

Examiners' Report Summer 2007

GCSE

GCSE Religious Studies Units A-G (5561-74)

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Summer 2007

Publications Code UG 019441

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Chief Examiner's Report

Religious Studies continues to increase in entry at GCSE level whilst maintaining the overall levels of performance.

Comments in previous reports on the poor level of performance in Section 5 appear to have been taken on board and there was clear evidence of some centres having improved their teaching in this section. However, there is still a large number of candidates who under perform on this section of the examination which has more marks available than sections 1 to 4.

Centres should be reminded that in the 100% examination, the Quality of Written Communication is assessed in Section 5 only. Quality 3 is awarded only to candidates who use a formal style of writing typified by the use of sentences and paragraphs and by not using bullet points or slang. A surprising number of high calibre candidates in both coursework and the examination do not use paragraphs and instead use bullet points and/or numbering.

Centres are reminded once more that in the evaluation (part (d)) questions to achieve the highest marks candidates are expected to put forward two points of view with at least two reasons for each point of view. To reach level 4, they are also expected to show clearly either which point of view they consider to be the stronger, or why they consider both points of view to be equally valid. The reasons used should be factually accurate, and at least one of the points of view should be a religious one with the religion clearly identified.

Questions on different attitudes have continued to cause problems for some candidates. If a question refers to different attitudes, candidates must refer to at least two attitudes to gain top marks. GCSE Religious Studies, as well as the National Framework for RE at key stage 3, expects candidates to be aware that there are different attitudes within a religion. Candidates should therefore be taught that not all members of a faith will have the same attitudes. The adjectives 'most', 'many' and 'some' are particularly useful here, e.g. 'most Christians are against divorce', 'some Muslims are against divorce', 'many Hindus are pacifists'. Candidates who say that 'Muslims are against divorce', 'Christians are pacifists' receive no marks as they are incorrect.

Principal Moderator's Report

Candidate performance was of a similar standard this year to that of previous years. Candidate work was, in general, received by the submission deadline and was adequately annotated with the use of correctly scored and authenticated coursework record sheets.

A significant number of centres still do not follow the instructions on pages 95-97 of the specification relating to the marking of candidates work. Some centres did not complete the current coursework record sheet according to the instructions in the specification and on the record sheet itself. Some centres incorrectly applied the guidelines for Quality of Written Communication (QWC) which are clearly set out in the specification. A number of centres did not include the work of the highest and lowest scoring candidates with their submitted sample. Centres have been informed of any specific issues in their centre reports and would be well advised to attend the scheduled coursework feedback Inset for 2007.

As the vast majority of centres selected Religion and the Media for Module 1 (units A-G) and A Place of Worship for Module 2 (units H-P), this report will provide specific feedback on these questions.

Religion and The Media

In (a)(i), more able candidates were able to give good descriptions of the range and variety of religious broadcasts and the impact they had on different audiences. Less able candidates tended to list programmes from the television schedule and wrongly included programmes that were not specifically religious with any description of the programme content.

In (a)(ii) most candidates referred to popular programmes such as Coronation Street, Neighbours and Eastenders, the most frequent themes being abortion, adultery and murder. Less able candidates generally gave a description of the story line without explaining the implications of moral or religious issues. More able candidates were able to analyse the themes in the context of religious teachings concerning taking life and deceiving others.

In (a)(iii) A wide variety of films and television dramas were used to illustrate the way in which religious themes are dealt with. Many candidates were able to produce some analysis of the conflict of film plots with religious teachings. A number of candidates were able to give detailed descriptions with some quotes from sacred texts. Less able candidates, tended to write solely about the story line.

Part (b) was often significantly weaker, as candidates tended to give less developed reasons than would be expected on Section 5 of the 100% examination. Those candidates, who did approach the task as an essay, gave developed and comprehensive reasoning with two viewpoints being evaluated. They gave excellent examples of programmes supporting each viewpoint, concluding with opinions either supporting, disagreeing or seeing the validity of each argument concerning the stimulus statement.

A Place of Worship

Candidates attempting these tasks generally performed very well.

