

GENERAL STUDIES (SPECIFICATION A)
Unit 1 Culture, Morality, Arts and Humanities

GSA1

Wednesday 21 May 2003 Afternoon Session

You will require:

- an objective test answer sheet;
- a loose insert for Questions 1 and 2 (enclosed);
- a 4-page answer booklet;
- a black ball-point pen.

Instructions

- Use a black ball-point pen for recording your answers to Questions 1.1 to 1.25 on your objective test answer sheet.
- Use blue or black ink or ball-point pen for answering Questions 2.1 to 2.3.
- Write the information required on the front of your answer book for Question 2. The *Examining Body* for this paper is AQA. The *Paper Reference* is GSA1.
- Answer **all** questions.
- For each of Questions 1.1 to 1.25 there are several different responses. When you have chosen the response which you think is the best answer to a question, mark this response on your answer sheet.
- Mark all responses as instructed on your answer sheet. If you wish to change your answer to a question, follow the instructions on your answer sheet.
- Do all rough work in your answer book, **not** on your answer sheet.
- Write your answers to Questions 2.1 to 2.3 in the separate 4-page answer book.

Information

- The maximum mark for this paper is 50.
- This paper consists of **two** questions.
Question 1 contains 25 objective test questions based on material provided as a separate insert. Each question carries 1 mark. You will not lose marks for wrong answers.
Question 2 contains structured questions.
Marks given for Question 2 are shown after each part of the question.

Advice

- Do not spend too long on any question. If you have time at the end, go back and answer any question you missed out.
- Make sure that you hand in **both** your answer sheet **and** your 4-page answer book at the end of the examination.
- Try to do Questions 1.1 to 1.25 before you do Questions 2.1 to 2.3.
- Spend about equal amounts of time on Questions 1 and 2 as a whole.

QUESTION 1

Each of the 25 questions carries 1 mark.

Read the passage entitled **FAITH IN OUR SCHOOLS** which is printed in the separate insert and answer the questions asked or implied in **Questions 1.1 to 1.25** by choosing the answer represented by the letter (**A-D**) which you think best.

1.1 A 'parable' (paragraph 1) is always

- A** illustrative.
- B** fictional.
- C** religious.
- D** humorous.

1.2 Each of the following is regarded in the passage as a strength of the Stapleford books (paragraph 3) **except**

- A** they comply with Government legislation.
- B** they offer a moral dimension for a wide range of subjects.
- C** they are specifically produced by Christians.
- D** they promote spiritual and moral values.

1.3 The approach taken by Stapleford described in the last sentence of paragraph 3 is best described as

- A** capitalist.
- B** ethical.
- C** profitable.
- D** religious.

1.4 In paragraph 3 the author identifies two approaches to teaching a subject. These are best described as

- A** subjective versus objective.
- B** practical versus theoretical.
- C** materialistic versus spiritual.
- D** outdated versus innovative.

1.5 The Stapleford Centre's main concern (paragraphs 1-3) is that

- A** national curriculum subjects concentrate on the pupil as a consumer.
- B** materialistic values endorsed in textbooks are unacceptable.
- C** national curriculum textbooks are too balanced.
- D** there is a lack of spirituality in many textbooks.

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- 1.6** The group most likely to object to the ‘promotion of spiritual and moral values throughout the curriculum’ (paragraph 4) would be
- A** Anglicans.
 - B** Humanists.
 - C** Quakers.
 - D** Roman Catholics.
- 1.7** School assembly (paragraph 5) must include
- A** a religious element.
 - B** all religious denominations.
 - C** prayers.
 - D** every pupil.
- 1.8** ‘overt’ as used in paragraph 7 means
- A** obvious.
 - B** private.
 - C** superficial.
 - D** taught.
- 1.9** A ‘vocational-style’ course (paragraph 6) is most likely to provide
- A** an opportunity not to study religious education.
 - B** a broad-based type of education.
 - C** help for those seeking suitable holiday employment.
 - D** a more practical, work-based education.
- 1.10** The denominational schools mentioned in paragraph 7
- A** have identical regulations to state schools.
 - B** have all their running costs paid for by the state.
 - C** have specific requirements covering admissions.
 - D** are wholly controlled by religious governors.
- 1.11** Paragraph 8 suggests that a major legal clash is likely because
- A** of the existence of both Muslim and Jewish schools.
 - B** of the New European Human Rights legislation.
 - C** the state is anxious to reduce its educational costs.
 - D** the Church is likely to involve ecclesiastical laws.
- 1.12** Eric Goodyer’s complaint in paragraph 8 is essentially that he
- A** rejects Christian values.
 - B** cannot afford to send his child to private school.
 - C** does not approve of home-school agreements.
 - D** has no choice over the education his child receives.

1.13 According to the author in paragraphs 1 to 8 each of the following is compulsory by law in English education **except**

- A daily religious assembly.
- B provision of Church schools.
- C promotion of spiritual and moral values.
- D religious education.

1.14 Which of the following religions, mentioned in paragraph 9, believes that Saturday is the Sabbath and that Jesus' second coming is imminent?

