

Write your name here

Surname

Other names

Centre Number

Candidate Number

**Edexcel GCE**

# General Studies

**Advanced**

**Unit 4: Beliefs, Values and Responsibilities  
(including synoptic assessment)**

Wednesday 12 June 2013 – Morning

**Time: 1 hour 30 minutes**

Paper Reference

**6GS04/01**

**You must have:**

Insert (enclosed)

Calculator

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **all** questions in Sections A and B and **one** question in Section C.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*
- Do not return the insert with the question paper.

## Information

- The total mark for this paper is 90.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of your answers  
– *you should take particular care on these questions with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- Read each question carefully before you start to answer it.
- Keep an eye on the time.
- Check your answers if you have time at the end.

Turn over ►

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P 4 1 7 1 4 R A 0 1 2 0

**PEARSON**

Some questions must be answered with a cross ☒. If you change your mind about an answer, put a line through the box ☒ and then mark your new answer with a cross ☒.

**SECTION A**

**Answer ALL questions.**

**You should aim to spend no more than 30 minutes on this section.**

**Read Source 1 on the separate insert and then answer questions 1–6.**

**1** (a) Explain the meaning of the term 'moral values'.

(2)

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(b) From Source 1 (paragraphs 3–5) identify and write out three moral statements not mentioned by Arsène Wenger.

(3)

Statement 1

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Statement 2

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Statement 3

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**(Total for Question 1 = 5 marks)**



2 (a) Which of these statements can best be supported with evidence from Source 1?  
Place a cross ☒ in the box to indicate your answer.

(1)

- A Most footballers behave in a very moral way.
- B French people are generally more interested in gossip than English people.
- C Schools in London get more community help from football clubs than those in other parts of the country.
- D Arsenal were one of the first Premier League clubs to encourage community service activities among their players.
- E Footballers are more likely to improve their skills as musicians than as dancers.

(b) Write out from Source 1 the phrase or sentence which best supports your answer.

(1)

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**(Total for Question 2 = 2 marks)**

3 Explain the meaning of the term 'role model'.

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**(Total for Question 3 = 1 mark)**



**4** The Premier League consists of 20 football clubs.

Assume that each club spent exactly the same amount of money on community work in the 2009–2010 season. For the 2010–2011 season it was agreed that each club should increase its spending so that the total amount spent is approximately 80% of the expenditure of the Premier League as an organisation.

How much additional money is each club required to spend?

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**(Total for Question 4 = 3 marks)**



5 (a) From paragraphs 1 to 3, identify an analogy used by Arsène Wenger.

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(b) Using your own knowledge, outline the strengths and weaknesses of arguments from analogy.

(4)

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**(Total for Question 5 = 5 marks)**



**6** Using your own knowledge and information from Source 1 consider whether celebrities and people in the public eye should be entitled to the same level of privacy as everyone else.

Dotted lines for writing.



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**(includes 4 marks for Quality of Written Communication)**  
**(Total for Question 6 = 14 marks)**

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**TOTAL FOR SECTION A = 30 MARKS**



## SECTION B

Answer ALL questions.

You should aim to spend no more than 30 minutes on this section.

Read Source 2 on the separate insert and then answer questions 7–12.

7 Which of these statements are not humanist beliefs?

- (i) Human beings have the ability to develop new knowledge.
- (ii) Human beings only have one life and should make the best possible use of it.
- (iii) Human beings are subject to a supernatural authority.
- (iv) Human beings should base their morality on universal religious teachings.
- (v) Human beings should be free thinkers.

Place a cross  in the box to indicate your answer.

- A (i) and (iii)
- B (i) and (iv)
- C (ii) and (v)
- D (iii) and (iv)
- E (iv) and (v)

(Total for Question 7 = 1 mark)





**8** (a) Using your own knowledge:

Outline evidence which shows there has been a 'decline in religious practice in the UK during the 20th century'.

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(b) Give reasons to explain this decline.

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**(Total for Question 8 = 6 marks)**



9 (a) From paragraphs 1 to 3, identify one example of a phrase which demonstrates prejudice against religious believers.

(1)

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(b) From paragraphs 1 to 4, identify two phrases or sentences that show characteristics which are shared by both 'religious and non-religious people'.

(2)

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**(Total for Question 9 = 3 marks)**

10 Source 2 does not contain statistics but does refer to a survey which contains statistical information.

What are the limitations of using statistical evidence to support an argument?

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**(Total for Question 10 = 3 marks)**



11 Which one of these statements is similar to a view expressed in Source 2?

Place a cross ☒ in the box to indicate your answer.

- A Religious organisations usually encourage members to participate in charitable activities.
- B Humanists are expected to volunteer but religious people are required to support charities as part of their belief system.
- C Religious believers are active in voluntary work throughout the year but humanists usually only volunteer once a year.
- D Non-believers have more time to do voluntary work because they do not have to attend religious services.

**(Total for Question 11 = 1 mark)**

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12 In paragraphs 4 and 5 of Source 2, the author suggests that religious organisations possess a number of advantages when it comes to performing charitable activities. Identify from Source 2 two of the advantages he suggests.

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**(Total for Question 12 = 2 marks)**

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**13** To what extent is the argument presented by the author justified by the evidence he uses to support it?

Dotted lines for writing.