Most candidates were clear in their descriptions of the features of a particular religion's place of worship. However, a significant number of responses to part (a)(i) did not mention a specific place of worship regardless of religion. Candidates gave generic descriptions that could be found in most places of worship connected to a particular religion.

Most candidates gave good explanations and descriptions of the leader's function in each place of worship in part (a)(ii). The role and function of each religion's place of worship in the community was clearly and comprehensively explained in the majority of cases for (a)(ii). Less able candidates tended to describe rather than give explanations or reasons when required.

Part (b) of this option was particularly well answered as most candidates had strong opinions whether the requirement of collective worship is more important than individual beliefs. However, some candidates gave only one viewpoint to the stimulus statement, therefore limiting the number of marks they could achieve.

Unit A - 5561 (100%), 5562 (80%)

Religion and life based on a study of Christianity and at least one other religion

Unit A continues to be the most popular of the sixteen units, no doubt because it is an interesting short course which fulfils all the requirements for key stage 4 statutory RE.

Section 1

This section was generally well answered. Question 1 was by far the most popular of the two questions, possibly because the definition of atheism was easier to explain than design on Question 2.

Many candidates had problems with Question 1 (c) which asked for an explanation of how a religious upbringing can lead to or support belief in God. Problems arose principally because answers described what a religious upbringing involves rather than directly answering the question set. Part (d) produced some interesting answers and candidates should be aware that whilst the question requires them to give their own opinion, it also required them to explain why people may hold an alternative opinion.

Although Question 2 was much less popular than Question 1, candidates answering Question 2 performed very well especially on parts (b) and (c). Several candidates produced excellent answers to part (c). However, some candidates could not achieve the higher marks because they did not identify any one religion and centres should ensure that candidates are aware they need to do this.

Section 2

Question 3 was slightly more popular than Question 4.

In Question 3, candidates tended to be able to answer part (b) well but on part (c) gave vague answers. Part (c) led to some confused answers about one religion which indicated that the candidate may have been better off attempting Question 4. In both Questions 3 and 4, the (a) parts were well answered. However, equally in both questions the (d) parts were poorly answered. In Question 3(d), many students were not aware of what the paranormal is - although it is in the specification. And in Question 4(d) many candidates were able to give the faith response (mainly Christian and Muslim) that the soul is immortal but were unable to explain reasons for an alternative view.

Candidates answering Question 4(b) generally did not recognise that no Christian Church in the UK will support euthanasia. Few candidates were able to state that Churches will only support the euthanasia in its different forms when there is an argument that it is no longer euthanasia. A few candidates pointed out that it is illegal and discussed pros and cons of traveling abroad for euthanasia, however this could not gain any marks. Some candidates found problems with the different attitudes in part (c) despite frequent comments in previous Examiners' Reports.

When answering Question 4(c) many candidates wrote about one attitude to abortion, when the question required more than one attitude.

Section 3

This section produced excellent, insightful answers as well as some which show that candidates were relying on general knowledge. Question 6 was slightly more popular than Question 5.

Most candidates found parts (a) and (b) of Question 5 straightforward although some descriptions of marriage could have been used to describe cohabitation and it is worth looking carefully at this definition in future. Some candidates found part (c) difficult and simply described religious family life rather than explaining its importance. Good answers to this question referred to the social teaching of various churches and to biblical references about family life. In part (d), poorer answers came from candidates who ignored the word 'religious' in the question and gave arguments for and against pre-marital sex.

Question 6 parts (a) and (b) were very well answered with most candidates able to identify different attitudes to sex outside marriage, although there were some candidates who incorrectly identified the denomination holding the particular attitude. Previous reports have pointed out that sex outside marriage in this context refers to both pre- and extra-marital relationships, but many candidates only mentioned one of these. Part (c) asked why there has been an increase in the number of divorces and although there were some good answers to this, many candidates simply explained why some people get divorced which could not gain any marks. Candidates should be encouraged to read the questions carefully so that this kind of mistake is avoided. Part (d) was generally well answered with candidates able to give answers which discussed two opinions.

Section 4

The topic of Social Harmony continues to pose problems for candidates. Despite previous comments in the Examiners' Reports about the roles of men and women and attitudes to other religions, these questions continue to be responded to poorly.

