<b>3–4</b>	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.
<b>5–6</b>	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. Becoming Brahman, calm in the Self, one neither grieves nor desires. One becomes the same to all beings, one attains supreme devotion unto Me. By devotion the one knows Me in truth, what and who I am; and knowing Me in truth, one forthwith enters into the Supreme.

Bhagavad Gita 18:54–55 (adapted)

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

- The passage is about the qualities found when becoming Brahman.
- These qualities include achieving inner calmness, calm in the Self.
- In this state, a person does not grieve or feel upset.
- They do not have any desire to get things.
- They are the same to all other beings.
- In this state, they are completely devoted 'supreme devotion' to Brahman/God.
- They know Brahman in truth/ truly.
- They know all about what and who Brahman is.
- From this state of knowing, they can enter into the 'Supreme'/achieve Moksha.
- They can become one with Brahman, who is the Supreme.

*Accept other valid points.*

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

- (b) Explain why Hindus want to liberate themselves from samsara to reach moksha (liberation). **[6]**

- To reach moksha is the ultimate goal for Hindus. They believe they follow a cycle of reincarnation in which they die, then their souls are returned to earth in a new body, until they can escape. The cycles of rebirth are known as samsara.
- Each earthly life contains a certain amount of suffering. In life, a person is bound by their physical form; they are not free. This form and the condition a person lives in is bound by their previous life.
- Life may include poverty, living in low circumstances/ low caste, experience of suffering, hardship, and possible life as a lesser creature in unpleasant circumstances. Hindus want to escape from the possibility of rebirth to such lives.
- Hindus in the bhakti tradition who see God in personal terms seek liberation in order to meet their Lord. Moksha itself is not personified but Hindu students may mention the idea of bhakti and moksha as the culmination of this.
- Whilst a person may experience a rebirth to a better life, moksha (liberation) is freedom from all rebirths. It is sometimes referred to as the ultimate goal, one of the four aims of Hindus.
- Moksha is also a wonderful state in which true enlightenment is found. Ignorance and uncertainty are left behind; truth, clarity and freedom from worry and earthly stresses are found.
- Hindus may aim to achieve a state of perfection in which a person is self-realised within their earthly life. This state of enlightenment and liberation helps them to achieve it after they die and escape the cycle of rebirths.

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

## Buddhism

2. It is important to understand the First Noble Truth [dukkha] clearly because, as the Buddha says, “he who sees dukkha sees also the arising of dukkha, sees also the cessation of dukkha, and sees also the path leading to the cessation of dukkha.” This does not make the life of a Buddhist sorrowful, as some people wrongly imagine. On the contrary, a true Buddhist is happy. He has no fears or anxieties. He is always calm and cannot be upset by changes because he sees things as they are.

What the Buddha Taught, p. 27 (adapted)

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

- The first Noble Truth is dukkha/suffering.
- You will be/ are able to see dukkha coming.
- It is important to understand dukkha.
- The Buddha says, to understand dukkha means to understand how dukkha originates.
- The Buddha says, to understand dukkha means to understand how to stop dukkha.
- The Buddha says, to understand dukkha means to understand the actions needed (the path) to stop dukkha.
- Understanding dukkha does not make Buddhists feel sad.
- Some people misunderstand dukkha. They wrongly believe that knowing about dukkha makes Buddhists feel unhappy.
- Understanding dukkha properly is true Buddhism.
- Understanding dukkha properly can make a Buddhist feel happy.
- By understanding dukkha properly, a Buddhist is free from fear.
- By understanding dukkha properly, a Buddhist is free from anxiety.
- By understanding dukkha properly, a Buddhist can feel calm.
- By understanding dukkha properly, a Buddhist will not become upset when things change because they understand that change is natural and unavoidable in life.
- “Seeing things as they are” leads to freedom from fear and anxiety.

