

MARK SCHEME for the October/November 2008 question paper

<p>0490/02</p>	<p>0490 RELIGIOUS STUDIES</p> <p>Paper 2, maximum raw mark 75</p>
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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.

Cross-crediting

Material appearing in one part of an answer to a question which is creditworthy for another part of the same question should be cross-credited.

Level 4 answers will usually include the competent use of technical terms, where appropriate in Arabic or Hebrew.

All Questions part (a)

Assessment Objective A [10 marks]

Total marks	Level 1	Level 2	Level 3	Level 4
10	1–3	4–6	7–8	9–10

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 task. Some of the relevant information will have been selected with evidence of organisation.

Level 3, mark range 7–8: a reasonable attempt to deal with the task. Salient information selected, organised and presented with some skill.

Level 4, mark range 9–10: an excellent attempt to respond to the task in an individual way. The work will be presented in a clear, coherent manner.

All Questions part (b)

Assessment Objective B [15 marks]

Total marks	Level 1	Level 2	Level 3	Level 4
15	1–4	5–8	9–12	13–15

Assessment Objective B: Understanding and Interpretation

Level 1, mark range 1–4: 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 5–8: 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 9–12: 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.

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Level 4, mark range 13–15: 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.

Answer **both** parts of any **three** of the questions.

1 *'Festivals remind people of what God has done for them.'*

(a) Describe how Christians celebrate Christmas and how Jews celebrate Chanukah. [10]

Allow credit for unexpected responses where candidates may be referring to customs in their locality, as long as they are valid. For Christians, answers could include reference to: special vigils; decorations in the church, such as a crib scene; nativity plays; special food and clothes; the giving of gifts; special hymns and prayers; time of holiday; visiting family and friends, and the sick and elderly, a time of hospitality. For Chanukah, reference might be made to: lighting candles on eight days, menorah in window; special prayers; special foods, especially fried foods, and hospitality; parties and presents; the traditional *dreidel* game.

(b) Explain why these festivals are times of celebration for Christians and Jews. [15]

If candidates do no more than copy out the statement at the beginning of the question, they may receive 1 mark. Better answers are likely to deal with each festival in turn, although they may combine them and use them as examples for more general points. Answers could include reference to fulfilment of God's promises; the birth of Jesus as saviour; God rescuing his people; remembrance of miracle; hope for the future; unity with other believers; reinforcement of faith.

2 *'Parents have a duty to bring up their children in religious faith.'*

(a) For each of Christianity and Islam, describe the religious ceremonies used to welcome a new baby into the community. [10]

For Christianity, candidates are likely to refer to baptism, although higher level responses may show recognition that not all Christians baptize infants. They could show knowledge of infant baptism ceremonies, including the font, the water, the promises made on behalf of the child, the prayers, and in some cases the oil and the lighted candle. Candidates might be aware that there are often dedication or naming ceremonies for those Christians who use believers' baptism. For Islam, candidates might mention the words whispered into the ear of a new baby and the honey on the tongue, shaving of hair, gift of money, sacrifice of animal, naming of child, circumcision for boys.

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- (b) Explain why it is important for Christians and Muslims to teach their children about their faith. [15]**

If candidates do no more than copy out the statement at the beginning of the question, they may receive 1 mark. Answers might deal with each religion in turn, or might include both religions together. Reference could be made to belief that religious faith will affect the child's well-being in the future and afterlife; need for families to have a common belief system; child as part of wider community; religion as important for child's moral welfare; desire for God's protection of child; religion as part of child's education; passing on of tradition; unity between generations.

3 'For religious people, death is not the end.'

- (a) Describe the ceremonies and customs of Jewish funerals and of Muslim funerals. [10]**

Allow for unexpected answers which may arise from different cultural contexts of candidates. For Judaism, reference could be made to: saying special prayers, burial rather than cremation except in Reform traditions, with tallit with fringes cut off, plain coffin, stone on grave. Other details of mourning process, such as sitting Shiva with details of traditional observance, or the Yahrzeit candle, may be credited. For Islam, burial in simple white garment or in plain coffin with head facing Ka'aba, special prayers, no cremation, no excessive fuss.

- (b) Explain why religious funerals are important for Jews and Muslims. [15]**

If candidates do no more than copy out the statement at the beginning of the question, they may receive 1 mark. Answers may refer to beliefs about the afterlife, especially for Islam, for example belief in the resurrection of the body; the comfort for the bereaved of reminders of their faith; the need to show respect to the dead and to keep with tradition; committing the dead person to God, with beliefs about judgement.

4 'Places of worship are different from ordinary buildings because they have special religious items inside which help people to worship.'

- (a) Describe two items a synagogue might have to help Jews worship, and two items a church might have to help Christians worship. [10]**

A wide variety of possibilities – credit should be given only for items which specifically might aid worship (such as prayer books, prayer clothes, the scrolls or Bible, the pulpit, the lectern, stained glass windows etc) and not for items any building might have whether religious or not, such as walls and roofs. For marks above Level 1, candidates should describe the items by saying what they look like or what they are used for, and not just name them.

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- (b) Explain why synagogues and churches are important in the lives of Jews and Christians. [15]**

Answers might include their use in regular worship, their use for rites of passage such as marriage ceremonies, their use as quiet places of reflection for individuals, their use in religious education, their use as community centres for various activities. If candidates interpret 'church' as the community of people rather than the building, credit should be given, and credit should be given if candidates make other valid suggestions or comments relating to places of worship in their own communities. If candidates do no more than describe a church or a synagogue, marks should not be awarded above Level 1.

5 'Pilgrimages give believers a chance to concentrate on God.'

- (a) Describe one place that a Christian might visit on a pilgrimage, and one place that a Muslim might visit on a pilgrimage. [10]**

A variety of possibilities, although candidates are likely to choose Makkah for Islam. For Christian pilgrimage, places might include sites in Jerusalem, or the Vatican, or places where there is a tradition of miracles and healings, or special shrines and places reacted to saints. For higher marks, candidates should describe the place of pilgrimage rather than simply naming it, and credit can be given for description of what the pilgrim might do there, such as circling the Ka'aba.

- (b) Explain why pilgrimage can be important for Christians and Muslims. [15]**

If candidates do no more than copy out the statement at the beginning of the question, they may receive 1 mark. Answers might include reference to unity of believers and opportunity to make new friends within religious faith; reminder of events of the past; a chance to reflect and set time aside for spiritual development; hope for future, for example, for healing or restoration of faith; fulfilment of duties of Muslim as one of the Five Pillars.