

**MARK SCHEME for the October/November 2011 question paper
for the guidance of teachers**

0490 RELIGIOUS STUDIES

0490/11

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, which would have considered the acceptability of alternative answers.

Mark schemes must be read in conjunction with the question papers and the report on the examination.

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

Cambridge is publishing the mark schemes for the October/November 2011 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

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In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

Before starting to mark scripts, please ensure that you are familiar with the syllabus.

PRINCIPLES UNDERLYING THE MARK SCHEME.

Candidates are tested on their ability to satisfy three general Assessment Objectives:

Assessment Objective A. KNOWLEDGE.

Candidates should be able to:

- 1 use knowledge in order to describe the religious practices, experiences and beliefs of others
- 2 select and deploy relevant knowledge of the religion studied.

Assessment Objective B. UNDERSTANDING AND INTERPRETATION.

Candidates should be able to:

- 3 show understanding of religious beliefs and practices by explaining their significance for believers
- 4 demonstrate awareness and understanding of religious responses to contemporary issues both personal social.

Assessment Objective C. EVALUATION.

Candidates should be able to:

- 5 evaluate different views on issues arising from religious belief and practice by using evidence and argument.

Paper 1 is marked out of 80.

Candidates choose **TWO** religions from:

Section A – Christianity,

Section B – Islam

Section C – Judaism

and answer **ALL** the questions in each of the chosen sections.

This means candidates will answer **FOUR** questions with a total of 20 marks each.

In part (a) of questions, Assessment Objective A, Knowledge is sometimes marked by point marking. This will be indicated on the mark scheme.

All other answers are marked according to the level descriptors for the different assessment objectives shown on the **0490 Levels of Response** table.

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LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question.**

In the Mark Scheme, there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the **Levels of Response** and the concept of **Positive Awarding**. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

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Assessment objectives/Levels of Response

A Knowledge (35%)

Level	Marks	Marks	Description
4	6–7	4–5	Very good/excellent attempt, demonstrates detailed knowledge. Shows a high level of skills in selection of appropriate information. Very good organisation and presentation with skilled use of technical terms.
3	4–5	3	Good attempt, wide knowledge, selects mostly relevant information, shows knowledge of technical terms with good organisation and presentation skills.
2	2–3	2	Valid/satisfactory attempt, fair knowledge. Competent selection of some relevant information. Moderate organisation and presentation with some use of technical terms.
1	1	1	Basic attempt, some knowledge and limited ability to select relevant information.
0	0	0	Answer absent/completely irrelevant

B Understanding and interpretation (35%)

Level	Marks	Description
4	6–7	Very good/excellent attempt, demonstrates a thorough understanding of religious beliefs, language and concepts. The ability to analyse and show clearly the relationship between belief and practice. Very good organisational and presentation skills.
3	4–5	Good attempt, demonstrates good understanding of religious beliefs, language and concepts. The ability to show the relationship between belief and practice. Good organisational and presentation skills.
2	2–3	Valid/satisfactory attempt, the ability to show some understanding of religious language and concepts. Some ability to show the relationship between belief and practice. Moderate organisation and presentation with some use of technical terms.
1	1	Basic attempt, limited ability to show understanding of religious language, concepts or practice. Little explanation offered.
0	0	Answer absent/completely irrelevant

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C Evaluation (30%)

Level	Marks	Description
4	6	Very good/excellent attempt demonstrates the ability to see the significance of specific issues and to express clearly a personal opinion supported by appropriate evidence and argument and also consider the argument for other views.
3	4–5	Good attempt, demonstrates the ability to see the significance of specific issues and express a personal opinion supported by some evidence and argument and to explain the argument for one or more other views.
2	2–3	Valid/satisfactory attempt, demonstrates some ability to see the significance of a issue and express a personal opinion with limited argument. Or, a simple expression of points of view.
1	1	Basic attempt, limited ability to see the significance of an issue or merely expresses a personal opinion.
0	0	Answer absent/completely irrelevant

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Choose **two** of Sections A, B and C and answer **all** the questions in each of your chosen sections.

Section A – Christianity

If you have chosen this section, answer **all** the questions.

1 (a) (i) State three features important for worship in a Christian Church.

