

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

**MARK SCHEME for the October/November 2007 question paper**

**0490 RELIGIOUS STUDIES**

**0490/02**

Paper 2, maximum raw mark 75

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. Examiners should not make any reference to grades on scripts, and should keep annotations in general to a minimum.

### 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.

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**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, if a question asks explicitly for two religions but the candidate gives only one, a maximum of half the marks (in proportion to the level achieved) is available. However, where a candidate writes about both religions as required, there is no penalty for including more about one religion than about the other. Answers should be assessed as a whole against the levels of response. Some questions do not explicitly require discrete approaches for each religion, and an answer which combines both is acceptable.*

**1** ***'It is not really important for believers to worship together, they can just as well pray to God by themselves at home.'***

**(a) For each of Christianity and Islam, describe what is done at the main weekly service of public worship. [10]**

Description of the buildings in which the service takes place, or of the furnishings and artefacts used, is not really appropriate as an exclusive approach to this question, but can gain credit as part of a full answer. Such description by itself should be awarded a maximum of Level 1.

Christianity: there is a wide variety of possibilities in Christianity according to the denomination/service known about/chosen. Weekly worship includes Mass/Eucharist/Lord's Supper celebrated in a variety of ways, Mattins/Evensong in the Anglican Church, Pentecostal worship with speaking in tongues and healing, preaching/Bible-based services. Level 4 is available to answers which confine themselves to one denomination.

Islam: Level 4 answers might include most of the following. For men the main weekly worship (*salat-ul-Jumu'ah*) takes place at the mosque at noon on Friday and a full description will include *wudu'* beforehand, facing Makkah (indicated by the *mihrab*), saying the *takbir* and *al-Fatihah*, and performing cycles of *rak'ah* making up the appropriate *salat* for the time of day. The sermon (*khutbah*) is preached from the *minbar* by the imam. Individual Muslims will carry out these prayers at the appropriate time of day (indicated by the calls from the mosque by the *muezzin*) wherever they happen to be, but praying together in the mosque is preferred.

**(b) Explain the importance of public worship for believers. [15]**

Answers may either try to explain the importance of worship for each of the two religions, in which case allow and credit some repetition of material from **(a)**, or candidates may write more generalised answers about the importance of public worship generally. Public worship may be explained as important because it reinforces the solidarity of the worshipping community and the individual faith of each member (for example in Christianity 'when two or three are gathered together in my name') it carries out requirements laid down in the religion for formal and regular observance of rituals (for example Surah 2:43 recommending praying with other believers) in Christianity it enables the celebration of sacraments which cannot be done alone, it enables the community to receive guidance from religious leaders. Level 4 answers must show awareness that the question is specifically about the *public* service.

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2 ***'Even though you are too young to know what is happening, going through a religious ceremony after you are born makes a difference to the rest of your life.'***

(a) **For each of Christianity and Judaism, describe the religious ceremonies which celebrate the birth of a baby.** [10]

A maximum of Level 1 should be awarded for merely naming two appropriate ceremonies (1 mark for just one).

Christianity: Baptism/Christening takes place some time after the birth. The essential element of baptism is the pouring over of/immersion in water and the saying of the Trinitarian formula baptizing the child. Not all Protestant denominations practise infant baptism and in this case a dedication ceremony of some sort is carried out. Description of a baptism will vary according to the denomination chosen, but the lighting of candles may figure and the naming aspect of the ceremony should be mentioned. Descriptions of a non-baptismal dedication ceremony should be credited as an appropriate response.

Judaism: Brit Milah – circumcision – takes place on the eighth day after a boy is born, following the command given to Abraham by G-d (in Genesis 17:9-12). It is a sign of the covenant between G-d and his people. The ceremony usually happens at home and various people are involved and prayers are said before the baby is circumcised by the *mohel*. Then the mohel says a blessing over a cup of wine, announces the boy's name, and gives him a small drop of wine. Mention of the *Pidyon Haben*, redemption of the first-born male, can be credited but is not essential.

For girls, a blessing (*simchat habat*) is offered in the synagogue the Sabbath after her birth.

(b) **Explain the importance of their birth ceremonies for followers of these two religions.** [15]

In each case allow, and give credit for, further description of the ceremonies chosen as an integral part of explaining their importance to followers of the religion. Various ideas can be credited: the child is welcomed into membership of the religious community and his/her name is given; thanking God for the baby and the health of the mother; promises made for the religious upbringing of the child. Reference to the stimulus and expansion on its implications, and/or an understanding of the importance of formal induction into the religion, might be shown for Level 4.

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**3** *'Having a religious wedding is pointless in the modern world where couples can just live together without getting married.'*

**(a) Describe a religious marriage ceremony in each of Christianity and Islam. [10]**

Christianity: there is a wide variety of practice for marriages in Christianity, but candidates are asked to describe 'a' religious marriage ceremony so no comparison of differences is required. The central requirements for a religious ceremony are the vows exchanged by the couple in the presence of witnesses in a service conducted by a priest or minister. Roman Catholics and some Anglicans may perform the marriage in the context of a Nuptial Mass. Religious marriages will include prayers for the couple and their marriage and often the singing of hymns or songs. Reference to preparation classes, bridesmaids or the wedding reception do not receive credit.

