

GCE 2005  
*January Series*



## Mark Scheme

### General Studies Specification A

#### Unit GSA1 – Culture, Morality, Arts and Humanities

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Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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*Dr Michael Cresswell Director General*

# General Studies

## *Specification A*

### Unit 1 Question 1

### (GSA1/1 Culture, Morality, Arts & Humanities)

This component is an objective test for which the following list indicates the correct answers used in marking the candidates' responses

1.1	B	1.14	B
1.2	C	1.15	D
1.3	C	1.16	B
1.4	A	1.17	C
1.5	D	1.18	A
1.6	D	1.19	A
1.7	B	1.20	A
1.8	D	1.21	A
1.9	C	1.22	B
1.10	D	1.23	C
1.11	A	1.24	B
1.12	D	1.25	C
1.13	A		

## Unit 1 Question 2 (GSA1/2 Culture, Morality, Arts & Humanities)

### INTRODUCTION

The nationally agreed assessment objectives in the QCA Subject Criteria for General Studies are:

- AO1** Demonstrate relevant knowledge and understanding applied to a range of issues, using skills from different disciplines.
- AO2** Communicate clearly and accurately in a concise, logical and relevant way.
- AO3** Marshal evidence and draw conclusions; select, interpret, evaluate and integrate information, data, concepts and opinions.
- AO4** Demonstrate understanding of different types of knowledge and of the relationship between them, appreciating their limitations.

All mark schemes will allocate a number or distribution of marks for some or all of these objectives for each question according to the nature of the question and what it is intended to test.

### Note on AO2

In all instances where quality of written communication is being assessed this must take into account the following criteria:

- select and use a form and style of writing appropriate to purpose and complex subject matter;
- organise relevant information clearly and coherently, using specialist vocabulary when appropriate; and
- ensure text is legible and spelling, grammar and punctuation are accurate, so that meaning is clear.

### Note on AO4

In previous General Studies syllabuses, there has been a focus on the knowledge and understanding of facts (AO1), and the marshalling and evaluation of evidence (AO3) – on what might be called ‘first-order’ knowledge. AO4 is about understanding what counts as knowledge; about how far knowledge is based upon facts and values; and about standards of proof – what might be called ‘second-order’ knowledge.

By ‘different types of knowledge’ we mean *different ways of getting knowledge*. We might obtain knowledge by fine measurement, and calculation. This gives us a degree of certainty. We might obtain it by observation, and by experiment. This gives us a degree of probability. Or we might acquire it by examination of documents and material remains, or by introspection – that is, by canvassing our own experiences and feelings. This gives us a degree of possibility. In this sense, knowledge is a matter of degree.

Questions, or aspects of them, which are designed to test AO4 will therefore focus on such matters as:

- analysis and evaluation of the nature of the knowledge, evidence or arguments, for example, used in a text, set of data or other form of stimulus material;
- understanding of the crucial differences between such things as knowledge, belief or opinion, and objectivity and subjectivity in arguments;
- appreciation of what constitutes proof, cause and effect, truth, validity, justification, and the limits to these;
- recognition of the existence of personal values, value judgements, partiality and bias in given circumstances;
- awareness of the effects upon ourselves and others of different phenomena, such as the nature of physical, emotional and spiritual experiences, and the ability to draw upon and analyse first-hand knowledge and understanding of these.

## GENERAL MARK SCHEME

Level of response	Mark range	Criteria and descriptors: knowledge, understanding, argument, evaluation, communication
LEVEL 3	7-8-(9)	A good to comprehensive response demonstrating overall grasp of the range and nature of issues; knowledge and understanding of key principles and evidence; interprets and illustrates arguments coherently and convincingly with fluency and accuracy.
LEVEL 2	4-5-6	A modest to reasonable attempt showing some competence and grasp of the issues; some understanding and realisation of key principles; moderate arguments and exemplification; reasonable clarity and accuracy of expression.
LEVEL 1	1-2-3	A bare to limited response showing uncertain grasp, knowledge and understanding; lack of clarity of argument and little appropriate exemplification; weak expression.
LEVEL 0	0	No valid response or relevance to the question.

**Approximate distribution of marks across the questions and assessment objectives for Unit 1/2**

Question Numbers				2.1	2.2	2.3	AO marks per Unit
Assessment Objectives	AO1	2	3	1	6		
	AO2	2	2	2	6		
	AO3	4	1	2	7		
	AO4	1	2	3	6		
<b>Total marks per Question</b>				<b>9</b>	<b>8</b>	<b>8</b>	<b>25</b>

**Note:** It is the questions themselves which are designed to elicit the range of response appropriate to the assessment objectives for each question. Examiners are required to assign each of the candidates' responses to the most appropriate level above according to **its overall quality**, then allocate a single mark within the level.

- 2.1 (a) Explain briefly what you understand by religious fundamentalism. 2 marks**
- (b) Outline the criticisms that the author makes of religious fundamentalists in the passage. 7 marks**

- (a) Candidates should note that there are two marks only for this part of the question and that this implies a simple and brief definition which shows a clear understanding of what is meant by religious fundamentalism.