Responses might include **three** from the following:

- Cross/crucifix.
- Altar/communion table.
- Lectern/Bible.
- Pulpit.
- Font/baptistery.

1 mark for each response. [3]

(ii) Give four things that happen during a service of Holy Communion (Eucharist/Mass).

Responses might include **four** from:

- Prayers (of thanksgiving).
- Hymns.
- Reading of the Gospels.
- Reciting of the Creed.
- Sermon.
- Confession.
- Blessing/consecration of the bread and wine.
- Giving/taking of bread.
- Giving/taking of wine.
- Sharing of the peace.
- Final blessing of congregation.

1 mark for each response. [4]

(b) Explain the importance of Holy Communion (Eucharist/Mass) for Christians.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Holy Communion (Eucharist/Mass) is an act of worship where what is said and done commemorates the sacrifice of Jesus on the cross and celebrates the resurrection. The Priest or Minister repeats the words of Jesus at the Last Supper when he shared the bread and wine and made a new covenant.

Some Christians believe in trans-substantiation/receptionism but others see the service as a memorial of what Jesus did. Christians are following his instructions 'do this in remembrance of me'.

The Eucharist is a service of thanksgiving and confession of sins. It is central to Christian worship in most denominations as an act of communal public worship, it strengthens the faith of Christians. [7]

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- (c) **'A Christian should attend a service of worship weekly.'** Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Christianity in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

An evaluation of the spiritual and practical advantages/disadvantages of weekly attendance at a church or place of worship.

Answers might discuss whether a weekly service of worship is a necessary or important act to profess Christian faith and whether there are permitted/understandable reasons why this might not be possible in an increasingly secular society.

The spiritual and practical advantages of weekly public worship with other Christians might be considered. Also the importance in Christian life of other forms of worship e.g. private prayer, Bible reading, attending major festivals, which do not happen weekly. [6]

- 2 (a) **Describe how Christians celebrate Christmas.**

Mark according to level descriptors of Assessment Objective A. Knowledge.

Responses might include:

Religious and secular customs. Singing carols/carol services. Crib figures in churches and schools remembering the birth of Christ in the manger etc. Churches services/Mass on Christmas Eve and Christmas Day. Exchanging cards and presents, Christmas trees, celebratory food. Generosity and good will towards others less fortunate.

Some candidates might comment that Christians try to keep religious traditions and avoid commercialisation. [7]

- (b) **Explain the importance of Epiphany for Christians.**

Mark according to level descriptors for Assessment Objective B. Understanding and Interpretation.

Responses might explain some of the following:

Epiphany is usually 12 days after Christmas. Epiphany is a Greek word meaning revealing or displaying and the festival of Epiphany is seen as a celebration of the revealing of Jesus, as Saviour, to the gentiles when the three kings/wise men/magi visited the baby Jesus bearing gifts. The Bible story of the visit of the wise men is the focus of the church service at Epiphany.

The gifts of the wise men have symbolic meanings: gold for kingship; frankincense for holiness and myrrh for suffering. Epiphany (and Christmas) are a reminder to Christians that the birth of Jesus is only the start of the story of God's plan for the salvation of the world. [7]

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- (c) **'Christmas should only be celebrated by Christians.'** Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Christianity in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Candidates might consider whether Christmas should only be a religious celebration for Christians and should not be a highly commercialised, secular celebration. Some discussion of the true meaning of Christmas, as the event of the birth of Jesus, the Son of God, might lead to the opinion that only those who hold this belief should celebrate it.

Other views might be considered. There is a message of universal peace and goodwill at Christmas (which other faiths share). The exchange of presents and even the commercial glitter might remind people in a secular world about the birth of Jesus and the Christian message. [6]

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Section B – Islam

If you have chosen this section, answer **all** the questions.

3 (a) Describe the role of

(i) the Muezzin

Responses might include **two** from:

Call believers to prayer
5 times a day
from the minaret/again inside the mosque.
The call to prayer is in Arabic
Allah is the Greatest...

1 mark for each response.

[2]

(ii) the Imam.