*Accept other valid points.*

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

- (b) Explain ways in which tanha/trishna (craving) can lead to dukkha/dukha (suffering or unsatisfactoriness). **[6]**

- Craving for sensory pleasures causes suffering or unsatisfactoriness because we want what we don't have; for example craving a delicious meal or other sensory pleasures.
- Craving for normal, everyday suffering or unsatisfactoriness, such as physical or emotional pain, to stop makes that pain worse by dwelling on it.
- Craving for things to stay the same causes suffering or unsatisfactoriness because things will never stay the same and will always change. This is the Buddhist teaching of impermanence [anicca]. For example, happiness can change to sadness, health to ill-health, wealth to poverty. Buddhism teaches to accept that change is inevitable.
- Craving for a permanent Self [soul] causes suffering or unsatisfactoriness because we are all mortal. Buddhism teaches that there is no permanent Self [soul]. This is the doctrine of anatta.
- Craving is a cause of rebirth in samsara [the cycle of life, death and rebirth]. Suffering or unsatisfactoriness is an inevitable condition of samsara. This is because samsara is driven by the Three Poisons [three fires], which are ignorance, hatred and greed.
- The Third Noble Truth explains that tanha/trishna (craving) causes dukkha/dukha (suffering or unsatisfactoriness). Craving must cease for suffering to cease.

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

**Sikhism**

3.

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

- The prayer is asking God to be kept nearby.
- God is described as Merciful Lord.
- Being near God is heaven.
- People talk about going to heaven.
- These are empty words because they don't know.
- The person (I) praying does not know where heaven is.
- Knowing the mystery of your own self is essential to understand heaven.
- Hoping to get to heaven will not result in getting to live there 'at the Lord's feet'.

*Accept other valid points.*

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

(b) Explain Sikh teachings about favourable and unfavourable rebirth after death. **[6]**

*If the candidate writes about **only** favourable **or** unfavourable, marks must be capped at **[4]** marks.*

**Note:** *Credit should only be given to points relating to Sikhism. Unlike Sikhism, in Hinduism, the end of the cycle is achieved by exiting the earthly cycle of reincarnation.*

- Sikhs believe that after they physically die, their soul is reincarnated in another body.
- A person who has done good deeds and actions may find a favourable rebirth. This may go on for many cycles during which a believer experiences higher rebirths in which they become more Godlike.
- A person who becomes gurmukh or God-centred, may achieve freedom from cycles of rebirth. A person who remains manmukh, a follower of their own ego, does not escape and experiences unfavourable rebirths.
- Passages in the Guru Granth Sahib, the Sikh holy book, include guidance about favourable and unfavourable rebirths. Ultimately, everything is decided by Waheguru and Sikhs must remember Waheguru constantly to follow the righteous path and achieve favourable rebirth.
- Favourable rebirths include having a strong mind and good health, and a devotional lifestyle.
- Unfavourable rebirths include a life of materialism, in which desires are not satisfied. They may include pain, disease and leading a tumultuous life. A person may live a life forgetful of God and be plagued by doubt.
- In Sikh belief, heaven and hell can also be in this world, so can be experienced in favourable and unfavourable rebirths, and end the cycle of rebirths.

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

## Section B

### Judaism

4. And this is the Instruction that the Lord your God has commanded... Hear, O Israel! The Lord is your God, the Lord alone. You shall love the Lord your God with all your heart and with all your soul and with all your might.

Deuteronomy 6:1–5 (adapted)

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

Candidates might cite or interpret some of the following teachings:

- This is a commandment (mitzvot) that comes from God.
- The commandment is for (the people of) Israel.
- Israel must listen to the commandment.
- For Israel the Lord is their God.
- There is only one God.
- Israel should love God with all their soul.
- Israel should love God with all their heart.
- Israel should love God with all their might.

*Accept other valid points.*

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

- (b) Explain how Jews might observe the Shema in their daily lives. **[6]**

- The Shema is the central prayer of Judaism and tells Jews how to worship and live their lives. There are differences between how Orthodox and Progressive Jews might observe the Shema in their daily life.
- Most Jews observe the instruction that there is only one God by having no representations of God, such as statues in synagogues. In Judaism it is only God who is worshipped with no intermediaries.
- The Shema reminds Jews of their special relationship with God through the covenant. Many will try to reflect this relationship through the keeping of the mitzvot referred to in the Torah.
- As the Shema is a central affirmation of faith many Jews will recite it twice a day and it is usually said when someone is dying.
- Copies of the Shema are placed in the mezuzah case which are attached to many doors in Jewish homes.
- Copies of the Shema are also placed in the tefillin which many Jewish men wear for their daily worship. This practice reflects the duty to love God with their heart and mind.
- Daily actions and practices e.g. prayer, tzedakah, studying the Torah would reflect the teaching of the Shema to love God.

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

## Christianity

5. Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words.”