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**(includes 4 marks for Quality of Written Communication)**  
**(Total for Question 13 = 14 marks)**

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**TOTAL FOR SECTION B = 30 MARKS**



## SECTION C

There are two questions in this section. You should answer ONE of them.  
Write your answer in the space provided.

Indicate which question you are answering by marking a cross ☒. If you change your mind, put a line through the box ☒ and then indicate your new question with a cross ☒.

Use knowledge and understanding from a range of disciplines to reach an appropriate conclusion.

Chosen question number: **Question 14**   
**Question 15**

**14** Examine the view that human behaviour is more the result of environmental influences than of heredity.

**(includes 6 marks for Quality of Written Communication)**  
**(Total for Question 14 = 30 marks)**

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**15** Art in any of its different forms is an intensely subjective and personal experience for both creator and observer. Therefore, no good purpose can ever be served by attempting to establish and use an agreed, universal and objective set of principles for aesthetic evaluation.

Examine arguments for and against the views expressed in this claim.

**(includes 6 marks for Quality of Written Communication)**  
**(Total for Question 15 = 30 marks)**

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**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 90 MARKS**



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**Do not return this insert with the question paper.**

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**PEARSON**

## Source 1

### Arsène Wenger talks about football and morals

Arsène Wenger, manager of Arsenal Football Club, does not, in the normal run of play, give interviews. Today, though, is different. Wenger is happy to talk about football and morality. He is talking because he wants publicity for Arsenal's work in the community. Home and abroad, football is a force for good: the allure of great players opening doors, eyes and opportunities.

The surprise is that football doesn't make much more of such work. Arsenal are pioneers: today celebrates 25 years of their community programmes: 5.5 million hours of them, involving 1 million people, helping the aged, the young, the excluded and the unfortunate. Premier League clubs will invest £100m in the community in 2009–2010. In addition, the Premier League as an organisation spent £136m on football-related community projects at home and internationally.

A bit too worthy? 'The moral values I've learnt in my life I've learnt through football,' Wenger said. 'As a club we have a purpose, to give something back, so that people learn moral values from our game and from how we behave. There is a famous saying that the only way to deal with your life is to transform it into art. Football is an art, like dancing – but only when it's well done does it become an art. One day a sportsman heard a fantastic pianist. So he went to see him, and said, 'I would give my life to perform like you' – Wenger pauses for effect and emphasis – 'and the pianist replied, "That's just what I have done. I have devoted every moment of my life to improving my skills."'

At Haverstock School, the French international Bacary Sagna joins the Arsenal community staff in coaching and chatting to the boys. 'They need to gain some confidence in themselves; I feel obliged to make them believe they can realise their dreams,' says Sagna, 'and to tell them they should do their best to do well at school.' He is clear that he is a role model: 'When you're young you want to be like footballers, to act like them. If footballers do something wrong on or off the pitch, young people want to do the same thing. We have to show an example.' His team-mate, Manuel Almunia, says, 'Footballers live in a bubble – you get the money, so you have to take the bad times with the good.'

I had expected Wenger to argue about football as a matter of morality, of doing 'what is right' but he wearily indicated that life isn't so simple. Wenger says. 'Private life is private life. Off the pitch, there is private life, and the rest is social life, where of course you have to behave responsibly. The press is nosier here than in France and privacy laws are less strict,' he says. 'In some ways England is more liberal than France, but I also find it more intrusive. The British are more optimistic than the French. There are plenty of aspects I like in this country: for example, the passion, the generosity, the kind of work that we have been celebrating today.'

(Source: adapted from an interview with Charles Nevin, Independent.co.uk, Saturday 13 March 2010  
© The Independent)

## Source 2

### **Do believers make better citizens?**

The notion that faith leads to greater civic participation turns out not to be true, according to Andrew Copson, the General Secretary of the British Humanist Association. It appears from a new government survey that participants in 'civic engagement and formal volunteering at least once in the past year' are as likely to be of no faith as to profess one.

To volunteer only once a year seems to be not much of a commitment; so it's not clear what the figures prove. But that 'religious affiliation makes little difference in terms of volunteering', is beyond dispute. The desire to help and serve others is written on the human heart. Philanthropy, volunteering, and charity are activities of believers and non-believers alike. Equally you can't divide charities into secular and religious. Most charities are supported by both religious and non-religious people.

So we can agree with Copson that it's not important 'if a person doing good is doing it because of the delusion that she thinks God wants her to, or out of a humanist sense of obligation to fellow human beings'. All the people I know who help others, whether churchgoers or not, do so because they sense need and seek to meet it.

According to the report, giving is closely linked to organisation and membership. Networks of participation deepen involvement with others: most people get involved because someone they trust suggests it. While this is as true of religious as non-religious people, it is simply a fact that religion generates networks of participation far stronger, more lasting, and more committed than secular civic organisations are capable of – in spite of the decline in religious practice during the 20th century. Think of the organisational capacity of the Catholic Church in England and Wales and the range of activity that it generates and contrast this with, say, the British Humanist Association. It's not a question of one-upmanship, but of recognising the churches' capacity for generating and sustaining a sense of shared obligation.

There are many ways of meeting needs. Most require people to support them through time and money. Ways which do meet needs might be religious or non-religious. But social capital is increased disproportionately by faith institutions.

(Source: adapted from Austen Ivereigh, [guardian.co.uk](http://guardian.co.uk), Thursday 29 September 2011  
Austen Ivereigh © The Guardian (2011))

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