

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS

International General Certificate of Secondary Education

MARK SCHEME for the November 2005 question paper

0490 RELIGIOUS STUDIES

0490/01

Paper 1 maximum raw mark 102

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which Examiners were initially instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began. Any substantial changes to the mark scheme that arose from these discussions will be recorded in the published *Report on the Examination*.

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*.

The minimum marks in these components needed for various grades were previously published with these mark schemes, but are now instead included in the Report on the Examination for this session.

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

CIE is publishing the mark schemes for the November 2005 question papers for most IGCSE and GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Marking Criteria

Marks should be awarded according to the following Levels of Response for each Assessment Objective.

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 |
|-------------|---------|---------|---------|---------|
| 2 | 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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1 CHRISTIANITY

(a) What does the festival of Christmas celebrate?

The birth of Jesus.

(b) State three events associated with the story of this festival. [3]

1 mark for each of any of: annunciation by Gabriel to Mary, registration/census, arriving at the inn, birth in the stable, wrapping the baby in swaddling clothes/bands, appearance of the angel to the shepherds, visit of the shepherds. Although strictly speaking not associated with Christmas but with Epiphany, allow max 1 mark for either/both of appearance of the star and visit of the wise men.

(c) Explain the importance of this festival for Christians. [6]

A simple re-telling of the story of the birth of Jesus [Luke 2:1-20] does not gain more than Level 2 as this does not show much understanding, and is indeed not necessary for a good explanation of the importance of the festival. Answers restricted to statements such as 'it is important because it celebrates the birth of Jesus' not more than L2. L3-4 for more sophisticated explanations e.g.

- humble birth in the stable shows that Jesus/the gospel message is for everyone
- ordinary people, like the shepherds, are welcome to kneel before the baby
- the angels' song is about peace on earth
- the festival emphasises the role of motherhood and/or the importance of the family
- the birth of Jesus is the fulfilment of prophecy for Christians and part of God's plan for the salvation of the world by sending his Messiah
- through the incarnation, God/the Word became flesh

2 ISLAM

(a) What is the name of the washing which Muslims do before they pray? [1]

wudu' (or ghusl would be acceptable)

(b) State three things which Muslims do during this washing. [3]

any three (1 for each) of

- spiritual preparation to enter the presence of Allah
- first, says 'In the name of Allah' etc.
- hands are washed
- mouth is rinsed three times
- nostrils rinsed three times

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- face is washed three times
- right arm and then left arm are washed three times
- hair, neck and ears are wiped over with wet hands
- right foot then the left are washed to the ankle
- lastly, makes the declaration of faith ('there is no god but Allah' etc.)

(c) Explain the importance of prayer for Muslims. [6]

Description of cycles of *salat* does not by itself score above L2 (does not explain the importance) but can contribute to a full answer. Prayer – whether formal/communal (*salah*) or private (*du'a*) – is the way of communicating with Allah and fulfilling his commands in the Qur'an; a *Hadith* records that the Prophet said that prayer five times a day washes away all sins. *Salah* is obligatory, one of the Five Pillars, and the Qur'an says Allah requires prayer five times a day. Its importance is shown by the requirement to be ritually clean before formal prayer (see part (b))

3 JUDAISM

(a) Which Jewish festival celebrates the escape from Egypt? [1]

Pesach/Passover

(b) State three important things which Jews do at this festival. [3]

Before Passover – yeast and yeast products (*chametz*) are searched out, and when found are either burned or sold to a non-Jew. A ritualised search takes place on the night before Passover (*Erev Pesach*).

Acceptable answers include reading the Haggadah, prayer, and eating the Seder meal. The Haggadah and Seder are so complex that three details from either or both are acceptable for three marks.

(c) Explain the importance for Jews of celebrating this festival. [6]

The festival commemorates the escape from slavery in Egypt, and an account of the Exodus story from the Bible can score L3 as it goes a long way towards explaining the importance. The festival recalls the power of G-d in freeing them and supporting them through all the difficulties of the Exodus, proving the love of G-d for his people. Celebrating the festival strengthens the family and community because it is based on the family and many family members make a special effort to return home for it.

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 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 **two** questions.

4 CHRISTIANITY

- (a) **Name and describe four Christian symbols.** [12]

1 mark for naming each symbol, up to 3 marks each for naming and describing any appropriate symbols – including, but not restricted to, cross/crucifix, altar, font, bread and wine, dove, fish, fire etc.

- (b) **Explain the importance for Christians of two of these symbols.** [12]

Appropriate explanation of the importance of the chosen symbols, up to 6 marks (in proportion to Levels) for each, but where two are explained a very full explanation of one can compensate for a weaker answer about the other even at L4. Simple description of use/function of the symbolic articles would not score more than L2.

5 ISLAM

- (a) **Name and describe four important features of a mosque.** [12]

1 mark for naming each feature, up to 3 marks each for naming and describing any appropriate features – e.g. minaret, washing facilities, dome, star and crescent, prayer hall, *minbar*, *mihrab/qiblah*, presence of calligraphy/absence of representational images.