John 14:23–24

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

Candidate might cite or interpret some of the following points:

- If anyone loves Jesus, they will keep his word.
- If anyone keeps the word of Jesus, the Father will love them.
- If anyone loves Jesus/ keeps the word of Jesus, then Jesus and the Father will come to them.
- Jesus and the Father will make their home with them.
- Whoever does not love Jesus does not keep his words.

*Accept other valid points.*

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

- (b) Explain the ways in which a person might achieve salvation according to Christianity. **[6]**

*Credit references to explanation that there will be different considered ways dependent upon specific Christian traditions.*

- Believing in the presence of God as Father, Son and Holy Spirit.
- Believing in Jesus Christ as Saviour.
- Living by the teachings of Jesus.
- Participating in the sacraments, as appropriate to the denomination.
- Loving God with all your heart, soul, mind and strength.
- Loving your neighbour as yourself.
- By accepting the grace (free gift) of God who, in Christ, paid the price for the sins of humanity.
- By symbolically ‘dying’ to a self-centred way of life and being ‘re-born’ into a God-centred way of life.
- Actions such as good deeds, self-sacrifices, pilgrimage etc.

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

## Islam

6. Do not come near to the orphan's property, except to improve it, until he reaches the age of full strength. Give measure and weight with justice. We do not place a burden on any soul, except that which it can bear. Whenever you speak, speak justly, even if a near relative is concerned.

Qur'an 6:152 (adapted)

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

- The passage tells Muslims not to ignore the condition of orphans.
- Do not take the orphans property.
- It is a duty to help them/ improve their conditions.
- So that orphans can gain full strength.
- People are instructed to be fair and give with justice.
- This should not be seen as a burdensome duty.
- Allah does not give people burdens too great for them to bear.
- People are instructed to speak justly all the time.
- This includes times when speaking with close family.

*Accept other valid points.*

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

- (b) Explain why Muslims follow the path of prescribed actions. **[6]**

- Muslims pray including the words of the Qur'an to follow the 'straight path'.
- This path also includes following the actions of Prophet Muhammad, including following the Five Pillars of Islam.
- Muhammad is believed to be a Prophet from Allah who set Muslims a perfect example to follow. In Islamic law, his actions are recommended and therefore prescribed for Muslims to follow.
- Some might argue the prescribed actions lead to a harmonious society and use this as a reason for following them.
- Muslims believe that Allah will reward them if they follow the actions which are prescribed. This might be with success in this world or in life after death (akhirah).
- In Islamic belief, people are brought before Allah on the Day of Judgement and their deeds and intentions are weighed up, for Allah to judge them and send them to heaven or hell.
- Muslims try to stay away from the path of prohibited actions as this may lead them astray from the prescribed actions.
- Muslims want to follow the prescribed path because they feel it will give them fulfilled lives. They believe that everything is predetermined for them by Allah and that Allah's will is better than following their own desires. This does not mean that all predetermined actions are known or that the possibility of change is not available, and there are complex positions on this according to different schools of thought.
- It may give them a focus to their lives and a reference point to avoid being led astray into temptation. For that reason, the path is referred to as the straight path of those who follow Allah's guidance, not those who have gone astray.

*Humans must strive to submit themselves to the will of Allah for, without divine guidance, they are likely to stray from the path of prescribed and prohibited actions that Allah has set out in order to prevent moral error.*

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

## Section C

### Taoism

7. Empty yourself of everything.  
Let the mind rest at peace.  
The ten thousand things [all things in nature] rise and fall while the Self watches their return.  
They grow and flourish and then return to the source.

Lao-Tzu, Tao Te Ching 16 (adapted)

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

Candidates might cite or interpret some of the following teachings:

- The whole Self should be emptied of everything.
- The importance of non-action /effortless action /wu-wei
- By emptying the self, the mind will rest at peace.
- Everything will then leave the Self.
- Many things rise and fall.
- The Self will watch all that is emptied returning.
- Many things grow.
- Many things flourish.
- Everything in nature rises and falls.
- Everything returns to the source where there is stillness/state of balance.

*Accept other valid points.*

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

- (b) Explain what Taoists believe about the fu (invariable law of nature that ensures everything returns to a balanced state). **[6]**

- Fu is one of the basic Taoist concepts. It means returning and contextualises that by specifically returning to the beginnings, to the roots.
- Returning to the source is 'stillness' and considered as returning to destiny. As nothing exists before something then nothingness is the fundamental or natural state.
- The fu is related to all beings within the universe. They are all born, they all grow, and flourish and they all die.
- The fu is a natural process for all living beings and relates to one of the Taoist principles of living in harmony with nature (going with the flow) and practicing 'the way' to return to the natural world.
- There is a description of the fu in Tao-te ching, chapter 16. It is described as being related to the fate of all of the beings in the universe: they are born and flourish and finally perish.
- By returning to the source a balance is created through harmonising and balancing yin and yang.

