

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

0490 RELIGIOUS STUDIES

0490/21

Paper 2, maximum raw mark 80

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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Marking Instructions

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 and 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 2 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.

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

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B Understanding and interpretation (35%)

<i>Level</i>	<i>Marks</i>	<i>Description</i>
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%)

<i>Level</i>	<i>Marks</i>	<i>Description</i>
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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Choose two of Sections A, B and C and answer two of the questions in each of your chosen sections.

Section A – Christianity

If you have chosen this section, answer all the parts in two of the questions.

1 (a) Describe how Christians celebrate Easter.

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

Responses might include:

Christians celebrate the resurrection of Jesus on Easter Sunday with church services, hymns, prayers of thanksgiving. Churches are decorated in white and ministers wear white vestments. All is bright and clean after the sombre period of Lent. The Paschal candle is lit. Bells are rung. Some perform Passion plays.

Other customs such as hard boiled eggs and hot cross buns are given religious significance. [7]

(b) Explain why Easter is an important festival for Christians.

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

Responses might explain some of the following:

Easter is considered to be the most important festival in the church year because it celebrates the resurrection of Jesus after the crucifixion. Christians remember the suffering of Jesus and his sacrifice on the cross. Christians believe that because of the death of Jesus sins can be forgiven and there is a promise of salvation and eternal life.

The resurrection proves in the minds of Christians that Jesus was the Messiah. The Easter story confirms Christian belief that good will triumph over evil and in life after death. [7]

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- (c) **'All Christian festivals are equally important.'**
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:

Easter is considered to be the most important festival because it celebrates the resurrection. A sign of its importance is that Christians make an effort to attend Holy Communion at Easter.

However, other festivals have their importance e.g. Christmas celebrates the birth of Jesus as God incarnate, a central Christian belief and Pentecost celebrates the gift of the Holy Spirit and the birth of the church.

These also represent the central belief in the Trinity.

Candidates might consider that all festivals have an importance but they are not all equally important. [6]

- 2 (a) Describe a Christian marriage ceremony.**

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

Responses might include:

A description of events common to Christian marriage ceremonies in any denomination.

The important people present are the bride and groom, the officiating minister or someone who is authorised to conduct a wedding and witnesses. The bride and groom make vows to each other to remain together in all circumstances, richer, poorer, sickness, health until death etc. the couple usually exchange rings. They are declared man and wife. Prayers are said. [7]

- (b) Explain the importance of making and keeping the vows in a Christian marriage.**

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

Responses might explain some of the following.

Christians believe that marriage is the proper relationship in which to have sexual relations, bear children and give each other mutual support. Making the vows is important because Jesus said God's intention for marriage was that a man and woman should become one flesh and that what God has joined together no man should separate. All Christian denominations teach that marriage is a lifelong commitment.

The vows are meant to be taken seriously and some Christians believe divorce is wrong and not allowed. Keeping the vows is important in maintaining a loving relationship and providing stability and a loving home for children. [7]

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- (c) Should children follow the religion of their parents?
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:

Most religions encourage parents to teach their children to follow in their religion. Christian parents believe it is their duty to see that their children are cared for and encouraged to have the right values and that includes practising their religion. Many young people feel secure doing this.

Some might argue that children should be given choice. They may well follow the religion of their parents when they are very young and have no choice but Christianity is not always popular among teenage peer groups.

Or, someone might believe they have a good reason to convert to another religion and should be allowed to do so. In some societies there might be danger in following a particular religion. [6]

- 3 (a) What are the Two Greatest Commandments and why are they called this?**

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

Responses might include:

The Two Greatest Commandments are 'Love the Lord your God with all your heart and all your soul. Love your neighbour as yourself. There is no commandment greater than these.' (Any version of this is acceptable.)

Candidates might describe how Jesus was asked a question about which, of all the commandments, was the most important and this was his reply.

They are called the Two Greatest Commandments because they cover all the Ten commandments from the Old Testament. The first five being duty to God. The second five being specific instructions about behaviour towards other people and to not commit offences against them. [7]

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(b) Explain the ways in which Christians might follow the teachings in the Two Greatest Commandments.

