

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

**RELIGIOUS STUDIES
PAPER 4**

0490/4

OCTOBER/NOVEMBER SESSION 2002
2 hours

Additional materials:
Answer paper

TIME 2 hours

INSTRUCTIONS TO CANDIDATES

Write your name, Centre number and candidate number in the spaces provided on the answer paper/ answer booklet.

Answer **all** questions.

Write your answers on the separate answer paper provided.

If you use more than one sheet of paper, fasten the sheets together.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets [] at the end of each question or part question.

This question paper consists of 8 printed pages.



**‘The teaching and practice of the religions in relation to inequalities in society
(prejudice and discrimination)’**

Study the sources carefully, and then answer **all** the following questions.

- 1 Explain the rights which are given in Sources E and F. [10]
- 2 State in your own words the religious teachings which are given in Sources A, B and C. [15]
- 3 What important point is being made by the writer of Source H? [10]
- 4 Read Sources D and G and look at Sources I, J and K. For each of these Sources, explain the ideas which they show. [40]
- 5 Look at **all** of the Sources. How far do you think that religious people should fight to remove inequalities in society? Give reasons for your answer. [25]

Source A – Christianity

You are all sons of God through faith in Christ Jesus, for all of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.

Galatians 3:26-29 (NIV)

Source B – Judaism

When an alien lives with you in your land, do not ill-treat him.

Leviticus 19:33 (NIV)

Source C – Islam

O ye who believe!
The law of equality
Is prescribed to you.

Sura II: 178

Source D

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident: that all men are created equal.'

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

...When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God Almighty, we are free at last!'

Martin Luther King

Source E

14th Amendment

Sect. 1 All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny any person within its jurisdiction the equal protection of the laws.

15th Amendment

Sect. 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

19th Amendment

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

Amendments to the Constitution of the United States of America

Source F

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional, or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Universal Declaration of Human Rights – Articles 1 & 2

Source G

This award is for you – Mothers, who sit near railway stations trying to eke out an existence, selling potatoes, selling meali, selling pigs' trotters. This award is for you – Fathers, sitting in a single-sex hostel, separated from your children for eleven months of the year. This award is for you – Mothers in the squatter camps, whose shelters are destroyed callously every day and who have to sit on soaking mattresses in the winter rain, holding whimpering babies and whose crime in this country is that you want to be with your husbands. This award is for you – three and a half million of our people who have been uprooted and dumped as if they were rubbish. The world says we recognise you, we recognise that you are people who love peace. This award is for you – dear children, who despite receiving a poisonous gruel, designed to make you believe you are inferior, have said, 'There is something that God put into us which will not be manipulated by man, which tells us that we are your children.' This award is for you – and I am proud to accept it on your behalf as you spurn a travesty of an education. This award is for you, who down the ages have said we seek to change this evil system peacefully. The world recognizes that we are agents of peace, of reconciliation, of love, of justice, of caring, of compassion. I have the great honour of receiving this award on your behalf. It is our prize. It is not Desmond Tutu's prize. The world recognises that and thank God that our God is God. Thank God that our God is in charge.

Bishop Desmond Tutu's Nobel Prize acceptance speech, 18 October 1984

Source H

First they came for the Jews and I did not speak out – because I was not a Jew.

Then they came for the communists and I did not speak out – because I was not a communist.

Then they came for the trade unionists and I did not speak out – because I was not a trade unionist.

Then they came for me – and there was no one left to speak out for me.

Pastor Niemoller

Source I



a whites only sign



a street sign for blacks

Source J



a picture of inter-racial fighting

Source K



a picture of black and white children in school together