

MARK SCHEME for the October/November 2008 question paper

<p>0490 RELIGIOUS STUDIES</p> <p>0490/01 Paper 1, maximum raw mark 102</p>

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

- CIE will not enter into discussions or correspondence in connection with these mark schemes.

CIE is publishing the mark schemes for the October/November 2008 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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Marking Criteria

Marks should be awarded according to the given Levels of Response for each Assessment Objective. Not all the criteria listed for a Level have to be present for an answer to be awarded marks within the level; always the aim must be for **positive awarding**, that is candidates are rewarded for what they know and can do, but no deduction of marks takes place. Level 4 answers will usually include the competent use of technical terms, where appropriate in Arabic or Hebrew.

Questions 1 – 3 parts (a) and (b)

Assessment Objective A [1 + 3 marks]

Assessment Objective A: Knowledge

1 mark awarded for each piece of correct information (*no marks to be deducted for errors*). Complete sentences are NOT required, and any word or phrase which is equivalent to one of the suggested answers should gain credit.

Questions 1 – 3 part (c)

Assessment Objective B [6 marks]

Total marks	Level 1	Level 2	Level 3	Level 4
6	1-2	3	4	5-6

Assessment Objective B: Understanding and Interpretation

Level 1, mark range 1-2: limited understanding of religious language and concepts, with facts often presented as understanding. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion.

Level 2, mark 3: some understanding of religious language and concepts although lacking in depth. Some ability to recognise the relationship between religious belief and practice. The ability to make simple comparisons and recognise similarities and differences.

Level 3, mark 4: a wider, more mature level of understanding of religious language and concepts. The ability to recognise the relationship between religious beliefs and practice. The ability to recognise and handle religious issues.

Level 4, mark range 5-6: the demonstration of a thorough understanding of religious language and concepts. Clear explanations of the relationship between religious beliefs and practice. Confidence in the recognition and handling of religious issues.

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Section A

1 CHRISTIANITY

(a) Which day of the week is holy for Christians?

Sunday.

[1]

(b) State three ways in which this day might be different from other days of the week in the life of a Christian.

1 mark for any three of the following, or for any other reasonable and valid response:

- refrain from normal employment
- attend church services
- have a special meal
- spend more time than usual with family
- have time for reading the Bible
- avoid entertainments such as cinema and dancing
- spend quiet time praying
- wear best clothes
- rest

[3]

(c) Explain why this day is important for Christians.

Mark according to levels of response. Answers which do no more than describe a typical Sunday for a Christian should achieve a maximum Level 2. For higher marks, candidates should show an awareness of the religious significance of keeping Sunday as a special day.

Answers might include some of the following:

Sunday is a reminder of Easter Sunday when Jesus rose from the dead; obedience to the command to keep a Sabbath day holy; a reminder of the Genesis creation story where God rests on the seventh day; Sunday rather than Saturday to differentiate Christianity from Judaism; to give Christians a chance to meet and to worship together; to provide a day for rest; to provide a day set apart from the working week for reading the Bible/family time/prayer/going to church/taking Mass. [6]

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2 ISLAM

(a) At least how many times a day must a Muslim pray?

Five.

[1]

(b) State three things a Muslim must do during prayer.

1 mark for any three of the following, or for any other reasonable and valid response:

- face Makkah/the Kaaba
- use prayer mat or clean place
- stand (in lines if in public)
- bow (with hands on knees)
- sit/kneel
- raise hands to ears
- prostrate himself (allow 'lie down')
- say "Allahu Akbar" (or other words from prayer)
- be in right frame of mind/think about God
- be at peace with others

[3]

If candidates mention wudu, some credit can be given, but if all of the answer is about wudu, no more than 2 marks should be given as the question asks for 'during' prayer rather than preparation for prayer.

(c) Explain why prayer is important for Muslims.

Mark according to levels of response. Answers could include:

Prayer is important because it is one of the five pillars of Islam; a duty given directly to Muhammad from God; a discipline; an opportunity to develop a relationship with God; a constant reminder of the presence and the judgement of God; important preparation for the after-life; unity with fellow worshippers and with Muslims around the world.

[6]

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3 JUDAISM

(a) What is the name of the special place in the synagogue where the Torah scrolls are kept?

