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SECTION A

Answer ALL the questions in Section A. Write your answers in the spaces provided.

You are advised to spend no more than 25 minutes on this section.

For Questions 1(a), (b), 2 and 3, choose an answer A, B, C, D or E and put a cross in the box (☒). If you change your mind, put a line through the box (☒) and then mark your new answer with a cross (☒).

1. (a) Which of these religious symbols is **not** associated with Christianity?

- A bread and wine
- B celtic cross
- C fish
- D mandala
- E rosary beads

(1)

(b) Which of these are examples of religious teaching?

- (i) After death the faithful will be rewarded with a place in paradise.
- (ii) After death people are reincarnated.
- (iii) Death is simply the result of human biology.
- (iv) Death occurs when brain-stem activity ceases.
- (v) Original sin is the cause of death.

- A all of them
- B (i) and (ii) only
- C (iii) and (iv) only
- D (i) (ii) and (v)
- E (iii) (iv) and (v)

(1)

Q1

(Total 2 marks)



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2. Which of these statements are true?

Works of art are usually classified as belonging to a particular artistic style if, when compared with other works associated with that style, they

- (i) deal with the same subjects but in a different way
- (ii) have a similar monetary value when sold
- (iii) share similar characteristics
- (iv) were created at roughly the same time
- (v) use the same techniques

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

(Total 1 mark)

Q2

3. Which of these statements is true of folk culture?

- A It is favoured by the wealthy upper class elite.
- B It was the traditional culture of ordinary people.
- C It is only associated with western culture.
- D It is designed to be easily accessible to everybody.
- E Ordinary people are not involved in the creative process.

(Total 1 mark)

Q3

3

Turn over



M 3 0 8 0 2 A 0 3 1 6

<p>4. Each society has its own distinctive culture but is enriched when it shares or borrows features from other cultures.</p> <p>Give two specific features that British culture has absorbed from other cultures in the last fifty years.</p> <p>1</p> <p>.....</p> <p>.....</p> <p>2</p> <p>.....</p> <p>.....</p> <p style="text-align: right;">(Total 2 marks)</p>	<p>Leave blank</p> <p style="text-align: center;">Q4</p> <div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto;"></div>
<p>5. It is often claimed that the media are biased.</p> <p>(a) Explain what is meant by 'media bias'.</p> <p>.....</p> <p>.....</p> <p>.....</p> <p style="text-align: right;">(2)</p> <p>(b) Give two reasons why 'media bias' is often regarded as harmful to society.</p> <p>1</p> <p>.....</p> <p>.....</p> <p>2</p> <p>.....</p> <p>.....</p> <p style="text-align: right;">(2)</p> <p style="text-align: right;">(Total 4 marks)</p>	<p style="text-align: center;">Q5</p> <div style="border: 1px solid black; width: 20px; height: 20px; margin: 0 auto;"></div>



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7. (a) What is meant by the term 'moral values'?

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(2)

(b) Where do moral values come from?

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(2)

Q7

(Total 4 marks)

TOTAL FOR SECTION A: 17 MARKS



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SECTION B

Answer ALL the questions in Section B. Write your answers in the spaces provided.

Read the passage on the separate insert and answer the following questions.

For Questions 8(a), 9(a), (b) and (c), and 10(a), choose an answer A, B, C, D or E and put a cross in the box (☒). If you change your mind, put a line through the box (☒) and then mark your new answer with a cross (☒).

8. Read the passage and answer the following questions.

(a) What type of reasoning is used in paragraphs 1 and 2? (**lines 1–7**)

- A analogy
- B authority
- C causation
- D deduction
- E induction

(1)

(b) From paragraphs 1 and 2 (**lines 1–7**):

(i) identify and write out **one** phrase that is entirely factual;

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.....

(1)

(ii) identify and write out **one** phrase or sentence that contains a moral belief.

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(1)

Q8

(Total 3 marks)



9. Look at these statements from the passage.

- (i) to make the denial of an Armenian holocaust a criminal offence is misguided. **(line 4)**
- (ii) For example last week, I was asked to take part in a debate on Channel 4. **(line 13)**
- (iii) Muslims are as capable of advocating free speech as anyone else; **(lines 15–16)**
- (iv) It is wrong that we don't see the issue of free expression as wider than any single religious or political interest. **(lines 18–19)**
- (v) The author wrote 'Preventing someone from speaking his conscience and conviction to other people is a particularly grave harm.' **(lines 20–21)**

(a) Which statements are factual?

