



General Certificate of Education
Advanced Level Examination
June 2011

General Studies (Specification A)

GENA3

Unit 3 A2 Culture and Society

Tuesday 14 June 2011 9.00 am to 11.00 am

For this paper you must have:

- a 12-page answer book.

Time allowed

- 2 hours

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Examining Body** for this paper is AQA. The **Paper Reference** is GENA3.
- Answer **all** questions in Section A, **one** question from Section B and **one** question from Section C.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 70 (20 for Section A, 25 for Section B and 25 for Section C).
- This paper consists of three sections.
 - Section A** contains two compulsory questions based on source material.
 - Section B** contains four alternative essay questions based on aspects of culture.
 - Section C** contains four alternative essay questions based on aspects of society.
- Write your answers in continuous prose as if you are addressing the intelligent general reader. You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.
- Where appropriate use examples to illustrate your answer.

Section A

Study **Extracts A** and **B** on **Religion in Schools** and then answer **Questions 01** and **02**.

Use your own words, rather than simply repeating those used in the sources, to show your understanding of the points being made.

What the law says:

The headteacher and school governors are responsible for the daily act of collective worship. It must be wholly or mainly of a broadly Christian character.

There may be exceptions to this, where the headteacher and governors feel that such worship is not suitable because of the family background of some or all pupils. In these circumstances, the headteacher and governors, after consultation with the parents, can apply to have the Christian content requirement lifted.

Source www.teachernet.gov.uk

Extract A

Religious indoctrination and religious segregation have no place in schools. Children should be able to learn and work out their ideas without officially imposed or sponsored indoctrination from priests, imams, or rabbis. There should be no faith schools. Schools should deal in inquiry and reason, not faith.

That is the basic issue highlighted by the outcry against the mild comments on faith schools made by the Chief Inspector of Schools, David Bell, in a speech. Trevor Phillips, the head of the Commission for Racial Equality, has endorsed the comments.

Keith Porteous Wood of the National Secular Society told us: "Our position is that there is a problem in the state sector, and not just in the relatively small number of independent faith schools. One third of our state schools are faith schools, and the Government is embarked on a process of expanding faith schools in the state sector.

"The Church of England has a target of 200 new Church of England secondary schools, which the Government has endorsed. In our view it is not the state's role to be supporting religious propaganda. But there is a further problem.

"We accept that if we are to have Church of England schools, then we have to have Muslim schools. But that leads straight to religious segregation and apartheid, promoted as a matter of national government policy."

Already there are seven thousand faith schools in the state sector, now including 44 non-Christian (Jewish or Muslim) ones. There are about 300 independent faith schools, over 100 Christian, about 100 Muslim, and over 50 Jewish.

He continued: "The only sensible way forward is to make all schools community schools."

Source: www.workersliberty.org
For international working class solidarity and socialism
Adapted from posting of 24 December 2006

Extract B

When a Headmistress introduced multi-faith assemblies at her primary school it seemed like an obvious recipe for classroom harmony. With more than 200 children on her roll, 35 of whom are Muslim, it appeared pointless to have two separate gatherings – a situation she had inherited when she was appointed as head of the primary school.

The Headmistress proceeded with sensitivity and caution. She sought the advice of her local council, set up a working party and spoke to as many parents as possible. Confident that all were in agreement, she decided to hold a single assembly that included the many religions they represented. All seemed to be going well. When Ofsted inspectors reported on the school, they praised its “caring and inclusive atmosphere”. They applauded the Headmistress’ leadership and described the primary school as a shining example of a school in which “pupils feel safe and develop strong relationships with adults and one another”. The Headmistress, one might assume, had every justification to be proud of her school’s glowing reputation. That is, until the rumblings began.

A handful of parents of another faith began to agitate against the joint assemblies, lobbying other, more liberal parents to join the protest. Their children, they claimed, were being coerced into religious studies that were Christian in essence and contrary to their own faith. Devastated at the accusations of racism, the Headmistress became so disheartened and distressed that she felt she had no option but to resign. It was a desolate decision, both for the popular and accomplished head and for the majority of parents who respected and admired her leadership.

One can only assume that those parents who had clamoured for her dismissal viewed her resignation as a victory for diversity. Instead, it was a dangerous and worrying defeat of common sense.

What is more alarming is that the saga at the primary school is not an isolated incident. In the past few weeks, there have been several similar situations in which Christianity, especially in the realms of religious education, has come under attack.

Dr John Sentamu, the Archbishop of York and Britain’s second most senior cleric, has called on the silent majority of Christians to defend their beliefs. He said: “For those who despair at this treatment the message is clear: wake-up Christian England.”

Source: adapted from, *Christianity in Schools: Why we’re losing our religion* by OLGA CRAIG and PATRICK SAWER.
The *Telegraph* 14 February 2009

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| 0 | 1 | Assess the strengths and weaknesses of Extracts A and B on the place of religion in schools.
<i>(12 marks)</i> |
| 0 | 2 | To what extent do you think that the requirement for a daily act of collective worship is justified?
<i>(8 marks)</i> |

END OF SECTION A

Turn over ▶

Section B

Answer **one question only** from **03** to **06**.

There are 25 marks for each question.

Where appropriate use examples to illustrate your answer.

EITHER

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“The dramatic fall in numbers of students taking school examinations in a modern foreign language demonstrates how complacent we are in the UK about English becoming a dominant world language.”

Examine this statement and say how far you believe it to be true.

OR

0	4
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Explain what you understand by the term ‘creativity’ and examine its importance to us as humans.

OR

0	5
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The American author Mark Twain defined a classic novel as “something everybody wants to have read and nobody wants to read.”

Discuss what makes a classic novel and say how far you agree with this view.

OR

0	6
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“Foreign travel broadens the mind.”

Examine the validity of this statement in the 21st century.

Section C

Answer **one question only** from **07** to **10**.

There are 25 marks for each question.

Where appropriate use examples to illustrate your answer.

EITHER

0 7

In view of the requirements for equal opportunities for all, discuss how far any groups should be allowed to select or reject individuals on such grounds as gender, belief, sexual orientation, ethnicity or disability.

OR

0 8

Discuss the advantages and disadvantages of social networking sites.

OR

0 9

Examine the balance between the preservation of the freedom and privacy of the individual and the necessity to ensure the security of the state.

OR

1 0

Discuss whether it is more important for the UK to maintain the 'special relationship' with the USA or to develop closer links with other countries in the EU.

END OF QUESTIONS

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