A 2-mark answer might be along the following lines:

‘Religious fundamentalism is a particularly rigid and often literal interpretation of the basic beliefs of a religion or faith.’

Alternative responses making two or more different but valid points should also qualify for 2 marks, provided that essential features of strictness, inflexibility, basic or literal are included in the response. A response which shows a glimmering but possibly incomplete or unclear recognition of the concept would qualify for 1 mark, as would an attempt to explain by means of a relevant example.

- (b) Relevant criticisms (mainly from the end of paragraph 4 to the end of paragraph 7) include:
- insist on a basic, strict and inflexible interpretation of the truth of their religion
  - intolerant of alternative claims/ideas
  - regard those who disagree or subscribe to other faiths or denominations as sworn enemies
  - creates tensions with other religions and value systems
  - often partial or distorted in their selection of which mainstream principles to be followed
  - sometimes dependent on revelations to a charismatic leader whose motives may be questionable
  - seek to dominate all aspects of the lives of their followers/subjects
  - in some cases prepared to be martyrs to their cause and to commit atrocities against ‘their enemies’ in its name
  - appear to represent the opposite of genuine religious virtues (faith, hope and charity).

There are 7 marks available for this part of the question and it may be feasible to think in terms of awarding 1 mark for each valid and coherent point made, but also for development of ideas, use of argument or illustration, or depth of comment, up to a maximum of 7. The number of ticks need not however equal the final mark awarded, which should reflect the overall quality of the candidate's response, as reflected in the level descriptors of the General Mark Scheme.

**2.2 At the end of the passage the author calls for a renewed appreciation of religion by ‘religionists and non-religionists alike’.**

**Discuss how religious belief and practice can benefit individuals and society. Give reasons to support your answer.**

**8 marks**

This question requires candidates to show an appreciation of the positive aspects of religious belief and practice as a counterbalance to the negative thrust of the passage and the previous question. Believers will be able to draw on their own religion and practice; non-believers will need to produce a more objective assessment. Hopefully both groups will be able to provide a reasonable range of potential benefits. It is unlikely that a discussion which insists that there are few (or no) benefits will score many marks, unless it is extremely sophisticated in its rejection of a range of possible arguments.

The range of possible benefits might include:

- helps to give meaning and purpose to life; offers an explanation for human existence and hope for the future; elevates people beyond the daily struggle
- helps to define and promote the shared moral beliefs and cultural values of a society; provides social solidarity
- collective worship brings people together and helps to unite them in their shared beliefs, aspirations and moral values
- ceremonies provide rituals for life’s key events (birth, puberty, marriage and death) and a sense of permanence and history
- provides emotional and social support; enables people to come to terms with the difficulties and celebrate the joys which they encounter in life.

There are 8 marks available for this question and it may be feasible to think in terms of awarding 1 mark for each valid and coherent point made, but also for development of ideas, use of argument or illustration, or depth of comment. The number of ticks need not however equal the final mark awarded, which should reflect the overall quality of the candidate's response, as reflected in the level descriptors of the General Mark Scheme. Believers may produce rather more individual accounts and convincing personal justifications should be given equal credit to arguments which are more objective.

**2.3 To what extent do you think it is possible to lead ‘a good life’ without being religious?****8 marks**

This is a more open question which allows candidates to identify possibly different bases and criteria for morality and to develop their own case. We can expect those who subscribe to a religious belief to present different arguments from those of non-believers and the number of marks awarded should depend on the how coherently the individual case is put within its own context.

Stronger candidates may realise that the question doesn’t seek to define ‘a good life’ and that this is an issue that needs to be explored, so we might realistically expect some discussion of what ‘a good life’ is or might be in a reasonable answer.

This aspect might be developed along the following lines:

- obeying God’s will, the teachings from holy books and the decisions laid down by religious scholars
- obeying precepts of ‘natural law’ – what is right or best for society to survive; striving for a ‘perfect’ society
- always considering the consequences of actions so that they promote the greatest ‘happiness or least suffering/harm to the greatest number’
- observing the laws and rules of your society, recognising rights of others and fulfilling your own responsibilities
- considering the needs and wants of others before your own; always following your conscience.

Religion can be claimed to provide a framework for distinguishing right from wrong and recognising the need for goodness, and many would claim that having a belief helps them to identify the right things to do in life. Many of the laws and conventions followed by societies have been drawn from holy scripture and these are accepted just as much by non-believers as an appropriate basis for distinguishing between right and wrong. Alternatively, as can be seen from the points above, other ways or systems have been developed, which are not dependent upon a religious belief, to identify what society needs for it to exist harmoniously, avoiding conflict, and for the mutual benefit of those who belong to it.

Candidates might go on to give examples of good people and good deeds to support their arguments which they may describe as being dependent, or not at all dependent, on religious belief and values. Credit should be given for such valid attempts.

There are 8 marks available for this question and it may be feasible to think in terms of awarding 1 mark for each valid and coherent point made, but also for development of ideas, use of argument or illustration, or depth of comment. The number of ticks need not however equal the final mark awarded, which should reflect the overall quality of the candidate’s response, as reflected in the level descriptors of the General Mark Scheme.