- (b) **In what ways do the features which you have described reflect the religious beliefs of Muslims?** [12]

Appropriate explanation of the importance of the chosen features, up to 3 marks (in proportion to Levels) for each, but where four are explained a very full explanation of two or three can compensate for a weaker answer about the others even at L4. As four have been asked for, a generalised answer could be appropriate if focused on the reflection of beliefs in the features rather than a description of the functions (e.g. simple description of use/function of washing facilities, *minbar*, minaret would not score more than L2).

6 JUDAISM

- (a) **Describe two Jewish places of pilgrimage.** [12]

Although Judaism has three pilgrim festivals, since the destruction of the Temple these have been celebrated at home and modern pilgrimage in Judaism reflects the wish to visit places associated with important events in Jewish history – e.g. the Western Wall of the Temple at Jerusalem, Masada, Yad Vashem, Auschwitz-Birkenau.

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(b) Explain the importance for Jews of these places.

Appropriate explanation of the importance of the chosen places, up to 6 marks (in proportion to Levels) for each, but where two are explained a very full explanation of one can compensate for a weaker answer about the other even at L4. Jerusalem is the site of the Temple, the original centre of Jewish worship, and Masada recalls Jewish heroism in the face of Roman oppression. The importance of places associated with the twentieth-century Holocaust is self-evident.

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) For two of Christianity, Islam and Judaism, say what the religious leader is called and briefly describe their main duties. [12]

L1 (in proportion) for merely giving an appropriate name – max 3 marks for names of religious leaders in two religions.

Christianity: Priest/vicar/minister/pastor etc. according to denomination. Some 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.

Islam: Imam. Leads the prayers in the mosque, preaches the sermon, teaches Arabic, advises on the interpretation of the Qur'an, Hadith and Shari'ah, may organise religious festivals.

Judaism: Rabbi. His/her main qualification is to be able to interpret and teach the Torah to the congregation s/he leads, 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) Show how the work of these leaders is important to the believers. [12]

Likely to be an expansion of the description of main duties given in (a), but for L4 must be explicit about the importance of their work for believers, i.e. 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.

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- 8 (a) For two of Christianity, Islam and Judaism briefly describe two different groups within the religion.

For giving the names and no more, L1 (up to 3 marks) for up to four groups, two in each religion.

Christianity: the 'major divisions' given in the syllabus are Orthodox, Roman Catholic, Protestant; two groups within Protestantism are equally acceptable (e.g. Lutheran, Calvinist, Anglican, Methodist, Baptist, URC, Quakers). Sects e.g. Jehovah's Witnesses, Mormons, Seventh-Day Adventists, Unitarians are also acceptable.

Islam: Sunni and Shi'ah. The split originated with arguments over the succession to the leadership of Islam after the death of Muhammad (pbuh).

Judaism: Ultra-orthodox, Orthodox, Progressive are the terms given in the syllabus; other possibilities are Ashkenazi (Northern and Eastern European) and Sephardi (Spanish and Portuguese). Hasidic Jews make up the main ultra-orthodox group.

- (b) Explain the different practices or beliefs of these groups.

[12]

Answers will build on part (a) responses. Contrast/comparison of the practices or beliefs is not required. Max 3 marks (in proportion to Levels) for each group.

Christianity: differences are likely to focus on authority and practices, e.g. Orthodox Patriarch, Pope, Archbishop of Canterbury; use of icons and mysticism in Orthodoxy, reverence for Virgin Mary, all-male celibate priesthood, eucharistic worship in RCs; Protestant reaction against RC theology and practice (Martin Luther, John Calvin, Henry VIII), emphasis on authority and preaching of the Bible. Most protestant churches accept women as ordained ministers.

Islam: Sunni believe that the leadership passed to Abu Bakr, the first of the Rightly-guided Khalifas (Caliphs) who were guardians of the *Sunnah* [tradition]; Shi'ah that it passed to 'Ali, the first Imam. The main differences lie in the groups' respect for the different early successors of the Prophet and the acceptance of different *hadith*. Sunni Muslims make up about 90% of the faith; Shi'ites (found mainly in Iran) have specific beliefs about the early Imams but also have divided into a number of sects.

Judaism: Hasidic Jews are extremely conservative about dress and practice. Reform Judaism started in the eighteenth century, in a desire to make Judaism more acceptable to gentile society, and Liberal and Progressive Judaism are its descendants; men and women sit together and the sermon is preached in the vernacular. Orthodox Judaism was established as a reaction to Reform Judaism, and stresses adherence to all the mitzvot; it encompasses a range of traditional Jews who are not Liberal or Reform. Conservative Judaism emerged in the nineteenth century as a movement to respect traditional practice while being more flexible about life and belief. Reform and Conservative Jews accept women as rabbis.