

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
International General Certificate of Secondary Education

MARK SCHEME for the October/November 2007 question paper

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

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 2007 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.

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.

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

In this section, answer **all** the questions.

1 CHRISTIANITY

(a) What is a pilgrimage? [1]

A journey to a place of religious importance by a believer for a religious purpose – ideas about ‘journey/travel’ and ‘religion’ must be mentioned to gain the mark.

(b) Name three places of Christian pilgrimage. [3]

Anywhere appropriate according to the part **(a)** definition; names only are required e.g. Bethlehem (birthplace of Jesus), Nazareth (Jesus’ boyhood home), Galilee (scene of Jesus’ ministry), Jerusalem (Holy Week/Easter etc.), Rome (St Peter; Pope/Vatican), Lourdes (healing/St Bernadette), Walsingham (Norfolk, England: ‘England’s Nazareth’), Santiago de Compostela (Spain: tomb of St James), Taizé (France; ecumenical community), Fatima (Portugal)/Medjugorje (Bosnia-Herzegovina)/Knock (Eire) visions of the Virgin Mary. ‘Israel’ can only gain a mark if none of the places in the country have been mentioned.

(c) Explain why pilgrimage is important for some Christians. [6]

The importance of a place of pilgrimage is likely to be related to one or more of:

- place important in the life and ministry of Jesus
- place is a centre of worship/learning
- place was scene of a vision of Virgin Mary
- place was associated with a saint
- place is a centre of spiritual /physical healing.

Depending on the destination, pilgrimage is important to Christians because it reinforces their faith and makes them feel closer to God, it is to a place where miraculous healings have happened, or the place is associated with Jesus or a saint. Pilgrims will pray and reflect on any historical associations of the place.

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2 ISLAM

(a) What is the language of the Qur'an? [1]

Arabic.

(b) State three facts about the origin of the Qur'an. [3]

Any three appropriate words or phrases relating to: the Qur'an is seen by Muslims as the revealed and unchangeable word of Allah, dictated by the Angel Jibril to the Prophet (pbuh) in the cave Hira, who in turn recited it so it could be written down by his followers. It was received in Mecca and Medina over a period of 23 years (610-632 CE). Facts relating to the origin are asked for but in the absence of these some credit (1 mark) can be given for saying it consists of 114 surahs, and is only completely authentic in Arabic.

(c) Explain the importance of the Qur'an for Muslims. [6]

Expanding on aspects of **(b)**, the Qur'an is the foundation of Islamic Law and is believed to provide complete guidance about all aspects of life. It is the essential study of every Muslim and all are encouraged to recite from it in Arabic. Passages are used during regular worship. Quotations from the Qur'an are often used to decorate the mosque and the home. The printed copy is shown great respect: kept on the highest shelf above all other books, put on a stand when read so it does not touch the ground. It is used by Muslims as the complete guide to living their lives and is the source of Shari'ah law; devout Muslims read the entire Qur'an during Ramadan each year either privately or by attending special evening services in the mosque.

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3 JUDAISM

(a) What is the name of the Jewish place of worship? [1]

Synagogue/Temple/the home.

(b) Name three religious items which Jewish men might wear during worship. [3]

Tallit/prayer shawl; tefillin/phylacteries; kippah or yarmulka/skull cap; kittel/gown.

Allow any recognisable form of the words or any accurate description. Other appropriate items with clear religious significance should be credited, such as the distinctive outdoor dress of some Orthodox men.

(c) Explain the importance for Jews of wearing religious items. [6]

Answers may deal with each of the three chosen items in turn, or address the question in more general terms, for example, explaining that some of the items are prescribed in the Scriptures, they remind men of their religion in a tangible way, they have symbolic uses during worship (e.g. touching the Sefer Torah with the tassels of the tallit as it is carried past). No number of items is specified for (c) so Level 4 is available purely on the basis of Levels of Response.

Tallit: the religiously significant aspect of the Tallit is the fringes (*tzitzit*) at each corner, obeying the injunction in Numbers 15:38-41 to wear fringes as a reminder of God's commandments. The tallit is worn by Orthodox men at morning prayer; some traditional Jews wear a smaller version as an undergarment the whole day.

Tefillin: boxes containing small scrolls reproducing the passages from Deuteronomy and Exodus commanding their use, worn on the arm opposite the heart and on the forehead at morning prayer.

Yarmulka: worn by some Orthodox men all the time, not just during worship. Not commanded by scripture, its use is traditional and is understood to show reverence for G-d or be a reminder of his presence.

Kittel: a shroud-like gown/white garment as worn by some Ashkenazi Jews for Rosh Hashanah and Yom Kippur, by the celebrant for Pesach, by the bridegroom at his wedding and by the dead for burial.

Hasidic traditional eighteenth-century Polish garments are worn because they believe that Judaism should remain true to the values of that time.

