

**UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS**  
International General Certificate of Secondary Education

**MARK SCHEME for the October/November 2006 question paper**

**0490 RELIGIOUS STUDIES**

**0490/02** Paper 2, maximum raw mark 75

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 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.

The grade thresholds for various grades are published in the report on the examination for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses.

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

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### Marking Criteria

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

#### 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.

*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.

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

*In each case, a maximum of half the marks (in proportion to the Level achieved) is available for each of the two religions when explicitly required in each part-question. However the balance of material within complete answers should be assessed holistically according to the relative amount and complexity of the information/understanding implicit in the subject-matter for the relevant religion, and some questions do not explicitly require discrete approaches for each religion.*

**1** *'It is important for people to have a special service to show they have decided for themselves to follow their religion.'*

**(a) Describe what happens at Confirmation (Christianity), and Bar/Bat Mitzvah (Judaism).** [10]

Confirmation: in the Anglican and RC churches, confirmation is normally carried out by a bishop who, with the laying on of hands and the anointing with oil, imparts the Holy Spirit to the candidate who is old enough to have made an informed and prepared decision to join the church as a committed member. The vows made at the person's baptism by his/her godparents are adopted by the candidate for him/herself.

Bar Mitzvah – Son of the Commandment. Traditionally, when a boy reaches 13 he is responsible for his own actions and for fulfilling the commandments. At the synagogue service he will say the blessings and read a portion of Scripture in Hebrew; he will have learned how to put on the Tefillin. The service is usually followed by a big family party. In some Progressive communities a very similar service is held for girls when they reach the age of 12, though they will not learn how to put on Tefillin.

**(b) Explain why these ceremonies are important for the followers of these religions.** [15]

Good answers might include how these rites of passage mark a significant change in status for the participant personally and within the community. The participants might reinforce their religious beliefs about having gained this new status; the people who have experienced confirmation or bar/bat mitzvah will usually feel they have become adult in religious terms and have reaffirmed their religious commitment. They will be regarded as full members of the religion, with all the responsibilities that this entails.

**2** *'Religious communities really depend on their local leaders.'*

**(a) Describe the work of an imam and a rabbi.** [10]

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, may advise members in cases of dispute.

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 especially in the application of Jewish law to personal disputes. The rabbi does not necessarily lead synagogue worship, which is the duty of the chazan/cantor.

**(b) Explain why this work is so important to each religious community.** [15]

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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3 'There is no point in religious people making themselves unhappy by fasting.'

- (a) For each of Christianity and Judaism, describe an occasion on which some followers of the religion go without food for religious reasons. [10]

Christianity: Lent is the obvious example, when Christians remember Jesus' 40 days in the wilderness fasting and being tempted. It used to involve strict abstinence from meat and fat but now the days of strictest abstinence are Ash Wednesday and Good Friday, and Lent is generally seen as a time to cut back on luxuries generally or give up a particular bad habit. Lent is also seen by believers as an opportunity to do positive extra things in their lives for the benefit of others. Sundays do not count in the 40 days as they are a weekly festival that overrides the fast. Candidates may choose other occasions, such as fasting before Mass or before a wedding, or fasting for personal reasons as an accompaniment to prayer.

Judaism: Day of Atonement/Yom Kippur is likely to be selected, but the other major fast is on *Tishah B'Av* and there are other minor fasts [10 Tevet, 17 Tammuz, 3 Tishrei]. Jews fast on Yom Kippur (and *Tishah B'Av*) for 25 hours and the fast takes the form of total abstinence from food and drink (and from washing, wearing leather shoes, and sexual intercourse).

- (b) Explain why these people might feel that it is important to do this. [15]

The question does not require the separation of the two religions, and a combined answer covering both religions is completely valid. Answers should focus on the positive aspects of obedience and the freeing of the mind from worldly distractions so the believer can concentrate on the spiritual during the period of the fast, e.g. being reminded of God's bounty by abstaining from it or feeling empathy with the poor and hungry, and the sense of unity of fasting alongside other believers.

4 'There should be no divisions in a religion, everyone should believe and do the same things.'

- (a) Choose one religion and describe some of the different groups within it. [10]

For giving the names and no more, L1 (up to 3 marks).

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 are the divisions given in the syllabus. The split originated with arguments over the succession to the leadership of Islam after the death of Muhammad (pbuh). The main differences lie in the groups' respect for the different early successors of the Prophet and the acceptance of different *hadith*. Sufism is unlikely to be mentioned but description of its mystical unworldliness is acceptable.

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.

Candidates who write about the different groups within, for example, a church community, such as the choir and the youth group, can receive credit as this is a reasonable interpretation of the question.

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- (b) Explain why some people might not agree that everyone should believe and do the same things in this religion. [15]

Credit development and repetition of the description from (a), leading perhaps to a suggestion that the reasons for the divisions arising were at the time, and continue to be, very strongly felt – splits arose because the factions believed they were right and the others were wrong. Apart from the URC, re-unification has been a stony path.

Background:

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. 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. The Sufi tradition has influenced both groups, stressing a relationship with God above ritual.

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.

5 'There is no need to have a special building to worship God, people can do it anywhere.'

- (a) Describe two main features of a Christian place of worship, and two main features of a Muslim place of worship. [10]

Christianity: some flexibility should be allowed for the interpretation of 'main', and features include for the church: cross-shaped plan of building, cross/crucifix, altar, lectern, pulpit, candles, statues, font, with varying importance according to the denomination(s) known about.

Islam: features for the mosque are more straightforward/uniform and consist of dome, minaret, washing area for *wudu*, mihrab and qiblah, minbar, calligraphic/non-figurative decoration, women's gallery.

Maximum possible marks are proportionate to how many features have been attempted for each religion, scaled to match the appropriate Level of Response. Naming without description gains max L1 for all 4 features.

- (b) Explain why Christians and Muslims might say it is important to have a special place of worship. [15]

Answers may either try to explain the importance of having a place of worship for each of the two chosen religions, or candidates may write more generalised answers about the importance of buildings for public worship generally. Worship in a special place may be explained as important because it reinforces the solidarity of the worshipping community and the individual faith of each member, it carries out requirements laid down in the religion for formal and regular observance of rituals, it enables the community to receive guidance from religious leaders; a special place can provide worshippers with a sense of partaking in something special and holy, it can be a focus for the community's religious activities, it can be richly furnished and decorated to reinforce the community's feelings that their religion is important and worth devoting extra resources to.