

**MARK SCHEME for the October/November 2010 question paper
for the guidance of teachers**

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, 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.

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

CIE is publishing the mark schemes for the October/November 2010 question papers for most IGCSE, GCE Advanced Level and Advanced Subsidiary Level syllabuses and some Ordinary Level syllabuses.

Page 2	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

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 – errors, even if they form a large proportion of the answer, are simply ignored.

Rubric infringement

If candidates attempt more than the number of questions required in a Section, **all** the answers must be marked, and the marks for the best which qualify must be combined to make the overall total. The marks for all the questions should be written in the grid on the front page; the marks which are subsequently ignored, and the answers themselves inside the scripts, should be crossed through and RUBRIC ERROR written beside them.

Page 3	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

Questions 1–3 parts (a) & (b)

Assessment Objective A [1]

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.

Page 4	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

Section A

In this section answer *all* questions.

1 CHRISTIANITY

- (a) Name the Christian holy book. [1]

The Bible. New Testament.

- (b) State *three* ways of worshipping in a church. [3]

Any three from the following: e.g. praying, singing, reading the Bible, listening to a sermon, giving alms, partaking of Eucharist, bread and wine, lighting candles, rosary. Other valid activities might also be credited.

- (c) Explain the purpose and use of the altar in a church. [6]

Mark according to levels of response. Candidates might explain some of the following:

References to the altar as symbolic of The Lord's Table/Last Supper etc. Holy place. Centre of worship. Used as a focal point in the church for displaying of cross/crucifix, candles etc. Offering of prayers, blessing/sanctifying bread and wine. Some candidates might explain the custom of kneeling/genuflecting before the altar as part of worship/to receive blessing (as in marriage). If reading of Bible (as in the gospels etc.) is mentioned here it should be allowed.

2 ISLAM

- (a) What is the name given to a person who calls Muslims to prayer? [1]

Muezzin

- (b) Describe *three* ways Muslims prepare for prayer. [3]

Any three from saying the intention to pray (niyat), bathing (ghusl), clean clothes, clean place, prayer mat, purity of mind, wudu, removing shoes, covering head/appropriate dress. Some candidates might explain three stages of wudu, which should be credited as three marks, if correct.

- (c) Explain how and why Muslims show respect for the Qur'an. [6]

Mark according to levels of response. Candidates might explain some of the following. Max level 2 for answers which might show how the Qur'an is respected but no reason(s) offered.

The Qur'an is written in Arabic, the language in which it was revealed. It has been preserved in its original form and is respected as the word of Allah. It has never been altered or added to. Muslims learn Arabic if it is not their first language so that they can read and recite from the Qur'an in its original language and so the word of Allah cannot be corrupted by translation. Surah 1 is recited in prayer every day, a constant reminder of Allah's words. Wudu is always performed so Muslims are clean and pure before reading the sacred scripture. Women do not touch the Qur'an during menstruation. The Qur'an is usually wrapped in a cloth and placed in a high place to keep it away from dust, there is also a special reading stand. Worn out Qur'ans are too sacred to be thrown away.

Page 5	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

3 JUDAISM

(a) What is the Shema?

A statement of faith/belief in God/scripture in the Mezuzah/prayer.

(b) Name *three* Jewish festivals. [3]

Any three from: Shabbat (Sabbath), Pesach (Passover), Shavuot (Weeks), Sukkot (Tabernacles), Rosh Hashanah (New Year), Chanukah, Purim, Tu'Bishvat (New Year for Trees).

N.B. No mark should be awarded for Yom Kippur (Day of Atonement) which is not a festival.

(c) Explain the purpose and use of a Mezuzah. [6]

Mark according to levels of response. Candidates might explain some of the following:

The purpose of a Mezuzah is to remind Jews that God's presence/love is everywhere. It is a scroll (containing words from the Shema) inside a container that is attached to every right hand doorpost in the house except for the bathroom. As a Jew is entering or leaving a room, or the house, the Mezuzah is touched and the fingers placed on lips. A Mezuzah is used in the home to obey God's instruction 'You shall teach them (the commandments) to your children... write them on the door posts of your houses...'

Page 6	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

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.

Questions 4–8 should be marked according to levels of response.

