



General Certificate of Education

General Studies 5761

Specification A

GSA1 **Culture, Morality, Arts and Humanities**

Mark Scheme

2007 examination - January series

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

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

Question Numbers		2.1(a)	2.1(b)	2.2	2.3	AO marks per unit
Assessment Objectives	AO1	1	1	2	2	6
	AO2	1	2	2	2	7
	AO3	-	2	2	2	6
	AO4	1	1	2	2	6
Total marks per question		3	6	8	8	25

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* the meaning of ‘the hijab is more a symbol than a true veil’ (paragraph 2).

(3 marks)

Allow up to 2 marks for the content of the response and 1 for accuracy and fluency of expression.

A 3-mark response might be something like:

‘To wear the hijab is to make a religious statement as much as it is to conceal the head and shoulders/the female form.’

N.B. If the response is completely irrelevant, the expression mark should not be awarded.

(b) In paragraph 5, the author refers to the ‘language of clothes’. Identify and explain *three* ways in which the author suggests that clothes are a form of ‘language’.

(6 marks)

Clues for the answer to this question are to be found in paragraphs 3 to 5 in the following statements:

- we construct our appearance to tell the world who we are
- military uniforms enable us to know who to fear or trust
- uniforms of authority tell us whose orders we must respect
- social uniforms indicate where we fit in the pecking order/hierarchy
- gender uniforms help us to identify potential partners
- clothes may be worn to discourage or arouse sexual interest
- clothes are statements of identity, allegiance, status and sexual preference.

Allow up to 2 marks for each of 3 reasons given: 1 mark for identifying an appropriate way in which clothes can convey a message from those given above (or any other valid alternative from the passage); and 1 mark for a coherent and well-expressed explanation, development or illustration of why this fits the concept of a ‘language’.

A general explanation showing clear understanding of how clothes can represent a ‘form of language’ without being linked to a particular ‘way’ (as in the question) may still receive credit.

2.2 Using the arguments of the author, and any of your own if you wish, explain the case for *and* against the French Government's ban on the wearing of religious symbols in its schools.

(8 marks)

Arguments **for** the ban might include:

- the French believe in the clear separation of religious and state affairs; built into French law
- in France religion and religious education are personal matters and have no collective part to play in state education
- displays of religious affiliation can be divisive; in school and in society pupils are above all French citizens and not members of religious groups
- gives support to some Muslim girls who may not wish to wear the hijab.

Arguments **against** the ban might include:

- some religions require their followers to adhere to codes of dress
- wearing of religious symbols is a personal matter and should be allowed provided not excessive, disruptive, potentially harmful
- not appropriate matter for state legislation, intolerant, anti-democratic; infringement of an individual's right to free expression;
- appears to be an attack on Muslim culture in particular; has racist overtones
- may lead to further alienation of ethnic minorities.

Use the General Mark Scheme to allocate marks on the basis of the overall scope and quality of response. It may be possible to think in terms of awarding a mark per coherent point and additionally for good development, argument, illustration or expression. There should be some but not necessarily equal balance of arguments in a Level 3 answer.

2.3 Argue the case for or against compulsory religious education in United Kingdom schools.

(8 marks)

Arguments **for** might include:

- should be studied as one of the oldest of the activities and pre-occupations of humankind
- religion lies at the base of most human societies and culture
- one of the foundations of moral behaviour, ethical codes and many social rituals
- opportunity to explore fundamental questions about the meaning of life
- as valid a part of the National Curriculum as any other, but should not be taught as a single set of beliefs
- provides opportunity for pupils to learn about other religions and cultures than their own
- in principle should lead to better understanding of different cultures and greater harmony between groups.

Arguments **against** might include:

- a personal and private/family matter which should be taught in church etc, rather than learned in school
- RE in faith schools is likely to be partial and divisive in practice if not in intention
- not well received as a compulsory subject (and may not be well taught)
- some teachers may be reluctant/feel less competent to teach about theological/moral issues
- individual parents can withdraw children from RE if they feel it is not appropriate for them, but this marks children out in a way they might not wish to be
- beyond a certain age should be optional for those who wish to study it, like other subjects.

Other valid points/arguments should be given equal credit. Use the General Mark Scheme to allocate marks on the basis of the overall scope and quality of response. It may be possible to think in terms of awarding a mark per coherent point and additionally for good development, argument, illustration or expression.

N.B. The question requires candidates to argue for **or** against, so marks should only be awarded for one or the other and not both. However, well synthesised qualifying arguments in support of one case or the other may be given credit provided that they do not undermine the overall case being presented.