

A-level GENERAL STUDIES (SPECIFICATION A)

Unit 3 A2 Culture and Society

Friday 10 June 2016

Afternoon

Time allowed: 2 hours

Materials

For this paper you must have:

- an AQA 12-page answer book.

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is GENA3.
- Answer **all** questions in Section A, **one** question from Section B and **one** question from Section C.
- Do all rough work in your answer book. Cross through any work you do not want to be marked.

Information

- 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.

Advice

Where appropriate, use examples to illustrate your answer.

Section A

Study **Sources A** and **B** on **Remembrance Sunday** 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.

Source A**We no longer remember World War One, yet we still mourn the loss**

I find Remembrance Sunday sadder each year. It's partly that I'm becoming sentimental but it's mainly that the fallen are now closer in age to my children than to me. When I was a small boy, I was, as small boys are, uncomplicatedly pro-war. At around eleven or twelve, I started to read the First World War poets, but I was still mainly attracted by the heroic element in their writing: their endurance in monstrous circumstances. Later, as a teenager, I began to wrestle with the question of whether Britain ought to have become involved. Now, I find the whole business almost too melancholy for words.

It was a tragedy, and tragedy can be felt vicariously. It's not simply that there are almost no First World War veterans left; there are hardly any of us who remember losing friends or family in the conflagration. Others fell in later conflicts of course, and we honour them. But, as we reach the centenary of the Great War, our sorrow is second-hand.

However, our emotions can be engaged by another's experience. The rituals of Remembrance Sunday – the silence, the prayers, the poetic words “At the going down of the sun and in the morning, we will remember them” – evolved to console the bereaved. A century on, they trigger, in the rest of us, catharsis: a feeling of being drained and cleansed through emotional release.

The generation that mourned its sons passed; then that which mourned its comrades; then that which mourned its fathers, clinging, perhaps, to fragmentary childhood picture-memories. Then the fallen became faces in yellowing photographs. Now they are names on family trees. Soon, they will be only history. Yet we will remember them.

Source: Daniel Hannan, The Telegraph, 9 November 2013

Source B**This atheist can't bring himself to support Remembrance Sunday**

The British Humanist Association wishes to associate itself with the commemoration. Fine, if that's what all of its members want.

At the age of 16, I joined the Royal Artillery and served for five years. When asked what my religion was I replied that I didn't really have one and the recruiting sergeant said “OK, C of E then.” There didn't seem to be any other choice on the form.

But despite having served in the army I can't bring myself to support Remembrance Sunday because, behind the facade of concern and mourning for the hundreds of thousands of dead, there is actually a militarisation and sanctification by church, state and monarchy which allows us to forget that war is a highly political act carried out for highly political aims not usually in the interests of those who suffer most from its consequences.

'Lest We Forget' means precisely that we should forget about the causes of conflict – which are always apparently far too complex for mere mortals to fathom – and about the inter-imperialist rivalry which saw those lads taken from the countryside and towns across Europe and used as expendable cannon fodder against each other; about the fact that we still send those same working-class lads from unemployment black spots off to fight in unwinnable and even illegal wars in the interests of the rich and powerful. The parade of warmongering politicians in their Sunday best bowing their heads in prayer and wearing their poppies with pride this weekend should be enough to politicise anyone, I would have thought.

However, the question of what an atheist is to make of Remembrance Sunday and the state-church-monarchy phalanx behind which it is celebrated is one which can only be answered in the usual way: it depends on what sort of atheist one is. If anything, Remembrance Sunday is proof of the statement that there is no such thing as a single identifiable group called atheists.

The British Humanist Association wishes to associate itself with the commemoration and that is fine if it is really what all of its members want. Personally, my humanism makes me want to protect humanity from war rather than revel in it in the name of solemn remembrance, but then, I am not that sort of atheist and I don't represent anyone.

Source: Peter Thompson, The Guardian, 11 November 2012

0 1 Outline briefly the viewpoints of the authors of each passage and explain the differences between their motivations.

[10 marks]

0 2 Choosing your examples from **two** of the following areas, discuss the effectiveness of some of the artistic responses to war of the last 100 years.

Poetry, literature, music, film, art.

[10 marks]

END OF SECTION A

Turn over for Section B and Section C

Section B

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

There are **25 marks** for each question.

Where appropriate, use examples to illustrate your answer.

Either

0 3 At the beginning of the 20th century the post-impressionist painter Paul Gauguin said:

“The history of modern art is also the history of the progressive loss of art’s audience. Art has increasingly become the concern of the artist and the bafflement of the public.”

Discuss what Gauguin meant by this and whether those who are involved in the arts have a responsibility to their audience.

You may take your examples from any, or a variety of, art forms.

or

0 4 There is a view that the spread of technology will remove the need for printed books.

Argue the case for and against this view and determine whether printed books still have a place in contemporary society.

or

0 5 Discuss the benefits to be gained by participative involvement in artistic activities such as those offered by music, drama or dance.

or

0 6 According to reports, violence and discrimination against religious groups by governments and rival faiths have reached new levels.

Explain why you think this might be the case.

END OF SECTION B

Section C

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

There are **25 marks** for each question.

Where appropriate, use examples to illustrate your answer.

Either

0 7 Should high profile convicted criminals be free to resume their previous occupations after their release?

You might wish to consider such occupations as banking, media, sport and politics.

or

0 8 'Before the 2015 General Election there appeared to be a move away from the major political parties which looked as though the landscape of politics might be changing.'

Account for the rise in recent years of smaller political parties in the UK. Assess the impact this has had on the traditional two party system of government.

or

0 9 Discuss the view that breaking the law is always immoral.

You might wish to discuss such areas as knowingly evading tax, withholding or deliberately leaking information or exceeding speed limits.

or

1 0 'The UK is at last moving towards a state of equality for all its citizens.'

Discuss how far you believe this assertion to be true.

END OF QUESTIONS

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