Page 7	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

Section B

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

4 CHRISTIANITY

- (a) Describe what happened at Pentecost. [12]**

Description of the events of Pentecost might include:

The apostles were gathered in the upper room, sound like a rush of violent wind, tongues of fire appeared on each of them, they were filled with the Holy Spirit. Spoke in other languages, crowd was bewildered by the speaking in tongues, some said they must be drunk etc. Peter addressed the crowd, quoting scripture. About 3000 repented and were baptised. It is a Christian festival because it celebrates the Apostles receiving the Holy Spirit.

- (b) Explain why Pentecost is an important festival for Christians. [12]**

Candidates might explain some of the following:

The festival is important because after the death and resurrection of Jesus the Apostles did not begin to preach the Good News until they had received the Holy Spirit at Pentecost. The Holy Spirit gave Christians the power to preach the word and other charismatic gifts (teaching, healing, preaching, glossolalia). It was the first occasion after the death of Jesus that the Apostles preached openly. It was the beginning of the Jerusalem Church/sometimes known as the birthday of the church. Candidates might explain the festival as Whitsuntide or White Sunday – from white – the colour of chism clothes worn by baptism candidates. The festival is historically a major focus for baptism.

5 ISLAM

- (a) Describe what happens at the Jummah (Friday mid-day) service at the mosque. [12]**

Description might include:

On Fridays Muslim men are required to attend a congregation for the Jummah (mid-day) prayer. In Muslim countries all shops and businesses close. A call is made for believers to leave trading and hasten to listen to Allah. The usual wudu rituals are carried out. Before the prayer the Imam will give the khutbah (sermon) usually based on verses from the Qur'an or the traditions of Muhammad or some other subject of interest. The Friday prayer consists of only two rakahs and individual prayer (Du'a).

- (b) Explain the importance of prayer in the life of a Muslim. [12]**

Answers might explain that Salah (prayer) is one of the five Pillars of Islam and an obligation for all Muslims, commanded by Allah. Some of the aims of the five daily prayers might be explained:

To bring people closer to Allah, to show submission by devotion of body and soul to Allah, to remind Muslims of the greatness of Allah, to show equality, unity, brotherhood, to bring a sense of peace and tranquillity, to train in self-discipline, purity of mind and body etc. Some answers might include explanation of Du'a as personal devotion/to help with personal worries etc.

Page 8	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

6 JUDAISM

(a) Describe what happens during the Jewish festival of Rosh Hashanah (New Year).

The question is about Rosh Hashanah about which there is a lot of detail so L4 can be achieved by **some** of the following description of the festival. (Details about Yom Kippur are not part of the answer.)

Rosh Hashanah is held on first and second days of Tishri (seventh month). It is celebrated for two days. Some people visit the graves of relatives. After morning prayers on Rosh Hashanah prayers are said to cancel vows. Lessons from the Torah are read. 100 calls on the shofar are made. Taschlich (casting away sins) is observed in the afternoon. Round, sweet challot bread/bread sprinkled with sugar/apples dipped in honey are eaten. The head of a fish is a symbolic food at the main meal. People wear new clothes, send greeting cards and wish each other 'a good, sweet year'. Mention of the Book of Life.

(b) Explain why Rosh Hashanah (New Year) is an important festival for Jews. [12]

Answers might explain some of the following:

It is a celebration of the New Year and of God as King. It is known as the Head of the Year. Birthday of the human race, Anniversary of when God created the first human beings. Jews think of Rosh Hashanah as the day when God opens the Book of Life to write down his judgement on them. Jews are commanded in the Torah to keep the festival and blow the shofar so they are obeying God. The blowing of the shofar is symbolic of Creation/it commemorates the revelation on Mount Sinai. It is a call to repentance. Rosh Hashanah marks the beginning of the 10 days of Awe (repentance) before Yom Kippur. It is a time to apologise for wrongs to others. A time for reflection and self-examination. Some candidates might explain the various meanings of the symbolic foods e.g. the eating of sweet food is to symbolise the hope of a good year to come.

Page 9	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

Section C

In this section answer *both* parts of *either* question 7 or question 8.

- 7 (a) Choose two from Christianity, Islam, or Judaism and describe for each, how young people are brought up to practise their religion. [12]

For each of **two** religions chosen, candidates might include some of the following:

Christianity. Babies are baptised into the religion or there is believers' baptism for a young person. Confirmation or First Communion etc. is a rite of passage for young people usually aged 11 years and above when they take responsibility for their beliefs. Children participate in festivals and are taught the historical and spiritual aspects. At Lent and on other occasions, young people are encouraged to deny themselves a luxury (self discipline) and to give to charity. Some children attend Sunday schools, study groups, clubs etc.