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

The Imam is usually a man who stands at the front of a congregation, facing the qiblah, to lead the prayers. Large mosques usually have a full time Imam to supervise the building and activities. The Imam is not ordained as a holy man, all Muslims are equal. The Imam might also be a teacher of Arabic and the Qur'an. He gives religious advice and might organise festivals or offer prayers at birth, marriage and funeral ceremonies. The Imam often delivers the sermon at the Jummah (Friday) prayers.

[5]

(b) Explain why architecture and calligraphy are important in Islam.

Mark according to level descriptors for assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Architecture and calligraphy are significant features of a mosque because there are no statues, pictures or images in Islam because from the very beginning Islam has been against idolatry. Architecture and calligraphy are used so that there is no risk of an image becoming an object of worship in place of Allah. Muhammad (pbuh) destroyed the idols in the Ka'bah. To make an image would be shirk and a great sin. Allah is too great to be portrayed by humans in this way.

The architecture of mosques and other Islamic building reflects, in domes and minarets and tile decorations, the harmony of Allah's universe. In mosques, instead of statues and pictures, decorative patterns are used. Often the decorative designs are made up of beautiful writing in different styles (calligraphy), which are Arabic phrases praising Allah.

[7]

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- (c) **'Jummah (Friday midday) prayers should be attended by all Muslims.'** Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Islam in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

In most Muslim societies prayer in the mosque on Friday midday is considered to be compulsory for men. Candidates might consider the practical and spiritual advantages of weekly communal prayer with a sermon on a religious theme or concerning local life and politics. Also the benefit of meeting friends and strengthening the ummah.

However, there might be restrictions of work or travel which prevent attendance at the mosque on Friday. Answers might assess whether this in any way affects the sincerity of a believer. Women also are not required to attend a mosque and pray in the home or elsewhere. This is just as valid as prayer in the mosque. [6]

- 4 (a) Describe how Muslims perform Hajj.**

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

The customs of Hajj, Purification (wuzu/ghusl) and the wearing of Ihram. A person in Ihram should say the Talbiyah prayer when changing locations. The tawaf, circumnabulation of the Ka'bah seven times. (Pray at the station of Ibrahim.) Sa'y, run between the hills of Safa and Marwah. (Travel to Mina and spend the night in prayer.) Next day travel to Arafat and gather on the plain of Arafat to complete 'the Stand' (wuquf) from noon to sunset to ask Allah to forgive sins.

(At night travel to Muzdalifah to spend the night there and collect 49 pebbles for next day.) Next day pilgrims return to Mina and throw pebbles at three stone pebbles representing Shaytan. Sacrifice of a sheep or goat. Pilgrims cut hair or shave head. (During the last days many return to Makkah for the final Tawaf, another seven circuits of the Ka'bah.) [7]

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(b) Explain why Hajj is important for Muslims.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Candidates might explain the meaning/importance of some of the specific steps of the Hajj or answer in a more general way.

Hajj is important to Muslims because it is obligatory, as one of the Five Pillars. It is commanded by Allah. The purpose for going on Hajj is to perform an act of worship and obedience.

The physical hardships and conditions of the pilgrimage help Muslims to develop courage, perseverance and self-control. The spiritual benefits are that Muslims are following in the footsteps of Muhammad (pbuh) and also commemorating the lives of prophets such as Adam (Arafat) and Ibrahim (Ka'bah, sacrifice of Ishmael). They ask for forgiveness and reflect on God's judgement.

The ummah is strengthened by the unity of purpose of the pilgrims of every race and colour. When people return home, their commitment may be deeper and their behaviour towards others more considerate. [7]

(c) 'Pilgrimage is the least important of the Five Pillars.' Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Islam in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

All the Five Pillars are of equal importance. Together they support a person's faith as pillars support a house and are an integral part of Muslim belief. Practising all five pillars is a visible sign of the Muslim way of life and the unity of the worldwide Muslim community.

Some answers might consider that, unlike the other pillars, the command for Hajj is for all those who are able to undertake it, once in their lifetime. A person cannot get into debt or neglect his/her family to go on Hajj. Some Muslims might not be able to go on Hajj for economic or other reasons such as disability.

Another argument might be that major efforts are made to enable the sick and dying to go on Hajj and close relatives can complete a Hajj on behalf of a person who has died without being able to go on Hajj. [6]

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Section C – Judaism

If you have chosen this section, answer **all** the questions.