Islam: the marriage ceremony may take place in the mosque or at home – or in both places if the bride stays at home and appoints an agent and witnesses to represent her at the ceremony. The essential parts of the ceremony are the couple giving their consent in the presence of at least two witnesses and the speaking and signing of the marriage contract (*Aqd Nikah*) which involves the giving of a valuable gift by the groom to the bride. The imam and guests will pray for the couple.

**(b) Explain why Christians and Muslims might think a religious wedding is important. [15]**

This question allows a wide variety of answers; the focus of a good answer will be why a religious wedding is important to religious people, referring to the religious teachings about the importance and purpose of marriage to regulate human relationships and provide for the nurture of children in a stable environment and how a religious wedding shows the couple's commitment to these ideals. There might be mention of the secular/legal issues of property and the legitimacy of children. The question does not explicitly require discrete approaches for each religion.

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4 **'Going on a pilgrimage makes a real difference to a person's religious life.'**

- (a) **For each of Islam and Judaism, describe one place where believers might go on a journey for religious reasons and what they would do there.** [10]

Islam: inevitably Makkah for the *Hajj* (or possibly '*Umrah*'); they put on *ihram* (white seamless garment), do *tawaf* (circle the Ka'bah seven times), drink water from Zamzam and do the *Sa'y* (running between the hills), go to Arafat for the *wuquf* (stand before Allah, praying for mercy and meditating), collect 49 pebbles at Muzdalifah to throw at the three pillars at Mina the next day, make a sacrifice as part of *Id-ul-Adha*, and possibly return for seven more circuits of the Ka'bah. There is a great deal to say, so Level 4 is available for a competent if generalised or incomplete account.

Judaism: 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, for example, the Western Wall of the Temple at Jerusalem, Masada, Yad Vashem, Auschwitz-Birkenau. Jews will pray at the Western Wall; other places will give opportunities for less formal reflection.

- (b) **Explain why making a journey for religious reasons might be important for Muslims and Jews.** [15]

Answers may take a generalised approach to the subject of the importance of pilgrimage/religious journeys (for example time/effort focused on religion, spiritual growth from visiting places of religious significance, gaining greater understanding of religion-related past events, drawing inspiration from other travellers etc.) but in addition are likely to be more specific with regard to Islam, where pilgrimage is fulfilling an obligation to Allah – one of Five Pillars, strengthening the *ummah* and personal faith. The pilgrimage is for the glory of Allah and the seeking of his forgiveness rather than any personal gain e.g. higher status (title *Hajji/Hajja*). The physical demands of the journey develop courage and perseverance, while the spiritual dimension should be a religious development and deepening of commitment. Although pilgrimage *per se* is not an important part of modern Judaism, many Jews find visiting places of religious or historical significance strengthens their faith; e.g. they might visit the Western Wall to celebrate the Bar Mitzvah of their son.

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**5 'Holy books are absolutely central to the life of a religious person.'**

**(a) Describe the various types of literature contained in the Jewish Bible and Christian Bible. [10]**

Because of the overlap, answers may well combine the elements of their answers relating to the Jewish Scriptures/Old Testament. Clear knowledge of the difference in attitude towards the Jewish Scriptures/Old Testament by Jews and Christians (for example only Christians see prophecy of the Messiah as having been fulfilled in Jesus) is an indicator of, but not a requirement for, Level 4.

Christianity: the Bible is divided into Old and New Testaments. Old Testament pre-Christian (Jewish scriptures) but held to contain prophecy of the coming of Christ, also large body of general ethical teaching in addition to Jewish history, poetry etc. The New Testament contains four gospels, Acts, epistles, Revelation; written in Greek. Reference to the four gospels telling the story of Jesus in different ways and the epistles containing the teaching of Paul and other Apostles would gain Level 4.

Judaism: the Jewish Bible is largely equivalent to the Christian Old Testament. The Torah (first five books) contain the early history of the Jews and the laws given to Moses by G-d. Other books contain history, prophecy, poetry and liturgy. Originally written in Hebrew (mostly – some later works in Aramaic) the Hebrew terms for the three types of literature are Torah, Nevi'im (Prophets) and Ketuvim (Writings). Mention might also be made of the Talmud, a written record of the Oral Torah passed down from rabbi to rabbi.

**(b) Explain how these religions show respect towards their holy books. [15]**

Christianity: in evangelical churches the Bible on its lectern is given the central place and is the focus of attention; in Roman Catholic and high-church Anglican celebrations of the Eucharist, the book containing the Gospels is carried in procession attended by the cross and candles, and kissed and signed with the cross by the Deacon (reader). In general, however, Christians do not show respect to the printed/written copy of the Bible in the same way that Jews and especially Muslims do to their holy books.

Jews: the Sefer Torah is the scrolls of the Torah used in synagogue worship, handwritten by trained scribes using natural materials. These scrolls are shown great respect, being kept in a special case or wrapped in a mantle; they are kept in a cupboard (*aron ha-kodesh*) and when they are brought out to be read, the congregation stands and follows the progress of the scrolls, always facing the procession. Those within reach lean forward to touch it with the fringes of their tallit as it passes. When it is read, the reader uses a special pointer (*yad*) to avoid touching it. When a Sefer Torah is worn out or damaged, it is placed in a genizah, a special storage place, and not destroyed or thrown away. Printed copies of the Torah/TeNaKh are also shown respect – placed face up, and not under other books.

Responses which include ideas about showing respect by following the book's teaching, making it a central part of one's life, obeying its authority etc. should be credited.

If candidates write a more generalised response dealing with both religions they should be credited appropriately over the full range of levels.