- A Muslim
- B Sikh
- C Seventh Day Adventist
- D Greek Orthodox

1.15 "an all-pervasive 'ethos'" (paragraph 11) implies that

- A it is difficult to find a non-Christian school.
- B moral standards are lower in state schools.
- C religious schools are causing divisions in society.
- D students cannot escape the Christian values of a Church school.

1.16 'acquiescing' (paragraph 11) implies in this context

- A learning about.
- B objecting to.
- C submitting to.
- D turning a blind eye.

1.17 A major concern of humanists (paragraph 11) is that

- A denominational schools are seen as superior to others.
- B there are no non-religious schools available.
- C religion incites people against humanism.
- D pluralist schools cannot compete in educational excellence.

1.18 Paragraph 11 suggests that

- A humanist parents may sometimes have to compromise their beliefs.
- B it is universally believed that religious schools are divisive.
- C non-denominational schools are inferior.
- D humanist parents can only find suitable schools by travelling long distances.

1.19 The argument put forward by St Mary's deputy head in paragraphs 15-16 is

- A a fact.
- B an opinion.
- C an exaggeration.
- D valid.

1.20 The statement which is closest in meaning to 'Nothing is value-free' (paragraph 17) is

- A 'you don't get something for nothing'.
- B 'nobody has a completely open mind'.
- C 'there's no such thing as a free lunch'.
- D 'everything has its price'.

1.21 The main argument of the final paragraph is that

- A beliefs should not be overtly discussed.
- B Christian beliefs and values are superior.
- C humanism represents alternative religious values.
- D the presence of values in education is not always recognised.

1.22 The author suggests each of the following about the expansion of faith-based schools, **except** that they improve

- A student behaviour.
- B student motivation.
- C educational standards.
- D parental choice.

1.23 In the passage the author argues that

- 1 faith-based schools are becoming more popular.
- 2 morality can be applied across the curriculum.
- 3 some parents prefer non-denominational schools.
- 4 the government should encourage faith-based schools.

Answer

- A if 1 and 2 only are correct.
- B if 3 and 4 only are correct.
- C if 1, 2 and 3 only are correct.
- D if all of them are correct.

1.24 Which of the following is stated as evidence in the passage that moral and spiritual values should be included in the school curriculum?

- 1** More thought is given to what is taught.
- 2** The examples used in the classroom are more meaningful.
- 3** Pupils become more tolerant as a result.
- 4** Religious values are better than no values at all.

Answer

- A** if **3** alone is correct.
- B** if **1** and **2** only are correct.
- C** if **1**, **2** and **3** only are correct.
- D** if all of them are correct.

1.25 The main intention of the author of this passage is to

- A** reflect growing diversity in educational provision.
- B** show the superior qualities of religious schools.
- C** support the interests of humanists and secularists.
- D** criticise the wider use of values in education.

QUESTION 2

Answer all of **Questions 2.1 to 2.3**, referring to the passage **FAITH IN OUR SCHOOLS** where appropriate.

The questions must be answered using continuous prose in the separate answer booklet. Wherever possible **use your own words**, rather than copying literally from the text, to show your full understanding of the arguments.

The quality of your written communication will be assessed in your answers to these questions. The total number of marks awarded for the questions is 25.

- 2.1** Using ideas from the passage, as well as any of your own if you wish, outline
- (a) the strengths **and**
 - (b) the weaknesses
- of denominational schools.

(8 marks)

- 2.2** To what extent do you think schools should be under a legal obligation to
- (a) hold a daily session of collective worship,
 - (b) teach about religion,
 - (c) promote moral and spiritual values throughout the curriculum?

Give reasons to justify your opinions in each case.

(9 marks)

- 2.3** It is often claimed that we now live in a secular society dominated by materialistic values. How far do you believe this to be true?

What relevance do you think religious belief and practice in the United Kingdom have to contemporary social and cultural values?

(8 marks)

END OF QUESTIONS

General Certificate of Education
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Advanced Subsidiary Examination



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Insert

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Passage for use with **Questions 1 and 2.**

PASSAGE FOR QUESTIONS 1 AND 2

FAITH IN OUR SCHOOLS

(1) The parable of the Good Shopper is what children learn in their French and German lessons, argues Allison Farnell of the Stapleford Centre, a Nottingham-based Christian educational trust that recently began publishing secondary school textbooks. “When you learn French in a school, you learn what to say in a cafe, or a railway station, or a market,” she says. “The whole content of foreign language teaching in England assumes you are a tourist, or a spender or a consumer.”

(2) The Stapleford Centre’s new GCSE textbooks for French and German are rather different: “We do all the same grammar, but we set it in a different context. We look at the faith and beliefs of people in France and Germany. We look at light as a symbol of hope. We look at the way people held candles when the Berlin Wall came down. Our French books show how to buy bread in a patisserie, but they also show bread as a symbol in Christianity and in Islam.”

(3) The centre, which links with St John’s Theological College in Nottingham, now publishes GCSE-level textbooks in science, maths, French, German and English. They cover the material required by the national curriculum, but from a spiritual point of view. Ordinary GCSE maths books often teach percentages by asking children to work out how much interest they will gain on money deposited in a bank. Stapleford’s maths book asks children to calculate the percentage of their future income they might give away.

