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Cambridge Assessment International Education

# Cambridge IGCSE™

**RELIGIOUS STUDIES** **0490/12**

Paper 1 **October/November 2022**

MARK SCHEME

Maximum Mark: 80

**Published**

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 should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

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## Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

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**Assessment objectives/Levels of Response**

*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. |

*.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 an 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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| Question | Answer | Marks |
|---|---|---|
| 1(a)(i) | **What is a service of reconciliation?**<br><br>Responses might include:<br><br>Reconciliation is one of the (Catholic) sacraments, the sacrament of penance. The service absolves Christians from sins committed after their baptism, they can receive absolution and be reconciled with God.<br><br>Reconciliation can take the form of individual confession or be a part of shared services.<br><br>3 marks for any combination of descriptive statements and development. | **3** |
| 1(a)(ii) | **Briefly describe the role of the minister during Bible services.**<br><br>Responses might include:<br><br>The minister is generally the person who leads communal Christian worship and, in services which use the Bible, they are likely to be the person who reads from it. They may choose passages to reflect a theme or event from the preceding days to encourage the congregation to think about it in a Christian way.<br><br>Sermons might also be preached around Bible passages. The minister chooses a passage which poses a question or a challenge, or which illustrates something about Christian life or behaviour they want the congregation to understand. Through the sermon the minister explains the meaning and/or application of the passage.<br><br>4 marks for any combination of descriptive statements, development and/or exemplification | **4** |
| 1(b) | **Explain the significance of Holy Communion for Christians.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>Holy Communion is the blessing/consecration of bread and wine, usually by an ordained member of the clergy, and the sharing of this among the congregation. The bread is declared the body of Jesus, which was sacrificed for the salvation of everyone, and the wine is declared his blood, which was shed for humanity. These blessings are believed to have been used by Jesus at the Last Supper.<br><br>The congregation shares in communion to demonstrate that they are all one, together and united in their belief in Jesus and his message for humanity. It is also experienced as a connection or communication directly with God, through the person of Jesus and, in this context, reference might be made to Transubstantiation or Real Presence. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 1(c) | **'The communion table is the most important part of a church.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>Some candidates may agree with the statement because the communion table is where the bread and wine for communion is placed and consecrated, and communion is the most important rite of Christian worship. The communion table is commonly at the heart of the Church in some way so that it can be a focal point for the congregation. In many churches congregants taking communion must approach the communion table, which is considered the holiest part of the church. When the bread and wine become the flesh and body of Christ then he is present in the church, at the communion table.<br><br>Some Christian traditions specify that communion tables should be permanent, fixed structures because this better represents the eternal presence of Christ. Communion tables may also be separated from the rest of the Church by a screen or rail, again emphasising their separation and greater holiness than other parts of the building.<br><br>Other candidates might disagree because God is everywhere, in churches and outside them and so the communion table is no more special or indicative of sacred presence than any other table. Some churches don't have a fixed communion table at all, because of associations with the concept of an 'altar', which has implications of sacrifice while communion, or the Lords Supper, might not be considered a sacrificial rite in itself. | **6** |

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| Question | Answer | Marks |
|---|---|---|
| 2(a)(i) | **State <u>three</u> events associated with the birth of Jesus.**<br><br>Responses might include three from:<br><br>• The star appearing in the East<br>• The visit of the Magi/giving of symbolic gifts<br>• The visit of the shepherds<br>• The census taking<br>• Mary and Joseph travelling to Bethlehem<br><br>1 mark for each response. | **3** |
| 2(a)(ii) | **Briefly describe <u>two</u> things Jesus did at the last supper.**<br><br>Responses might include:<br><br>Jesus washed the feet of the disciples, even though some of them were reluctant to allow him to do so. He made predictions about future events including Judas' betrayal and Peter's denial of him. He blessed bread and told the disciples to eat it, and wine which he told the disciples to drink, identifying them as his body and blood which would seal the new Covenant.<br><br>2 marks available for each of 2 responses given. 1 mark for a simple statement plus 1 mark for amplification. | **4** |
| 2(b) | **Explain what Christians mean by the term 'salvation'.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>In Christian teaching salvation is from death and the separation from God which is the result of sin. This salvation was made available when Jesus died in atonement for the sins of the world and was resurrected. Christians can also hope to be resurrected, and spend eternity with God, by accepting this sacrifice. Those who are saved will receive eternal life in Heaven.<br><br>There are different views across Christian denominations as to how salvation is achieved, but it is commonly associated with having faith in Christ and receiving salvation through the grace of God. For most Christians salvation cannot be directly earned, people cannot save themselves because they are dependent upon God. Desire to be saved is expressed through faith in Christ but the grace of God is what absolves people from their sins.<br><br>From some Christian perspectives becoming a Christian is referred to as being saved, and the moment of conversion is the point when a new Christian first sees a salvation. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 2(c) | **'The Bible is essential for Christian worship.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>Some candidates might agree with the statement because the Bible is the Christian sacred text. It contains the history and key teachings on which Christianity is based and all Christians should be familiar with its contents. Its presence during worship is not rendered necessary by this view, but it is likely to contribute to ideas about its importance. The teachings within the Bible do form an essential part of much communal Christian worship and passages from the Bible may be part of liturgies.<br><br>Reading, reflecting on and discussing Bible stories and passages can also be an important part of more private or less formal worship. The Bible is sometimes referred to as the word of God, although beliefs about whether or not God authored or revealed all of its contents directly are more diverse; it is likely that Christians who believe it to be literally the word of God may find its presence and involvement in worship more important than Christians who do not.<br><br>Some candidates might disagree with the statement because Christian worship can take many forms and serve many purposes and the presence of the Bible is not necessary for all of them. During confession or adoration for example the use of texts from the Bible might be felt as inhibiting rather than enabling the worshipper to open their heart to God. | **6** |