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

Responses might explain some of the following:

In their behaviour, attitude and actions, Christians can demonstrate love of God through worship, following the commandments, following and acting upon Christian beliefs.

In their behaviour, attitude and actions Christians can demonstrate self-control and a determination not to commit wrong actions against others and to demonstrate love for others.

Candidates should provide examples of ways this might be achieved. A variety of responses might be expected. [7]

(c) 'Caring for others is the most important Christian duty.' 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:

Caring for others is an important Christian duty, as demonstrated in the answers to part **(a)** and part **(b)** and there are many Christians in voluntary and charitable work who give both time and money to this cause. Some answers might give an example of Christian action/teaching as evidence to support this opinion.

Another argument might be that there are other Christian duties as important as caring for others e.g. prayer. Also some Christians choose a life of self-denial and withdrawal from society as a Christian vocation e.g. in certain religious orders. Some responses might quote church teaching on looking after one's own family first. [6]

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Section B – Islam

If you have chosen this section, answer all the parts in two of the questions.

4 (a) Describe how Muslims observe Ramadan.

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

Responses might include:

Muslims should fast, not eat or drink, during daylight hours, for thirty days. Also they must not indulge in sexual activity, smoke or talk maliciously or immodestly.

Before the fast begins at dawn, Muslims have a meal (sehri). Before fasting they make the intention (niyyah). They break the fast at sunset with a small meal, usually water and dates (iftar). After sunset families/friends often get together to share their meal. During Ramadan there are special prayers (tarawih) offered with the evening prayers.

Towards the end of the month some men spend the last 10 days in the mosque, giving up worldly occupations. On the Night of Power, when Muhammad (pbuh) received the Qur'an, prayers are said all night. Muslims make an extra effort to read all the Qur'an during Ramadan. [7]

(b) Explain the ways in which observing Ramadan might strengthen the ummah.

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

All Muslims observe Ramadan at the same time. They are obeying Allah's commands. Fasting is one of the five pillars of Islam and is obligatory. All Muslims share a sense of fulfilment and spiritual reward.

Observing Ramadan strengthens the ummah because it teaches Muslims what it is to go without food and this encourages them to be generous to the poor. Fasting encourages individual self-discipline and teaches a person not to be greedy or selfish and this has a good impact on family and on global relationships.

During Ramadan, Muslims unite as a community in acts of worship, especially in the last 10 days and on the Night of Power (Lailat ul Qadr). [7]

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- (c) Should religious duties be a matter of choice for Muslims and not compulsory? 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:

Religious duties such as the Five Pillars are not a matter of choice for Muslims they are commanded by Allah in the Qur'an and so they are compulsory. Muslims do not question this because the Qur'an is the unchanging word of Allah.

Some responses might consider that there are exceptions when Muslims might wish to be excused from certain duties, such as the exemptions for fasting or performing wuzu when travelling. However, these exceptions are allowed for, either in the Qur'an or through the Ahadith of the Prophet and are not simply a matter of choice.

Some candidates might express an opinion about the right to have personal freedom to choose when to pray and when to fast etc. The argument should be made with reference to what they know about Islam. [6]

- 5 (a) Describe how Muslims celebrate Id al-Adha.**

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

Responses might include:

Id al-Adha is an annual festival which takes place during Hajj.

Special Id prayers are held at the mosque.

Pilgrims on Hajj and Muslims at home offer a sacrifice of an animal, usually a lamb, sheep or goat. One third of the meat is kept by the family and friends and the rest is shared among the poor. Special prayers are said, new clothes are worn and a celebratory meal shared with family and friends. [7]

- (b) Explain why Id al-Adha is an important festival for Muslims.**

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

Responses might explain some of the following:

Id al-Adha is linked with Hajj, one of the five pillars. It commemorates the time when Allah tested Ibrahim by asking him to sacrifice his son Ishmael. In reward for Ibrahim's faithfulness, Ishmael was replaced by a ram. Ibrahim is seen as a perfect example of total willingness to follow God's commands.

Muslims are reminded of the need for sacrifice in their own lives and that they must not put anything or anybody before Allah. Muslims at home make the sacrifice and celebrate at the same time as the pilgrims on Hajj and an essential part of the festival is sharing the celebration with the poor, so all are included. [7]

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- (c) **'Muslims make many different kinds of sacrifices for their religion.'**
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 the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Candidates might approach this in a number of ways, all equally valid.