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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

In this section, answer **both** parts of **two** of the questions.

4 CHRISTIANITY

(a) Name and describe four religious features of a Christian place of worship. [12]

As listed in the syllabus: font (basin for the water of baptism), baptistery (tank for baptism by total immersion), sanctuary (special area where the main altar is located), screen (between sanctuary and nave), iconostasis (screen on which icons are placed in Orthodox churches), altar (holy table; in RC churches, contains a consecrated altar stone), communion table (holy table in Protestant churches), pulpit (platform for the preacher), lectern (support for the Bible, often in the form of an eagle), cross/crucifix (not both), icon (holy picture venerated and used as a focus of prayer in Orthodox churches), lights and candles. Other features such as statues, organ, or stained glass windows are acceptable.

Award a maximum of 4 marks (i.e. low Level 2) for merely naming four features, one mark per feature; description should be assessed overall according to the levels (full description of one feature can compensate for meagre description of another).

(b) Explain how two of these religious features help Christians in their worship. [12]

Up to 6 marks for one feature, otherwise the explanation should be assessed overall according to the Levels of Response as in **(a)**. Explicit mention of how the features help in worship is required for Level 4; there is plenty of possible variation in how a feature is perceived as helping, so all reasonable explanations should be credited. For example, the font might be seen by Christians as they enter the church as a reminder of their baptism and the promises made on their behalf. Any additional relevant explanation which is given in part **(a)** 'description' answers should be cross-credited.

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5 ISLAM

(a) Describe what happens at a Muslim birth ceremony. [12]

Level 4 can be gained for including the salient information about *adhan* and *'iqamah* (both mentioned in the syllabus): the first words a Muslim baby hears are the *Adhan* (call to prayer) whispered into the right ear. Some parents may also say the *'iqamah* (call to rise and worship) into the left ear. The words are usually said by the oldest male present. Other customs might be observed, e.g. *tahnik*, touching the lips with honey or something sweet. Although not given in the syllabus, credit may be given for *aqiqa*: seven days after the birth there is a second ceremony when the father announces the baby's name to the friends and relatives, and prayers are said for the baby's future health. The baby's head is wiped with olive oil and then washed or shaved. The equivalent weight of the shaven hair, in gold or silver, is given to the poor of the community. Often the circumcision (*khitān*) happens at this point, but in some countries it is left until the boy is 7–10 years old. Animals may be sacrificed – two for a boy, one for a girl – and the meat distributed to the poor.

(b) Explain why these ceremonies are important for Muslims. [12]

Allow, and give credit for, further description of the birth ceremonies as an integral part of explaining the importance of the ceremonies for Muslims. The birth ceremony performs two essential functions: the child is welcomed into membership of the religious community and his/her name is given. Names are very significant in Islam and are chosen with care. It is quite likely that cross-crediting (see preamble) will be required in this question.

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6 JUDAISM

(a) Describe what happens at a Jewish marriage ceremony. [12]

A Jewish wedding takes place under a *chuppah* or canopy, which can be as simple as a *tallit* held over the couple's head by four friends of the groom, or an elaborately-decorated construction. Marriage does not take place on the Sabbath.

The *ketubah* or contract, written in Aramaic, is a statement of the duties the husband owes to his wife, and may be read out in English as well as Aramaic; sometimes it is signed before the ceremony, sometimes during it. There are variations in the ceremony itself but after the bride joins the groom under the *chuppah* with their parents in attendance, it generally starts with the blessing of the wine and of the marriage. The couple drink in turn from the cup. Then the ring is given to the bride by the groom, who usually places it on the first finger of her right hand, saying "Behold, thou art consecrated to me by this ring, according to the law of Moses and of Israel". In Reform Judaism the bride may give a ring to the groom as well.

The *ketubah* may be read out and given to the bride at this point. The final part of the ceremony is the reciting of seven blessings. This is often followed by the groom stamping on a wine glass to break it, seen as reminder either of the destruction of the Temple (Orthodox) or more generally as a reminder of life's fragility and sadness. Sometimes the couple spend a brief period alone in a private room, signifying their new status as man and wife.

(b) Explain why this ceremony is important for the people being married. [12]

Answers may cover some of the details given below and/or may give a generalised explanation of the religious and social importance for the bride and groom, for example, a religious ceremony puts the marriage on a sound religious basis, it may be important to the parents and the wider community, it follows the requirements of Scripture and tradition, it marks the social transition from being two people to being a family.

The *chuppah* symbolises the sacred space of the marital home: a place of much religious significance in Judaism.

The cup is blessed in the usual way, and the couple drink from it to symbolise the shared joy of marriage. The marriage blessing makes explicit reference to the 'canopy and consecration'.

The crucial part of the wedding is the groom giving the ring to his bride.