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| Question | Answer | Marks |
|---|---|---|
| 3(a)(i) | **What is meant by the phrase 'Seal of the Prophets'?**<br><br>Responses might include:<br><br>'Seal of the Prophets' is a title given to Muhammad (pbuh) by God and it is mentioned in the Qur'an. Muhammad (pbuh) is, for Muslims, the last in a long line of prophets sent by God to humanity. The message given to Muhammad (pbuh) is God's final and complete revelation.<br><br>3 marks for any combination of descriptive statements and development. | **3** |
| 3(a)(ii) | **Briefly describe what is meant by the term 'Sunnah (Ahadith)'.**<br><br>Responses might include:<br><br>Sunnah is the collective name for the body of work that describes Islamic tradition and practice. It includes the practices and words of the Prophet Muhammad (pbuh), as recorded in the Hadith. The Hadith are the written records of teachings, deeds, sayings and so on which were initially remembered and recorded verbally by the Prophet's companions. These records, together with the Qur'an form the basis of Islamic law.<br><br>4 marks for any combination of descriptive statements, development and/or exemplification. | **4** |
| 3(b) | **Explain why the Qur'an is a sacred text for Muslims.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>The Qur'an is the written record of the revelations given to Muhammad (pbuh) by God. The words are believed to have been recorded exactly as they were given to the Prophet (pbuh) and the text itself is therefore a direct revelation when read in its original language.<br><br>It is also a source of authority as to what Muslims should believe. It establishes Islam as a monotheist religion and establishes that God is omnipotent, omniscient, eternal and the source of all things.<br>Human beings are dependent upon God. Other principles dealt with in the Qur'an include the Day of Judgement and the afterlife and the moral principles and requirements for living a good Muslim life. It gives Muslims guidance on how they should live day to day and forms the foundation on which Shariah law is built.<br><br>Islam teaches that the Qur'an is the Final Revelation that God will send to humanity. There were other revelations given before it, to other prophets and belief in these prophets is required of all Muslims. However, as the last and most complete Revelation the Qur'an has greater importance than any other. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 3(c) | **'The shahadah is a complete statement of Muslim beliefs.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>The shahadah is one of the Five Pillars of Islam, that means it is one of the things that it is obligatory for Muslims to accept. Some candidates might agree with the statement because the shahadah is often depicted as the First Pillar, or as a canopy held up by the other four suggesting it is of greater importance. It is the declaration of faith, a statement that there is only one God and that Muhammad (pbuh) was the Prophet of God. Shi'a Muslims add a reference to Ali as the friend of God, suggesting the statement is believed to be a statement of core beliefs.<br><br>A willingness to make this declaration publicly is the only thing that is required of a non-Muslim seeking to become a Muslim, which also speaks to the importance of the beliefs contained within the declaration.<br><br>Other candidates might disagree because, while the oneness of God and belief in prophets are both of fundamental importance to Islam, there are other core beliefs which are of equal importance and are not mentioned within the shahadah. The Articles of Faith include belief in angels, books, judgement and predestination none of which are alluded to in the shahadah.<br><br>However, it could be argued that it is impossible for any list of beliefs to all have equal importance and that the shahadah shows which beliefs are of greatest importance. By reciting the shahadah one makes a declaration accepting Muhammad (pbuh) as the Prophet of God; it could be argued that this implies an acceptance of the things that he taught. | **6** |