(4) Since 1992, schools have been under a legal obligation to “promote spiritual and moral values throughout the curriculum”. The demand for the Stapleford books is a direct result of this, says Alison Farnell. “Our books enable teachers to bring out spiritual and moral issues. They are not for use in teaching RE; they are for languages, or maths, or science with a spiritual and moral dimension.”

(5) Spirituality throughout the curriculum is only one of several religious obligations on state schools. What most schools call ‘assembly’ is actually defined in law as ‘daily collective worship’, compulsory for all pupils (unless their parents withdraw them) up to the age of 18. This must be ‘wholly or mainly of a broadly Christian character’.

(6) In England and Wales all state schools must also provide religious education for all pupils up to the age of 18. This includes 14-16 year-old pupils who drop other subjects. It is possible for some pupils to replace science and languages with vocational-style courses, for example, but they must study RE unless their parents withdraw them from it.

(7) All these regulations apply to the three-quarters of state schools that have no official link with any religion. In the other quarter, the schools that are affiliated to particular denominations, and for which the state pays 85-100% of the running costs, religion will be more overt still. Several governors of these schools will be chosen by the church or other religious group. Children may be offered or denied places on the basis of their parents’ religion and/or attendance at services.

(8) Eric Goodyer lives in the village of Hathern in Leicestershire, where the local Church of England primary school is the only one in the village. Included in the school’s aims is the phrase “to promote Christian values”. Goodyer has protested at this, and at the requirement for parents to support it in the home-school agreement. In a one-school village he cannot exercise his right to freedom of religious expression which, from next year, will be his under European and English law.

(9) Until 1997, virtually all state religious schools were Anglican or Roman Catholic. Since May, 1997, the government has approved the first two Muslim state primaries in Birmingham and Brent, two Sikh schools in Middlesex, a Seventh Day Adventist school in Haringey, five Jewish primaries and three new Roman Catholic schools. The first Greek Orthodox state school, St Cyprian's, is due to open in Croydon later this year. Various London communities are drawing up plans for four more Jewish primaries, a non-Orthodox Jewish secondary school, and the first state Hindu school.

(10) For the first time since 1970, the Church of England has set up a review of Anglican schools, with an expansionist agenda. Its conclusions are due by the middle of next year - but even as it was announced, the secretary of the church's board of education, Canon John Hall, was pointing out that current Anglican provision, particularly at secondary level, falls far short of demand. He spoke of church schools turning away "large numbers of potential pupils for no other reason than lack of space" and of doubling the current number of C of E secondary schools to 400 (there are currently 198 secondaries, and 4,550 primaries) over the next ten years.

(11) Humanists and secularists are shocked by the resurgence of religion. They argue that religious schools are divisive, that as religious schools assert their excellence, then local non-denominational schools will be perceived as second best. Parents may be able to withdraw children from assemblies and RE, but they cannot withdraw them from an all-pervasive 'ethos', they say. Families are increasingly faced with travelling long distances to find a pluralist school, or acquiescing to teachings they reject, according to both the National Secular Society and the British Humanist Association.

(12) Yet religious schools are immensely popular with parents. Most of them turn away some children; many could fill their classrooms twice over. Some of this may be to do with perceptions of orderliness and discipline. But according to Ofsted evidence, church schools do achieve a higher level of moral and spiritual input to children than non-denominational counterparts.

(13) University researchers have been monitoring an experiment in St Mary Redcliffe and Temple C of E Secondary School, in which pupils, teachers and parents discussed core values - justice, truth, forgiveness, stewardship - and then introduced them overtly into teaching.

(14) So in a series of science lessons on the circulation of the blood, St Mary's teenage pupils began not by learning facts about red cells and white cells but about the American pioneer of the blood transfusion service, Charles Drew, who died after a whites-only hospital refused him a blood transfusion because he was black. In geography lessons about the structure of Bristol, they began by looking at the effect of second world war bombing and compared it with Dresden. Discussion about forgiveness followed, before they returned to geography.

(15) This may be valuable morally and spiritually anyway. But the reason why the Teacher Training Agency and ministers are watching St Mary's lessons carefully is that its pupils also appear to be reaching higher standards. Teachers are more thoughtful about what they are teaching; pupils see the point of what they are learning, and are more motivated to learn it, according to St Mary's deputy head.

(16) "What you get is the motivation that comes from challenging people about real things, real issues." St Mary's, which is vastly over-subscribed, restricts its intake to children of practising Christian families. It might take longer to establish core values in a school where views are more diverse but the relevance of the issues would be the same.

(17) And in any case, says Alison Farnell, just because beliefs are not overtly discussed does not mean they are not there: "Nothing is neutral. Whoever you are, you bring values into education. You may be bringing in Christian values, you may be bringing in secular humanism - but that is a belief system, too. Nothing is value-free.

Source: Edited from 'Faith in our schools' Education Guardian, 25 April 2000

END OF PASSAGE