

Write your name here

Surname

Other names

Centre Number

Candidate Number

Edexcel GCE

General Studies

Advanced

**Unit 4: Beliefs, Values and Responsibilities
(including synoptic assessment)**

Tuesday 21 June 2011 – Afternoon

Time: 1 hour 30 minutes

Paper Reference

6GS04/01

You must have:

Insert (enclosed)

Calculator

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions in Sections A and B and **one** question in Section C.
- Answer the questions in the spaces provided
– *there may be more space than you need.*
- Do not return the insert with the question paper.

Information

- The total mark for this paper is 90.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of your answers
– *you should take particular care with your spelling, punctuation, grammar and clarity of expression.*

Advice

- Read each question carefully before you start to answer it.
- Keep an eye on the time.
- Check your answers if you have time at the end.

Turn over ►

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SECTION A

Answer ALL questions.

You should aim to spend no more than 30 minutes on this section.

Read Source 1 on the separate insert and then answer questions 1–4.

1 (a) Explain the meaning of the term 'secular countries' (line 10).

(2)

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(b) What is meant by 'fundamentalist' (line 26)?

(1)

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.....

.....

(c) To which religion does an imam (line 33) belong?

(1)

.....

.....

.....

(Total for Question 1 = 4 marks)



4 Examine the view that the issues we face in the modern world mean that morality should not be based on religion.

A series of horizontal dotted lines for writing.



10 Anti-social behaviour is a form of deviance. Examine whether or not deviant behaviour is always harmful to society.

A series of horizontal dotted lines for writing an answer to the question above.



SECTION C

Answer ONE of the questions.

Indicate which question you are answering by marking the box .

If you change your mind, put a line through the box
and then put a cross in the other box .

Use knowledge and understanding from a range of disciplines to reach an appropriate conclusion.

Chosen question number: **Question 11**

Question 12

11 'Life for the majority of people would be better if society was less tolerant and individually we were more prepared to protest when traditional moral values are challenged.'

Critically evaluate this assertion.

(Total for Question 11 = 30 marks)

includes 6 marks for Quality of Written Communication

12 Critically examine the view that in an age of economic austerity it is wrong to use public funds to subsidise the arts.

(Total for Question 12 = 30 marks)

includes 6 marks for Quality of Written Communication



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Handwriting practice area with 25 horizontal dotted lines.



Lined writing area with horizontal dotted lines.



Handwriting practice area with 25 horizontal dotted lines.

TOTAL FOR SECTION C = 30 MARKS

TOTAL FOR PAPER = 90 MARKS



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Source material for Section A

Source 1

Stand up, stand up, against Jesus

Religious teachings promise much — eternal life, spiritual salvation, moral direction, and a deeper understanding of reality. It sounds good, but the demands of these teachings are onerous. But are the teachings of any religion actually true? Do they have any rational support? Surely the claims of any religion
5 merit scrutiny from every angle, whether historical, philosophical, or scientific.

Contrary to many expectations, even in Western democracies, religion has not faded away. We still see intense activism from religious lobbies. Even now, one religion or another opposes the right to abortion, most contraceptive technologies, and therapeutic cloning research. Most religious organisations
10 reject euthanasia. Even relatively secular countries pander to Christian moral concerns, accepting 'conscientious objection' as a legitimate reason for medical professionals to refuse their professional services to certain citizens.

When religion claims authority in the political sphere, sceptics rightly question the source of this authority. If religious leaders claim to speak on behalf of a god,
15 it is fair to ask whether their god really exists. Where is the evidence? If this being exists, why should its wishes be translated into law?

Some rationalists maintain a scholarly and dignified approach. In the US some atheists have concluded that even thoughtful criticism of 'moderate' religion (which does not dispute evolutionary theory) should be discouraged. They often
20 focus on science advocacy, particularly the teaching of evolution in publicly funded schools. Since they want to sell evolutionary science to large numbers of pious Americans, the last thing they want is to see it linked with atheism. Thinking in this kind of marketing perspective can influence what you believe you ought to say. Sincerity goes out of the window and everything is 'framed' to
25 please the audience.

However, there is room for more 'fundamentalist' atheists. Religion cannot be eradicated, but the many problems with religious dogma can and should be highlighted. Atheists should state clearly that no religion has any rational justification, and that many churches and sects promote cruelty, ignorance, and
30 civil rights abuses.

There are harmful consequences to real people in the real world if the views of churches and sects are enshrined in law. It is important that we publicly contest the special authority accorded to pontiffs, imams, priests, and presbyters. Religious leaders are not our moral leaders. These spiritual emperors have no
35 clothes, and we should not be afraid to say so.

Source: adapted from Blackford and Schuklenk, www.guardian.co.uk, 6 November 2009

Source material for Section B

Source 2

Let the decent citizens reclaim our streets

Anti-social behaviour has come of age. Fifteen years ago when a group of pensioners told me how they were terrorised by a gang of yobs, I knew that politics had changed. A new age of incivility was becoming the order of the day. In the 1990s Labour developed its strategy to counter the collapse of decent
5 behaviour. When Ministers chose the route of ASBOs I argued for local police to be given powers to impose immediate sanctions. Many disorders would thereby have been nipped in the bud.

Anti-social behaviour remains an issue we have failed properly to address. Politicians must rethink the struggle against this blight. We must challenge the
10 big lie that 'there has always been trouble'. It is true to a point, but trouble used to be spasmodic and exceptional. Supporters of this lie claim that people like me are escapists retreating into an imaginary past. Nothing serious will be achieved unless we defeat their argument.

Official crime figures show how anti-social disorder has gradually taken over. In
15 Birkenhead, my constituency, there are now more violent crimes against the person than there were in the whole country 50 years ago. When I first started campaigning in Parliament against anti-social behaviour I didn't come across more than six 'families from hell'. Now the Prime Minister puts the total at 50,000. This is a national emergency. It is time the government empowered decent
20 citizens to reclaim the streets. At a stroke Parliament could change the balance of power in favour of decency.

We must address our increasing failure to produce good parents. We need a government that believes in turning out good citizens as seriously as did our Victorian predecessors. Only then will the fight against the evil forces be made
25 more equal.

Source: adapted from Frank Field, Labour MP for Birkenhead, The Telegraph, 1 October 2009

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