The seven blessings make reference to the creation of Man, and of man and woman in the Garden of Eden, and to the delight and gladness of the married couple. These blessings are recited again at the end of the wedding reception, and traditionally at feasts for each of the seven nights following the wedding.

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Section C

In this section answer **all** parts of **either** Question 7 **or** Question 8.

In each case, a maximum of half the marks (in proportion to the Level achieved) is available for each of the two religions required in each part-question.

7 (a) Describe one festival or fast that is important for Muslims and one that is important for Jews. [12]

There is a wide variety of possible festivals that might be chosen, some of greater significance and with more to describe than others. Any of those given in the syllabus may count as 'important', and in addition there may be festivals/fasts of local importance which candidates might choose. Level 4 requires clarity and coherence as well as an 'excellent attempt' which would be a fairly full description. Festivals/fasts as given in the syllabus:

Islam: Ramadan, Id-ul-Fitr (end of Ramadan): Ramadan is the [lunar] month of fasting during daylight hours (fasting includes abstinence from smoking and sex) during which Muslims try to be more religiously observant (attending/performing prayers more diligently, reading the Qur'an – perhaps in its entirety, taking more care of the poor) and spend more time as a family eating *iftar*. Id-ul-Fitr marks the end of the fast with special prayers at the mosque followed by a feast.

Id-ul-Adha (three-day festival of sacrifice during Hajj): Pilgrims on Hajj sacrifice an animal on completing their pilgrimage. The celebration of Id-ul-Adha is undertaken at home by those not on pilgrimage to show solidarity and to celebrate the idea of sacrifice (as shown by Ibrahim's willingness to sacrifice Isma'il) and for present-day Muslims to sacrifice an animal and share the meat with the poor.

Judaism: Pesach/Passover: recalls the Exodus – passing over of the Angel of Death and the killing of the Egyptian first-born, the hurried escape of the Israelites with unleavened bread. The festival involves the removal of all leaven from the house and preparation of the Seder meal and the celebration of Seder in the home.

Shavuot/Pentecost: the feast of Weeks, celebrating the first fruits of the wheat harvest originally offered at the Temple in Jerusalem, now symbolised by two *challot* (loaves).

Rosh Hashanah: New Year Festival – a new beginning is signified by the men cancelling each other's vows from the previous year. Set passages of Scripture are read and the *shofar* is sounded repeatedly. People often wear new clothes and send greetings cards. Ten days later it is Yom Kippur.

Yom Kippur: the Day of Atonement, on which G-d's decision about a person's behaviour in the past year is said to be sealed in the Book of Life. The day is kept as a Sabbath, with the addition of a 25-hour fast.

Sukkot: the Feast of Tabernacles/Booths, recalling the shelters used in the desert during the Exodus and also the temporary huts used by farmers when gathering in the final harvest. The Sukkah is built outside the home or synagogue and is used for eating meals over a period of eight days. At the end is Simchat Torah.

Simchat Torah: the festival of rejoicing in the Torah, marking the end of its annual reading. It is taken in procession around the synagogue.

Listed as 'minor' festivals: Purim, Hannukah. Not strictly 'important' for Jews therefore, but equally acceptable as the others. Weekly Shabbat/Sabbath is allowed.

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(b) Explain why festivals or fasts like these are important for Muslims and Jews. [12]

Answers may explain the importance of each of the two chosen fasts/festivals; allow some repetition of material from (a), but answers should explain the general importance to believers of observing festivals and fasts to gain Level 4. They may include material about the importance of festivals in religious life, for example, reminding people of the events celebrated, giving an opportunity for a holiday and relaxation both at home and in the religious community, giving a shape to the progress of the year, recalling and asking forgiveness for past misdeeds, making a new start.

8 (a) For each of Christianity and Judaism, describe the work of the people who lead their local religious communities. [12]

Christianity: Priest/vicar/minister/pastor/bishop etc. according to denomination. Expect some detail of: leads services in church/chapel, celebrates Mass/Eucharist/Lord's Supper, preaches the word of God, prepares members of the congregation for rites of passage, exercises pastoral care and gives counselling, etc.

Judaism: Rabbi. His/her main qualification is to be able to interpret and teach the Torah to the congregation s/he leads and resolve [religious] legal disputes, based on lengthy training at and qualification from a rabbinical college, though pastoral skills are also valued. The rabbi does not necessarily lead synagogue worship, which is the duty of the chazan/cantor.

(b) Explain how the work of these leaders is important to the believers. [12]

Allow an explanation of main duties given in (a), and also a more generalised response about religious leaders. For Level 4, the response must be explicit about the importance of their work for believers, for example, how it reinforces and enables religious development, practice and belief for individuals and the expression of the religion's care for its adherents in the community, education and nurture of children in the faith, organisation of and leadership in worship, giving counselling and moral guidance.