Accept any of the following:

Ark; Holy Ark; Aron Hakodesh.

[1]

(b) State three ways in which Jews show respect to the Torah scrolls when they are handling them.

1 mark for each for any of the following, or for any other reasonable and valid response:

- keeping scrolls in special place
- keeping scrolls in decorative covers (more than 1 mark if candidates can describe separately the silk or velvet mantles, the rimmonim, the breastplates)
- praying before handling scrolls
- washing hands before handling scrolls
- using a pointer (yad) when reading from scrolls
- reading the scrolls from a raised desk (bimah) in focal place in synagogue
- standing when the scrolls are carried in the synagogue
- anything about the special care taken in writing a new Sefer Torah, such as the training of the scribe, the preparation of kosher materials etc.
- the treatment of worn out scrolls i.e. buried with prayers rather than just thrown away
- wearing special prayer clothes when scrolls are handled

[3]

(c) Explain why the Torah is important for Jews.

Mark according to levels of response. Answers could include:

The importance of the Torah as a sign of God's covenant relationship with the Jews as a chosen people; the Torah as a guide for morality; for belief and for daily life and worship; the Torah as a means of unifying Jews around the world; the Torah as the revealed word of God, showing the nature of God, the promises of God, understanding of the past and hope for the future.

For higher marks candidates should attempt some explanation as well as description.

[6]

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Questions 4 – 8

Total marks	Level 1	Level 2	Level 3	Level 4
12	1-3	4-6	7-9	10-12

Questions 4 – 8 part (a)

Assessment Objective A [12 marks]

Assessment Objective A: Knowledge

Level 1, mark range 1-3: some attempt to deal with the task. The inclusion of a small amount of relevant information. Limited ability to organise work or present an argument.

Level 2, mark range 4-6: a basic attempt to deal with the task. Some of the relevant information will have been selected with evidence of organisation.

Level 3, mark range 7-9: a reasonable attempt to deal with the task. Salient information selected, organised and presented with some skill.

Level 4, mark range 10-12: an excellent attempt to respond to the task in an individual way. The work will be presented in a clear, coherent manner.

Questions 4 – 8 part (b)

Assessment Objective B [12 marks]

Assessment Objective B: Understanding and Interpretation

Level 1, mark range 1-3: limited understanding of religious language and concepts, with facts often presented as understanding. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion.

Level 2, mark range 4-6: some understanding of religious language and concepts although lacking in depth. Some ability to recognise the relationship between religious belief and practice. The ability to make simple comparisons and recognise similarities and differences.

Level 3, mark range 7-9: a wider, more mature level of understanding of religious language and concepts. The ability to recognise the relationship between religious beliefs and practice. The ability to recognise and handle religious issues.

Level 4, mark range 10-12: the demonstration of a thorough understanding of religious language and concepts. Clear explanations of the relationship between religious beliefs and practice. Confidence in the recognition and handling of religious issues.

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Section B

4 CHRISTIANITY

(a) Describe how Christians might celebrate Easter.

Answers will vary according to the cultural context of the candidate. They could include reference to all-night vigils; the decoration of churches with flowers; attendance at Mass; special services and special hymns and prayers; the Papal Easter message; special celebratory meals and clothes.

Candidates might legitimately contrast the celebration of Easter with the solemnity of Lent, but for higher marks, the emphasis of the answer should be on the celebration of Easter itself rather than on descriptions of the preparation for it.

If candidates write about why Easter is important in part **(a)** rather than part **(b)**, the marks should be added to those for the part **(b)** answer, but should not be credited twice. [12]

(b) Explain why Easter is an important festival for Christians.

Answers should make reference to the death and resurrection of Jesus, showing some knowledge of the story. For higher marks, candidates should be able to explain why the Easter story is important for Christians. For example, they could explain the Christian belief in the death of Christ as the atonement for sin and salvation, and belief in the resurrection as proof and promise of the afterlife. They might write about the impact of the Easter story on the life of an individual, for example, that Easter might give hope to those suffering persecution or bereaved. [12]

5 ISLAM

(a) Describe how the Qur'an is used by Muslims in their daily lives.