Islam. The first words a baby hears is the call to prayer. From a young age, children are taught Arabic so that they can recite prayers and read the Qur'an. There is a school at the mosque for this purpose, called a madrassah. Children also join in communal prayer from a young age. Children are allowed to participate in the shorter Hajj. The dietary laws are followed at meal times and young people from 11 years participate in fasting at Ramadan, completing as many of the days as is appropriate for their age. The giving of Zakat by every household teaches about caring/sharing for/with the poor.

Judaism. Brit Milah is carried out at 8 days old and makes the child part of the covenant with God. In the home, children are exposed to items used for worship e.g. mezuzah, candles, cups of wine etc. The dietary laws are followed at meal times and they are taught about the festivals. Children learn Hebrew so that they can read the Torah and other writings. They do this through study sessions with a Rabbi. There are Bar/Bat Mitzvah for boys and girls at 12 and 13 when they take responsibility for their own religious practises. Children are taught, through the use of pushkes, the importance of charitable giving.

- (b) Choose two from Christianity, Islam and Judaism and explain for each, why all members of the community are important. [12]

There are common elements in the teachings of all three religions and so the answer might be an explanation which generalises the issues or deals with two religions separately.

Christianity. Candidates might explain the teachings about the Christian duty to care for others. Also the Christian ethos of universalism and equality, children, parents, old and young, rich and poor are all equally important. Respect for others and for parents is in the Ten Commandments. The welfare of the community e.g. care of the sick and elderly is seen as part of Christian service and is carried out by volunteers or religious orders of nuns and monks.

Islam. The ummah is seen as one of the strengths of Islam. All Muslims consider themselves to be brothers. Charity for the poor, Zakat, is a pillar of Islam and so is an obligation. Sharing food with friends and family, with an equal portion for the poor, is seen to be an important part of festivals so that all Muslims can celebrate together. Elderly relatives are cared for and respected for their wisdom. It is important to obey the Qur'an and one of the teachings is that children must respect their parents and parents must treat their children well.

Judaism. Jews believe they have a special relationship with God and with each other (as the chosen people). They believe their survival depends upon their unity. All members of a community are valuable because they all share the same beliefs. Teachings about caring for the poor and the sick are found in the scriptures. Respect for others and for parents is found in the Ten Commandments. Children are seen to be the future of the religion and parents are instructed in the Torah to teach children their religion.

Page 10	Mark Scheme: Teachers' version	Syllabus
	IGCSE – October/November 2010	0490

- 8 (a) Describe how Muslims celebrate the occasion when the Qur'an was revealed. How do Jews celebrate the occasion when the Torah was revealed.

Islam. Night of Power. The anniversary of Muhammad receiving the first revelation of the Qur'an from Angel Jibril is usually marked during the last ten days of Ramadan. It is usually held on 27th Ramadan. Men usually go to the mosque and stay up all night reciting the Qur'an. They pray, asking for God's forgiveness. Many do this for all of the last ten nights of the fast.

Judaism. Shavuot commemorates the giving of the Torah on Mount Sinai. It occurs seven weeks after Pesach (on 6th Sivan). This counting of 49 days between the two festivals is called counting the Omer. There is no special mitzvah because the giving of the Torah cannot be re-enacted. It is a joyful occasion and flowers decorate the synagogue. Prayers are said to thank God for giving the Torah. Men stay up all night studying the Torah. Dairy foods are eaten.

- (b) For both Muslims and Jews, explain why festivals celebrating significant historical events are important. [12]

There are common elements in all three religions and so the answer might be an explanation, which generalises the issues or deals with the two religions separately. Some candidates might choose to base their explanation on one festival in each religion.

All festivals are ways of worshipping and thanking God and teaching about beliefs.

Muslims. The historical events are celebrated to commemorate the history of Muslims' relationship with Allah e.g. the revelation of the Qur'an to Muhammad and the sacrifice of Abraham. They show that Allah constantly cares for humans and guides them by direct intervention. The festivals are ways of remembering the lives of the prophets and their obedience to Allah's will. The lives of the prophets are seen to be examples of righteous living for all Muslims.

Jews. The festivals commemorating historical events show the Jews' special relationship with God, as the chosen people. They remember e.g. the Hebrews being delivered from slavery in Egypt, the Exodus and the gift of the Torah. The festivals also remember how God has kept his promises to the Israelites and their obligation to keep their part of the covenant. The festivals are ways of remembering the hardships of slavery and exile and the need to preserve the traditions of their ancestors.