The obvious sacrifices are the animals used at Id al-Adha. However, responses might consider the personal sacrifices required to follow the commands in the Qur'an and other aspects of the religion.

For example, fasting might be seen as a month of self-sacrifice and self-discipline, payment of Zakat is obligatory and regulated according to wealth, even the poorest Muslims make some contribution. Salah involves restrictions on time and the self-discipline to pray five times each day.

However, Muslims do not see this obedience as sacrifice but are thankful that they are able to submit to Allah's will.

Another aspect of religious life are the dietary laws/married life/dress and behaviour and some candidates might consider whether Muslims might have to make sacrifices in relationships with their peers or by appearing 'different' within a community which might lead to persecution or isolation. However, this might also gain the respect of non-Muslims. [6]

6 (a) Describe Muslim beliefs about the Qur'an.

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

Responses might include:

The Qur'an is the Muslim Holy Book. It is the revealed word of Allah. It was revealed to Prophet Muhammad (pbuh) over a number of years. It is unchanging. Allah has promised to preserve the Qur'an to the end of time. It is written in Arabic, the language in which it was revealed. Prophet Muhammad (pbuh) was the seal of the prophets and there will be no more revelations. The Qur'an is a complete code for life and it is universal, for all men, for all time.

[7]

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(b) Explain the importance of the Sunnah (Ahadith) of the Prophet.

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

Responses might explain some of the following:

The Sunnah of the Prophet are the sayings and example of the Prophet. Muslims see the Prophet as the role model for perfect human life and what he said and did is seen as the second source of Islamic Law.

Where the Qur'an gives only a brief teaching, the Sunnah of the Prophet is referred to for clarification or further detail e.g. Salah. Used together the Qur'an and Ahadith identify all the main principles of morality and action. However, the Qur'an is the final word, as the word of Allah. Ahadith never contradict the Qur'an. [7]

(c) Are the Qur'an and Sunnah equal in authority?

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 the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

The Qur'an and Sunnah are both primary sources of Islamic Law but the Sunnah does not have the authority and status of the Qur'an. The Qur'an is the word of Allah.

However, in his last sermon Muhammad (pbuh) told Muslims, I leave for you the Qur'an and my Sunnah. Also the Qur'an instructs Muslims to obey Muhammad (pbuh). His wife said Muhammad (pbuh) was 'a living Qur'an'. Muslims have great respect for the Sunnah. The Qur'an and Sunnah are used together as the basis of all legal thinking in Islam.

The Qur'an is unchangeable and God given but the Ahadith have, over time, been categorised to find the authentic ones and some are weaker than others. Only sound (sahib) Hadith are used for Shariah law. [6]

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Section C – Judaism

If you have chosen this section, answer all the parts in two of the questions.

7 (a) Describe how Jews celebrate Pesach (Passover).

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

Responses might include:

The festival lasts for seven days. No work is allowed on the first and last days of the festival. Special prayers are said in the synagogue throughout the festival.

Pesach – in the home. The family search for and remove chametz (grain products with leaven) the evening before the festival. Mother lights the candles. The Seder meal includes symbolic foods and wine and matzot (unleavened bread). The meal follows a set order and the Haggadah is read telling the story of the deliverance from slavery in Egypt. The youngest child asks four questions about the difference between this night and all other nights. Songs are sung about the departure from Egypt. [7]

(b) Explain why Pesach is an important festival for Jews.

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

Responses might explain some of the following:

Pesach commemorates the deliverance from slavery in Egypt and the journey to the Promised Land. This event is central to the history of the Jews. It reminds them of the power of God in freeing them and helping them through the Exodus. It proves the love of God for his people.

The Seder meal brings families and communities together and they relive the story of the Exodus (through the symbolism of each of the foods on the Seder plate etc.). The instruction to celebrate Pesach is found in the Torah and parents are instructed to teach their children about the escape from Egypt. All Jews are asked to celebrate Pesach every year to thank God for their freedom, as though they themselves had just escaped from Egypt. [7]

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- (c) **'All religious festivals should involve children.'**
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:

Religious festivals are interesting and often fun ways to teach children about the history of their religion and celebrate important events which usually have both a historical and a spiritual meaning. In Judaism the instruction to teach children about the escape from Egypt is in the Torah.