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

(1)

(b) Which statements could be best described as beliefs held by the author?

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

(1)

(c) Which of the statements is an expression of a moral value?

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

(1)

Q9

(Total 3 marks)



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10. (a) Which of these statements is the best summary of the author's argument in the passage?

- A The French are right to deny that some French people supported the Nazi persecution of Jews during the Second World War.
- B Turkey must acknowledge that it mistreated the Armenians during the First World War before it can qualify for membership of the EU.
- C Muslims do not believe in freedom of speech.
- D It is important that we are consistent when we claim to support freedom of speech.
- E French laws are of no concern to people in Britain.

(1)

(b) How successful is the evidence provided by the author in supporting his claim that 'censorship is in the air'.

You must relate your answer to the content of the passage. You are not being asked to give your own opinions on the issue. In your answer you should apply thinking and analytical skills to evaluate the quality of evidence and argument used by the author. Remember to assess the strengths and weaknesses of the evidence used.

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SECTION C

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

**Put a cross in the box (☒) indicating the question you have chosen.
If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).**

**You are reminded that an appropriate conclusion to your argument is required.
In answering the question you should consider arguments for and against the statement.**

Chosen question number: **Question 11** **Question 12** **Question 13**

11. ‘There is no such thing as high culture.’

Examine arguments **for** and **against** this view.

(17)

12. ‘Everybody needs to have a purpose in life. Having religious belief is the best way to satisfy such a need.’

How far do you agree with this opinion?

(17)

13. ‘The only way to judge a work of art is to see how well it matches the key characteristics of the artistic style to which it belongs.’

Can this opinion be justified? Explain your answer making reference to works of art associated with at least **one** artistic style. You may choose your examples from **one** of art **or** architecture **or** literature **or** music.

(17)

Quality of Written Communication

(3)

(Total 20 marks)



Paper Reference(s)

6451/01

Edexcel GCE

General Studies

Advanced Subsidiary

Unit 1: Aspects of Culture

Thursday 15 May 2008 – Afternoon

**Insert for use with Questions 8,
9 and 10.**

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

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SECTION B

Read the passage below and then answer all parts of Questions 8, 9 and 10 on pages 8–11 of the question paper.

Censorship is in the air

A new French law makes it a crime to deny that Armenians suffered genocide under the Ottoman Turks during the First World War. Anything that guarantees a place in history for the massacre of an estimated 1.5 million people would appear to be a good thing.

5 However, to make the denial of an Armenian holocaust a criminal offence is misguided. Quite apart from limiting free speech, and therefore legitimate debate on historical questions, France should recognise more publicly, the collaboration of so many French people with the Nazi murder of Jews before criminalizing more obscure cases of denial.

10 This selectivity in France's public conscience makes me feel queasy. More so when you understand that the bill was designed to complicate Turkey's application to join the EU. It is bewildering that France sees Turkey's refusal to acknowledge what happened to the Armenians as an obstacle to membership, while at the same time regarding its own wartime behaviour as somehow irreproachable. Censorship is in the air.

15 For example, last week, I was asked to take part in a debate on Channel 4. I explained that I had doubts about expressing the issues of free speech simply in terms of Islam. I have received a lot of emails that show the enormous diversity of Muslim opinion about the veil. Muslims are as capable of advocating free speech as anyone else; it's just that we hear more from those who do not. I was dropped from the programme.

20 It is wrong that we don't see the issue of free expression as wider than any single religious or political interest. If I had appeared, I would have read a paragraph from a new book 'Is Democracy Possible Here?'. The author wrote 'Preventing someone from speaking his conscience and conviction to other people is a particularly grave harm. Speaking out for what one believes – bearing witness and testimony – is an essential part of believing'.

25 This is why it is right to examine the motives of those who wish to limit free expression, be they members of the Jewish lobby, the Muslim lobby, the French denial industry or the British government. Sooner or later, their bad faith becomes plain.

This new French law emphasizes how real the threat to free expression is these days and how determined we must be in its defence.

Source: adapted from Henry Porter, 'The Observer' Sunday October 15, 2006