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| Question | Answer | Marks |
|---|---|---|
| 4(a)(i) | **Name <u>three</u> things necessary for a Muslim to perform salah.**<br><br>Responses might include three from:<br><br>• A state of purity (tahara) or the means to achieve it<br>• A clean place to pray/a prayer mat<br>• Intention (niyyah) for prayer<br>• The mihrab or a compass<br>• A means to cleanse the body (wudu)<br><br>1 mark for each response. | **3** |
| 4(a)(ii) | **Briefly describe the purpose of <u>two</u> of these things.**<br><br>Responses might include:<br><br>• Muslims must be in a state of purity to pray because the Qur'an says God loves cleanliness and people who keep themselves pure; wudu is a ritual practice carried out by the Prophet (pbuh).<br>• The niyyah for prayer ensures Muslims have the right mindset. It is a genuine intention and desire to perform the act of prayer for God's sake<br>• A prayer mat helps maintain the cleanliness created by wudu, and ensures that the space they pray in is itself clean<br>• Muslims are commanded to face the Ka'ba in Makkah in the Qur'an.<br><br>2 marks available for each of 2 responses given. 1 mark for a simple statement plus 1 mark for amplification. | **4** |
| 4(b) | **Explain the significance of du'a (private devotion) for Muslims.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>Du'a is informal or private prayer. Unlike salah it is not obligatory, nor are there recommended times or occasions on which it should be performed. This informality is partly what makes it important.<br>While salah has a set form and content du'a is an opportunity to speak directly to God about individual or personal concerns.<br><br>Du'a prayer is an opportunity for a Muslim to feel close to God, to ask for help or guidance resisting temptation or coping with difficulties. It is also a means of both thanking God for blessings received and demonstrating human dependence upon God. Du'a is also the sunnah of the Prophet (pbuh) and Muslims strive to follow the Prophet's example. The Qur'an also contains many du'as. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 4(c) | '**It is important for all Muslims to attend Friday prayer at the mosque.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>Some candidates might agree because, while all Muslims should pray everyday, Friday is the only requirement for congregational prayer. As such it is an opportunity for the ummah to come together and for Muslims to recognise and feel that they belong to a wider community. It is also an opportunity to hear a sermon and so learn more about their religion.<br><br>Jummah (Friday) prayer is mentioned in the Qur'an, in Surah 62:9-10 which tells Muslims to leave all their day-to-day business and hurry to remember and worship God. Since the Qur'an is a direct revelation of God's words this can be seen as a divine commandment and therefore an obligation no Muslim should fail to fulfil.<br><br>However, candidates might use this same passage to disagree with the statement because it only specifies the importance of communal prayer at this time, it does not require attendance at the mosque. Muslims are taught that they can pray anywhere that is clean and there is nothing in the Qur'an which necessarily says this is not so on Fridays.<br><br>Another reason to disagree is that there are specific, recognised, exceptions; it is understood that Muslims who are travelling may not be able to attend Friday prayer even if they wish too. Similarly many Muslims consider attendance at Friday prayer to be optional for women, or that it is better for women to pray in private at home. | **6** |

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| Question | Answer | Marks |
|---|---|---|
| 5(a)(i) | **What is Kiddush?**<br><br>Responses might include:<br><br>Kiddush means holiness or sanctification. It is the name given to the prayer recited over wine on Shabbat or during Jewish festivals. Kiddush on Shabbat includes reference to the process of creation, which Shabbat honours. The specific blessings included in the Kiddush prayer vary with the occasion.<br><br>3 marks for any combination of descriptive statements and development. | **3** |
| 5(a)(ii) | **Briefly describe <u>two</u> things found in a synagogue.**<br><br>Responses might include:<br><br>The Ark of the Covenant, a cupboard which contains the Torah scrolls. It may have a curtain in front of it and most synagogues have the Ten Commandments G-d gave to Moses displayed somewhere near the ark.<br><br>The Ner Tamid, an ever-burning lamp, also hangs above the ark as a sign of G-d's presence.<br><br>There is a raised platform or table, called the bimah, which the Torah scrolls can be laid upon when they are being read.<br><br>2 marks available for each of 2 responses given. 1 mark for a simple statement plus 1 mark for amplification. | **4** |