Answers could include reference to: the ideal is that Muslims read the Qur'an every day, and learn Arabic if this is not their native language so that they can read it in the original language; the Qur'an as a guide for life – used to settle disputes, to give guidance about moral conduct, to set rules about dress, food, behaviour; the importance of the Qur'an as a point of unity between Muslims, used to ensure that Muslims believe the same things and do not change their beliefs in order to fit in with society. Candidates might write about how the Qur'an is used in terms of how it is treated, i.e. kept wrapped, on the highest shelf, placed on a stand to be read, and read only after bathing – these responses should be credited. [12]

(b) Explain why the Qur'an is important for Muslims.

Candidates will probably make reference to the origin of the Qur'an as 'recitation', given to Muhammad directly from Allah and therefore important because it is the direct revealed word of God. They might write about the need for a holy book to provide guidelines and to keep a religion from going astray; they could write about the Qur'an as a source of knowledge that could be gained in other ways, such as knowledge of the afterlife and certain knowledge about right and wrong. [12]

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6 JUDAISM

(a) Describe places a Jew might visit on a pilgrimage to Israel.

Candidates will probably choose the Western wall of the Temple in Jerusalem, where Jews go to pray and to conduct ceremonies such as Bar Mitzvah. Description could include the site under the Dome of the rock, the courtyard area, the separation of men and women, the custom of posting prayers into the wall. They might also choose other sites, such as the Yad Vashem war memorial, and describe the features there such as the avenue of trees and the art gallery; or other sites in Israel such as Masada. Candidates might point out that pilgrimages prescribed in the Bible cannot be carried out until the Temple is rebuilt. [12]

(b) Explain why visiting places of pilgrimage might be important for a Jew.

Answers could include ideas such as setting aside time and money for spiritual purpose, to bring the individual closer to God and reinforce faith; a visit to bring alive events of the past; going to the Western Wall for a special occasion in the family, such as Bar Mitzvah; the fostering of a sense of unity with other Jews; personal reasons for a pilgrimage, such as visiting the Holocaust memorial because of relatives remembered there. [12]

Section C

7 (a) Describe two of the different groups within Judaism, and two of the different groups within Christianity.

Candidates are likely to write about Orthodox and Reform or Progressive Jews, and Roman Catholic and Protestant Christians, although they may choose any two groups and might write about others such as Sephardi or Masorti Jews, or Baptists or other free church groups. As well as identifying the groups, for higher levels the candidates should comment on their distinctive features, for example whether they have women in the leadership, or whether they conduct infant baptism. Some candidates may interpret the question to refer to groups such as the Youth Group or the Fund-Raising Group, and some credit can be given for this as long as there is knowledgeable and accurate description. [12]

(b) Explain why both Judaism and Christianity have become divided into different groups.

Candidates may look at the reasons for division in each religion in turn, or they may write about religious division in general, taking the two faiths together – either is a valid response and should be credited. They could include ideas about some people wanting to remain faithful to the past while others want to keep the religion dynamic and appealing to the modern world; they could include different ideas about the interpretation of Scripture, different ideas about religious authority and leadership, theological differences about doctrine, different practices that have developed in different cultural contexts. For this answer, the emphasis should be on giving reasons. If the candidate gives further description of the groups, the mark for part (a) could be enhanced, but for part (b) marks to be awarded, the material must be relevant to the question. [12]

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- 8 (a) For both Judaism and Islam, describe a festival when special food might be eaten for religious reasons.**

There is a wide variety of possibilities candidates might choose in answering this, particularly from Judaism – for example, the symbolic foods at the Passover meal, the food prepared in advance at Shabbat to avoid work, the honey and apples and pomegranates for Rosh Hashanah, and for Islam the celebratory meals at Eid. Some credit should be given for mention of the special food eaten to sustain those fasting for Ramadan, even though this is not a festival in itself. For higher marks, candidates should be able to give some detailed and accurate description. [12]

- (b) Explain why these festivals and their special foods are important for Jews and for Muslims.**

Answers will depend on the times chosen, so there could be a wide range of responses. For high marks, candidates should focus on the reasons why these occasions are marked out with special foods – for example, if a candidate were writing about Rosh Hashanah, he/she might mention the importance of the New Year and hope for the future, with the food reminding people of the sweetness and abundance of God's providence. Candidates may choose to write more generally about times for special foods, combining both religions in their answers, and this should be credited. [12]