5 (a) (i) What is a minyan?

Responses might include:

Ten adult male Jews.

Necessary to form a congregation for worship.

1 mark for each response.

[2]

(ii) Describe how the Sefer Torah is used in worship.

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

The Sefer Torah is the scroll(s) of the torah used in synagogues and is a focal point of worship, the scrolls are covered with decorated cloths, shields and crowns and hung with bells. They are kept in the ark (aron hakodesh).

When they are read from during services they are not touched by hand but a yad (pointer) is used. During some services and festivals they are paraded around the synagogue and male worshippers touch them with the fringes of their tallit (prayer shawl).

[5]

(b) Explain why Jewish men wear tallit (prayer shawl), tefillin (phylacteries) and yarmulka (skull cap) when praying.

Mark according to level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

The tzizit (fringe on the prayer shawl) and tephilin are worn in obedience to commands in the Torah.

Tallit (prayer shawl) is worn every day for morning prayer. The fringes (tzizit) of the shawl represent the 613 commandments in the Torah.

Tefillin (phylacteries) are worn on the forehead and upper arm, they are two black leather boxes containing small parchment scrolls of Scripture. They remind Jews that God is in their head and in their heart.

Yarmulka (skull cap) is worn as a reminder that the wearer is always in the presence of God. For Jews, keeping the head covered shows respect for God.

[7]

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- (c) 'The way people dress for prayer shows how serious they are about praying.' Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Judaism in your answer.

Mark according to level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Arguments in favour if the statement might be concerned with the time and effort and self-discipline required to e.g. in the case of Judaism put on the ritual garments before prayer each day. Such acts aid concentration and focus the person on worship.

Other views might be that many people, including Jews, do not wear ritual dress in either private or public worship and there is no reason to doubt the sincerity of their worship. Some might think that the various items are distractions to prayer rather than aids to concentration.

[6]

- 6 (a) (i) **When does Shabbat (Sabbath) take place?**

Responses might include:

Begins Friday sunset.

Ends Saturday sunset.

1 mark for each response.

[2]

- (ii) **What are the rules about not working on Shabbat?**

Mark according to level descriptors for Assessment Objective A. Knowledge.

Responses might include:

There are 39 regulations and 7 categories. Work that is forbidden is growing food, making clothing, leatherwork and writing, providing shelters, creating fire, completing an item of work, transporting of goods. Work tools and money should not be handled. Not asking or paying anyone to do something on the Sabbath. However, the Sabbath law may be broken to save life.

[5]

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(b) Explain the significance of the ceremonies in the home on Shabbat.

Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.

Responses might explain some of the following:

Answers might be a general explanation of the significance of Shabbat and/or an explanation of the meaning of some of the actions in the home.

Shabbat commemorates God's completion of salvation and resting on the seventh day. The ceremonies in the home emphasise the uniqueness of Shabbat and teach the children that it is a special day. It gives the family a chance to be together for a day when no one has work or other distractions. It gives them the opportunity to worship together in the home.

The mother lights the candles to usher in Shabbat and from then no work can be done, in accordance with Shabbat rules. The father blesses the wine and gives thanks for his wife and children. Challot bread recalls the double portion of manna in the wilderness. The hymns that are sung, praise God.

At sunset on Saturday the special candle and blessings said over a cup of wine signify the end of the Sabbath. A spice box is passed around so that everyone can remember the sweetness of the Sabbath. The blessing said over the candle thanks God for giving the Sabbath as a day of rest and people look forward to the next Shabbat. [7]

(c) 'All the days in the week should be holy days.' Discuss this statement. Give your own opinion and show that you have thought about other points of view. You must refer to Judaism in your answer.

Mark according to level descriptors for assessment Objective C. Evaluation.

Responses might consider some of the following:

Shabbat is a special time in the week, it has both spiritual and practical benefits for Jews. (Other religions also observe a holy day each week.) It enables people to focus on their religion for one complete day and it refreshes them for the rest of the week.

It would be impractical to observe the Shabbat rules on other days. God worked for six days creating the earth and rested on the seventh. This is how human beings should organise their lives too.

However, humans should be aware that all days are God given. Jews follow the rules of their religion everyday and through obeying the mitzvot they make each day holy. [6]