Many more candidates chose to answer Question 8 than Question 7 possibly because part (b) asked about the role of men a women and part (c) asked about the different attitudes, both of which caused candidates problems.

Several candidates answered Question 7(b) in terms of one attitude being that women should stay at home and look after their husband and children, with another attitude being that women can have a career. Answers must refer to religious roles (e.g. role in Christianity) to gain marks. Similarly, the answers to part (c) revealed that many candidates struggled with the phrase 'attitudes to other religions'. Centres should remember this phrase is a part of the specification.

Question 8 produced a wide range of answers. Part (b) was well answered by those candidates who recognised that the question was about a multi-faith society and less well answered by those who thought it was about a multi-ethnic society. Part (c) produced some excellent answers from candidates who referred to the biblical basis for racial harmony. Poorer responses gave a purely sociological answer.

Section 5

Question 9 was slightly more popular than Question 10 this year.

Previous Examiners' Reports have commented that the specification states either soap operas or the national daily press can be studied, therefore questions have to give the option of answering on either media form.

In part (a) of Question 9 if they did not identify the soap opera, the newspapers or the moral/religious issue candidates could not achieve full marks, and therefore some otherwise good answers achieved low marks. Some candidates who chose the national daily press and simply wrote about an issue such as abortion or euthanasia rather than how it was dealt with again limiting the marks they were able to achieve. Parts (b) and (c) were, on the whole, attempted well and candidates were able to give a variety of reasons for both questions. Candidates need to identify specific programmes to achieve the highest marks.

In Question 10 part (a), the majority of candidates chose to discuss Islam. They produced excellent answers including references to Zakah and Sadaqah. Part (b) was less well answered with many candidates making the mistake of either describing the work of Christian Aid or giving humanitarian reasons why Christians should support the charity. Religious reasons were expected and the best responses referred to Church and biblical teachings. In part (c) candidates produced good answers, however these were frequently one sided and often they did not refer to a religion. This meant such responses did could not score many marks.

Unit B - 5563 (100%), 5564 (80%)

Religion and life based on a study of Christianity

Section 1

This section was generally well answered. Question 1 was by far the most popular of the two questions, possibly because the definition of atheism was easier to explain than design on Question 2.

Many candidates had problems with Question 1(c) which asked for an explanation of how a religious upbringing can lead to or support belief in God, problems arose principally because answers describing what a religious bringing involves rather than directly answering the question set. Part (d) produced some interesting answers and candidates should be aware that whilst the question requires them to give their own opinion, it also required them to explain why people may hold an alternative opinion.

Candidates answering Question 2 performed very well especially on parts (b) and (c).

Section 2

Question 3 was slightly more popular than Question 4.

In both questions, the (a) parts were well answered. In Question 3, candidates tended to be able to answer part (b) in vague terms but did not refer to Roman Catholics as a group of Christians who hold well known and strong views on contraception. In part (c) many candidates did not answer the question set, instead outlining Christian views on abortion, not why people argue over it.

In Question 4(b) too many candidates were convinced that Christians would allow or encourage euthanasia because it was the 'most loving thing to do', this incorrect response meant that few candidates gained the highest level. Centres should present the attitudes to issues as represented by the recognised Christian Churches not individual members of the Christian community. The part (d) questions were answered well, however centres and candidates should be aware of the need to refer to the statement. In part (d) many ignored the statement and gave arguments for and against abortion.

Section 3

This section produced excellent, insightful answers as well as some which show that candidates were relying on general knowledge. Question 6 was slightly more popular than Question 5.

Most candidates found parts (a) and (b) of Question 5 straightforward although some descriptions of marriage could have been used to describe cohabitation and it is worth looking carefully at this definition in future. Some candidates found part (c) difficult and simply described Christian family life rather than explaining its importance. Good answers to this question referred to the social teaching of various

churches and to biblical references about family life. In part (d) many candidates ignored the statement and gave arguments for and against abortion.