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| Question | Answer | Marks |
|---|---|---|
| 5(b) | **Explain the significance of the rabbi for a Jewish community.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>Rabbi is usually translated as 'teacher' and their primary role in most modern Jewish communities is to teach Torah. This is important as the Torah is the source of Jewish Law and Jews are required to be familiar with it, as emphasised by the recitation of it as part of the Bar Mitzvah ceremony. A rabbi is the person most likely to have worked with the Bar Mitzvah to learn the Hebrew recitation.<br><br>Rabbis often act as spiritual leaders of the community, officiating for worship, festivals and rites of passage - all important events both for the community and within individual lives. However, there is no religious requirement for someone to perform this priestly role. Since rabbis serve the Jewish community, their role is flexible and has changed in nature throughout Jewish history, but they have arguably always been important as rabbinic writings contribute to the canon of texts which constitute the Jewish law and help to preserve traditions.<br><br>Rabbis also rule on matters of Jewish law - which is probably where the role originated. The Bet Din rules on religious matters such as divorce and questions of conversion, it also issues certification that restaurants and food suppliers keep kosher and ensures that buildings which have specific religious requirements such as mikveh meet those obligations. This work enables other Jews to be confident that they are still observing the mitzvot when in environments outside their own home. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 5(c) | **'The home is the best place for Jews to worship.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>Candidates might agree with the statement because Shabbat is an important weekly observance for Jews and it is celebrated primarily at home. It is a time when no work of any kind can be done, and the company of family is to be enjoyed away from the distractions of work and the demands of everyday life.<br><br>Observing Shabbat is one of the core practices of Judaism and its importance may lead to the view that the home is the most important place for worship. However, many Jews also attend synagogue on shabbat and for some families this is the only occasion during the week they engage in communal worship with their wider community. This might emphasise the importance of the synagogue over the home.<br><br>Candidates might also disagree with the statement because the synagogue is where the Torah is kept and where a minyan can be gathered to worship as a community. Bar or Bat Mitzvah, which welcomes young Jews into the religion as adults, is carried out in synagogues suggesting the importance of community involvement in religious practice. | **6** |

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| Question | Answer | Marks |
|---|---|---|
| 6(a)(i) | **What is the Covenant?**<br><br>Responses might include:<br><br>Covenant means an agreement or contract. The Covenant in Judaism refers to the relationship between G-d and G-d's people, established through the Covenant with Abraham - symbolised by the circumcision of Jewish males - and renewed with Moses. It is this agreement which makes the Jews the Chosen People. Jews have rules and laws to follow which other peoples do not in return for which they have G-d's guidance and protection.<br><br>3 marks for any combination of descriptive statements and development. | **3** |
| 6(a)(ii) | **Briefly describe the terms of the Covenant with Moses.**<br><br>Responses might include:<br><br>The people of the original Covenant with Abraham were in slavery in Egypt; through Moses G-d promised to free them in return for their observance of the laws that would be revealed to them. These mitzvot were revealed to Moses at Mount Sinai. There are 613 of them and they include the Ten Commandments. They tell the people how to worship G-d and live in a way that will demonstrate their keeping of the Covenant. There are also consequences for disobedience.<br><br>4 marks for any combination of descriptive statements, development and/or exemplification. | **4** |
| 6(b) | **Explain how the contents of the Tenakh might influence the behaviour of Jews today.**<br><br>Mark according to the level descriptors for Assessment Objective B. Understanding and interpretation.<br><br>Responses might include some of the following:<br><br>The name Tenakh denotes the three sections of Jewish canonical scriptures – that is those texts which are considered most authoritative and/or divinely revealed in some sense. There are twenty-four books in all, divided into: the Torah (also called the Pentateuch), which means 'teachings', 'law' or 'instruction'; the Nevi'im, which means 'prophets'; and the Ketuvim, which means 'writings'.<br><br>The Torah is the main source of the mitzvot and contains the early history of the Jewish people including the Covenants with G-d and the giving of the Torah to Moses. It therefore informs Jewish identity and religious practice, as well as moral behaviour.<br><br>The Nevi'im are a mixture of historical narratives and prophetic writing and the Ketuvim includes poetic books and narratives from later in Jewish history. These teach Jews about the ways the Covenant has been expressed over its history and offer examples of how to behave and respond to challenging events. | **7** |

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| Question | Answer | Marks |
|---|---|---|
| 6(c) | **'The Covenant relationship is as important as ever for Jews.'**<br><br>**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.**<br><br>Mark according to the level descriptors for Assessment Objective C. Evaluation.<br><br>Responses might consider some of the following:<br><br>Candidates might agree with the statement on the basis that any religion must change as the world around it changes. The Jewish religion is shaped by the laws given as part of the Covenant with Moses, but that event was so long ago that it might be argued it is mythical rather than a literal historical account, or that some of the requirements of the mitzvot established then are no longer meaningful or relevant in the modern world. There are also many secular Jews who do not practice the religion of Judaism but consider themselves to be Jewish people; if being Jewish is felt to be an ethnicity that can exist independently of religious practice then the Covenant relationship might be considered less important.<br><br>It could also be pointed out that, since the destruction of the Temple in Jerusalem in 70 CE, Jews have been unable to carry out all the mitzvot regarding worship, but this is not considered to invalidate or undermine the Covenant. However, this might also be used as an argument in opposition to the statement by suggesting that the relationship between G-d and the Jewish people created by the Covenant remains of contemporary relevance but the specific requirements of expressing or living out that Covenant can and do change as part of an active and living relationship.<br><br>Candidates might also disagree with the statement on the basis that the Covenant with G-d is the very essence of Jewish identity. Without the Covenant Judaism would not exist so it must have significance beyond its historical importance. | **6** |

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