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

## Jainism

8. Reflecting upon wearing off karma enables us to purge the soul of its impurities. The wearing off may occur without conscious effort or through virtuous practices. The first is illustrated by births in hell or heaven due to the fruition of past karma, which subsequently wears off. The second refers to the practice of austerities and endurance of hardships for the elimination of past karma.

Tattvartha Sutra 9 (adapted)

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

- The soul has impurities.
- Reflecting on karma helps rid the soul of impurities.
- Karma wears off from the soul without conscious effort (i.e. automatically) when a person allows past action to come to fruition and so be worn away.
- Karma wears off from the soul through births (rebirth) in hell or in heaven (i.e. automatically through reincarnation in samsara).
- Karma wears off from the soul when it comes to fruition (i.e. automatically when it is spent or completed).
- Karma wears off from the soul through virtuous practices (i.e. actions that have a good effect on the soul).
- Virtuous practices include austerities (i.e. denying oneself ordinary pleasures).
- Virtuous practices include endurance of hardships (i.e. intentionally subjecting oneself to physical difficulties).
- Intentional practice of austerities and endurance of hardships causes karma to wear off from the soul (i.e. to be eliminated from the soul).

*Accept other valid points.*

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

- (b) Explain how following the Five Great Vows help Jains achieve liberation. **[6]**

- *The Five Great Vows* are non-violence [ahimsa], truth [satya], no stealing [acharya/asteya], celibacy/chastity [brahmacharya], non-attachment [aparigraha].
- The Five Great Vows apply to monks and nuns to help them live a pure life.
- Following the Five Vows enable the three essentials for liberation, which are right knowledge, right faith and right conduct.
- Causing harm (violence) generates karma that prevents liberation. Following the Five Great Vows prevents causing harm to others and to self.
- Harm (violence) can be caused through action, speech and thought.
- Ahimsa is prevention of harm (violence) to others and to the self and is the principle ethical standpoint in Jainism.
- Harm (violence) includes absence of compassion. Jains must practice compassion to attain liberation. The Five Great Vows promote compassionate action and attitude.
- Jainism teaches that all living creatures should be treated with compassion.
- In reference to the Five Great Vows, celibacy / chastity includes abstinence of sensual pleasure of all five senses.
- Sensual pleasure can lead to infatuation which may lead to harmful actions towards others or self.

- Sensual pleasure can lead to infatuation which may lead to attachments. Attachments generate karma that prevents liberation.
- Attachment can include attachment to material things, pleasurable experiences, relationships with others and attachment to self (ego). Attachment causes karma to stick to the soul and prevents liberation.
- Attachment to, for example, material things causes desire for more material things. This is greed. Greed is a harmful emotion that generates karma and prevents liberation.
- Following the Five Great Vows helps Jains to avoid attachments and therefore to avoid generating karma linked to attachments.
- To achieve liberation Jains must rid their souls of karma. Following the Five Great Vow helps them to achieve this.

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

## Bahá'í Faith

9. The reality of man [humanity] is his thought, not his material body. The thought force and the animal force are partners. Although man is part of the animal creation, he possesses a power of thought superior to all other created beings

Abdu'l-Bahá, Paris Talks. Part One, Chapter 2 (adapted)

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

- The reality of man/humanity is his thought, not his material body.
- The thought force and the animal force are partners.
- Man is a part of the animal creation.
- Man/humanity possesses a power of thought superior to all other created beings.

*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]**

- Bahá'ís believe that every person is born pure and holy.
- God created humans with immortal souls.
- Humans have a dual nature: an animalistic and a selfish (evil) side, and a spiritual side (the soul).
- The soul is rational and has the power of reason.
- The powers of the soul can/should be exercised to develop divine qualities and pursue God's plan for humanity.
- Humans have a conscience which enables them to think about what is right and wrong.
- Humans are created to become more spiritual and thereby to grow closer to God.
- If humans fail to develop their divine attributes, they grow apart from God.
- Bahá'ís do not believe in re-incarnation nor rebirth.

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

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