Children often look forward to festivals and they are usually associated with a holiday from work and school. Most celebrations in Judaism involve ceremonies in the home which automatically include the children.

Some responses might consider that some festivals e.g. which involve fasting and repentance or long services in the synagogue should not involve children. [6]

8 (a) Describe the main features of the Talmud.

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

Responses might include:

The Talmud consists of a combination of the Mishnah (a written version of the Oral Torah) and the Gemara (later discussions/commentaries on the oral law, which developed over time).

The Mishnah is a written version of the Oral Torah and it clarifies and adds details to the commands in the Torah, (it was written down in approx. 200 BCE.) The Mishnah is divided into six sections each dealing with an area of Jewish life; seeds (prayers and crops etc.), festivals, women, damages, holy matters and purities (the mikveh etc.).

Over centuries the Mishnah was studied and discussed and the discussions written down. Each paragraph of the Mishnah is copied out in the Talmud with the relevant discussions/commentaries by rabbis (the Gemara) placed around it. [7]

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(b) Explain why the Talmud is important for Judaism.

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

Responses might explain some of the following:

The Talmud is important because although the Torah, as the word of God, is the most essential part of Judaism, without the details and clarification in the Mishnah and Gemara it would be difficult for Jews to interpret the Commandments or other laws or fully understand what God requires.

The Talmud provides a basis for discussion on issues of Jewish life and belief. Rabbis and scholars study it in order to see how problems can be solved and to compare views on the way Jews should live daily life in accordance with the Torah. There is guidance on the law and practical matters and guidance on spiritual matters. [7]

(c) 'The Talmud is necessary to understand the Torah.'

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:

The Talmud is a massive work and it is studied in special Jewish academies called Yeshiva. It represents many centuries of learning and is considered necessary for Jews to fully understand the Torah so that all Jews can fulfil their covenant obligations.

There are questions that the Talmud does not answer in a world where there have been so many technological changes. So just studying the Talmud may always not be the best way to understand the Torah.

Some Jews believe that more up to date commentaries and books are needed to help Jews understand how to follow the commandments and keep their relationship with God. [6]

9 (a) Describe a Jewish marriage ceremony.

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

Responses might include:

Marriage can take place anywhere, as long as the couple marry under a chuppah (canopy). It can be on any day of the week except the Sabbath. Usually the bride will visit the Mikveh before the wedding. Before the ceremony two male witnesses sign a ketubah (marriage contract). In some communities the groom and bride sign the contract also.

The bride and groom meet under the chuppah. A rabbi (or chazan) says two blessings, one over a cup of wine and the marriage blessing. The ketubah is read out. The groom puts a ring on the bride's finger. The rabbi says seven blessings. After the ceremony the bridegroom breaks a glass with his heel. The bride and groom are given a short break for 'private togetherness.' [7]

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(b) Explain why marriage and family life are important in Judaism.

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

Marriage to a Jewish partner is considered to be important. Some Jews believe that marrying someone outside the religion weakens it. It is considered to be important to have children to maintain the strength and traditions of the religion.

Family life is important because it is in the home where children learn many of the customs e.g. dietary rules and festivals e.g. Pesach. The children are taught by their parents, as instructed in the Torah. At the age of 12/13 the children take on responsibility for their religion. [7]

(c) 'Jews should only choose another Jew when they marry.'

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 the level descriptors for Assessment Objective C. Evaluation.

Responses might consider some of the following:

Whether a child is Jewish or not is determined by the mother. If the father is Jewish but not the mother, the child is not Jewish. Marriage between Jews and non-Jews might run into difficulties about how to bring up the children. Some parents may disown a child who marries outside the faith.

However, there is a more liberal view. Many young Jews today live and work outside of a close Jewish community. Also, in Progressive Judaism either parent can pass on Jewish identity to the child.

Some candidates might argue that choosing a life partner should not be restricted by religion and that freedom of choice leads to more tolerance and understanding between people and between different faiths. [6]