

Write your name here

Surname

Other names

**Pearson**  
**Edexcel GCE**

Centre Number

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Candidate Number

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# General Studies

**Advanced**

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

Thursday 18 June 2015 - 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 and grammar, as well as the clarity of expression.*

## Advice

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

Turn over ►

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**PEARSON**

**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 1–7.**

**1** Briefly explain the meaning of:

(a) 'values'

(1)

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(b) 'virtues'

(1)

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**(Total for Question 1 = 2 marks)**



**2** Read these statements and answer the questions which follow:

- (i) I believe the concept of being good has fallen out of fashion.
- (ii) The teaching of virtue causes little controversy among parents.
- (iii) Assemblies, compulsory in state schools, are a good place to introduce a virtue.
- (iv) Major faiths spend time exhorting their followers to be virtuous.

(a) Which one of the above statements contains fact only? (1)

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(b) Which one of the above statements contains both fact and opinion? (1)

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**(Total for Question 2 = 2 marks)**

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**3** From paragraphs 1–5 identify two arguments by analogy.

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2 .....

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**(Total for Question 3 = 2 marks)**

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5 Explain with an example what is meant by 'culture-specific' (paragraph 3).

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**(Total for Question 5 = 3 marks)**

6 From the passage, identify two phrases that could be used to describe different qualities to be welcomed in a 'good society'.

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**(Total for Question 6 = 2 marks)**







**SECTION B**

**Answer ALL questions.**

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

**Read Source 2 on the separate insert and then answer questions 8–14.**

**8** Explain the term 'evolutionary psychology' (paragraph 2).

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**(Total for Question 8 = 2 marks)**

**9** (a) Which side of the nature-nurture debate does this passage support?

**(1)**

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(b) Explain what you understand by the 'nature-nurture debate' (paragraph 3).

(3)

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**(Total for Question 9 = 4 marks)**





**11** Give two reasons why bias can result in a weak argument.

1 .....

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2 .....

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**(Total for Question 11 = 2 marks)**

**12** From paragraphs 4–6, identify two phrases which challenge the view that female psychology has evolved to preserve important behaviours.

1 .....

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2 .....

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**(Total for Question 12 = 2 marks)**





**14** Examine the view that society should be protected against deviant behaviour.

(12)

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## SECTION C

There are two questions in this section. You should answer ONE of them.

Write your answer in the space provided.

Indicate which question you are answering by marking a cross . If you change your mind, put a line through the box  and then indicate your new question with a cross .

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

Chosen question number: **Question 15**  **Question 16**

**15** 'The arts exist to challenge established ideas and practices in every aspect of human life.'

Consider this assertion.

**(includes 6 marks for Quality of Written Communication)**  
**(Total for Question 15 = 30 marks)**

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**16** Examine the view that the rights and freedom of the individual must be protected above all else and at all costs.

**(includes 6 marks for Quality of Written Communication)**  
**(Total for Question 16 = 30 marks)**

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**Pearson Edexcel GCE**

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*Turn over* ►

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**PEARSON**

## Source 1

### Is character caught or taught?

Imagine a school that expects its students to become literate without any formal instruction. Most parents would be alarmed by such an approach. This however is the philosophy on character development in many schools. Why should the development of character be seen as different from the other skills that we teach? I believe it is because the concept of being good has fallen out of fashion.

There will always be learning by gradual assimilation, but a child's moral literacy is enhanced by acquiring the building blocks of good character such as consideration, truthfulness, courage and honour; qualities commonly called 'virtues'.

Qualities such as 'virtues' are universally admired. In contrast 'values' are often culture-specific. When considering 'values-education', it is often about the source and acceptability of values and who should choose them.

The teaching of virtue causes little controversy among parents, whatever their beliefs or values. Who would object to children understanding respect or honesty? So, what possible objection can there be to children learning, exploring and practising these concepts in school?

Compulsory school assemblies are a good place to introduce a virtue. Honesty is often expected from children but little guidance is given in how they might tell the truth as appropriately or as kindly as possible. Assemblies can be followed with a simple and coherent programme which allows the creative input of both teacher and student, and the chance for the virtue to embed itself. Once a lesson on a virtue has been completed, time is needed for children to practise the concept, just as with the learning of fractions or verbs. Themes in religious education are compatible with virtue-based learning. After all, major faiths spend time exhorting their followers to be virtuous.

When something goes wrong we should guide the young person to the virtue that will prevent a recurrence, thereby avoiding the how and why questions which sap our time and energy, leading only to the endless peeling of layers of motive.

All the usual rewards, boundaries and sanctions of any institution need to be in place. More serious forms of misbehaviour may necessitate interventions. But if we are to produce young people who will become trustworthy and honourable citizens, then our schools, homes and public life must teach the understanding and practice of the universal elements of good character: the virtues.

(Source: adapted from Geoff Smith, *The Guardian*, 28 March 2013)

## Source 2

### **Women behaving badly? Don't blame us, the monkeys make us do it**

Women are naturally bitchy. This sexist stereotype has been presented in a report in a Royal Society journal this week. It suggests that women have a tendency, rooted in their evolutionary past, towards indirect aggression. 'Females compete for resources needed to survive and reproduce, and to win preferred mates,' said Dr Paula Stockley. She claimed women opt for 'low-risk strategies' to ward off other females because of the 'constraints of offspring production and care'.

Personally speaking, when I've finished rearing the young and keeping the cave tidy, I prefer to spend any free time badmouthing members of the opposite sex. But that is just me. Currently topping my grudge list is the American anthropologist Donald Symons. His 1979 book *The Evolution of Human Sexuality* is a convenient scapegoat for the popularisation of evolutionary psychology and everything bad which followed.

Whatever the merits of this discipline might be, it is often used to justify an observation about the behaviour of modern humans (however subjective) via a hypothesis about the behaviour of early humans (however unproven). This disregards any other socialising factors which may have occurred in the intervening 2.3 million years of human history. This is a perfect example of the nature-nurture debate. There is a big leap between observing that Denise in Accounts likes to spend her lunch break making catty comments and concluding this is how the brains of all women are programmed.

This is not to say that all women are saintly creatures by whom never a cross word is spoken. Nor even that collectively women couldn't stand to be kinder to one another. Attributing this situation to evolution, however, just allows us to ignore contemporary factors, which ensure that for some 21st-century women sexuality remains 'a resource needed to survive'.

Other scientists have pointed to the wrinkles in the report. Kim Wallen, a university psychologist who studies primate sex differences, notes that while other studies are cited in support of the theory 'none contain data showing that indirect aggression is successful in devaluing a competitor'. Evolutionary psychologist Anne Campbell of Durham University claims: 'There is virtually no sex difference in indirect aggression. By the time you get to adulthood men use it as well.'

So, if you want to understand the complex behaviour of half of the human species, an appeal to our ancestors has its limits. It is a great idea if you are a man dismissing a legitimate criticism made by a woman. It is even better, if you are a woman wanting to behave badly. Try 'the monkeys made me do it' when next you are accused of deviant behaviour and let me know how you get on.

(Source: adapted from Ellen E Jones, *The Independent*, Tuesday 29 October 2013)

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