Question 6 parts (a) and (b) were very well answered with most candidates able to identify different attitudes to homosexuality, although there were, some candidates who incorrectly identified the denomination holding the particular attitude. Part (c) asked why there has been an increase in the number of divorces and although there were some good answers to this, many candidates simply explained why some people get divorced which could not gain any marks. Candidates should be encouraged to read the questions carefully so that this kind of mistake is avoided. Part (d) was generally well answered with candidates able to give answers which discussed two opinions.

Section 4

The topic of Social Harmony continues to pose problems for candidates. Despite previous comments in the Examiners' Reports about the roles of men and women and attitudes to other religions, these questions continue to be responded to poorly.

Many more candidates chose to answer Question 8 than Question 7 possibly because part (b) asked about the role of men and women. Several candidates answered Question 7(b) in terms of one attitude being that women should stay at home and look after their husband and children, with another attitude being that women can have a career. Answers must refer to biblical teaching to gain marks. Similarly, the answers to part (c) revealed that many candidates struggled with the phrase 'attitudes to other religions'. This phrase is part of the specification.

Question 8 produced a wide range of answers. Part (b) was well answered by those candidates who recognised that the question was about a multi-faith society and less well answered by those who thought it was about a multi-ethnic society. Part (c) produced some excellent answers from candidates who referred to the biblical basis for racial harmony. Poorer responses gave a purely sociological answer.

Section 5

Question 9 was slightly more popular than Question 10 this year.

Previous Examiners' Reports have commented that the specification states either soap operas or the national daily press and be studied, therefore questions have to give the option of answering on either media form. In part (a) of Question 9 candidates could not achieve full marks if they did not identify the soap opera, the newspapers or the moral/religious issue, therefore meaning some otherwise good answers achieved low marks. Some candidates who chose the national daily press and simply wrote about an issue such as abortion or euthanasia rather than how it was dealt with, again limiting the marks they were able to achieve. It is also important to note that the question is about how the religious or moral issue is covered, so the response should not simply be a description of a storyline. It would be advantageous for candidates to identify how Christian attitudes/teachings were covered/explored in the programmes rather than reference only to a general issue. Parts (b) and (c) of Question 9, on the whole, attempted well and candidates were able to give a variety of reasons for both questions. Candidates need to identify specific programmes to achieve the highest marks.

In Question 10, part (a) the majority of candidates chose to discuss Christian Aid, some candidates wrote about non-Christian organisations. Part (b) was less well answered with many candidates making the mistake of either describing the work of Christian Aid or giving humanitarian reasons why Christians should support the charity. Religious reasons were expected and the best responses referred to Church and biblical teachings. In part (c) candidates produced good answers, however these were frequently one sided and often did not refer to a religion. This meant such responses could not score many marks.

Unit C - 5565 (100%), 5566 (80%)

Religion and life based on a study of Catholic Christianity

Unit C continues to be a popular unit, no doubt because it is an interesting course on Catholic Christianity which fulfils all the requirements of the Bishops' Conference for RE at Key Stage 4.

Section 1

This section was generally well answered. Question 1 was by far the most popular of the two questions, possibly because the definition of atheism was easier to explain than design on Question 2.

Many candidates did not answer part (c) well, which asked for an explanation of how a religious upbringing in a Catholic family can lead to or support belief in God. Problems arose principally because answers described what a religious upbringing involves rather than directly answering the question set. Part (d) produced some good answers but many candidates simply turned this into a general discussion about the existence of God rather than answering the question set. Candidates answering Question 2 generally performed very well especially on parts (b) and (c), which produced some excellent detailed answers.

Section 2

Question 3 was slightly more popular than Question 4. In both questions, the (a) parts were well answered. In Question 3 candidates tended to be able to answer part (b) well but on part (c) gave vague answers. In part (c) many candidates failed to address the question of why people argue about abortion, and simply gave a factual outline of the arguments for and against, centres should remember that different attitudes to an issue are a key part of the specification. In part (d), many students were not aware of what the paranormal is - although it is in the specification.

Candidates answering Question 4 part (d) generally did not recognise that no Christian Church in the UK will support euthanasia. Few candidates were able to state that Churches will only support euthanasia in its different forms there is an argument that it is no longer euthanasia. A few candidates pointed out that it is illegal and discussed the pros and cons of travelling abroad for euthanasia, however this could not gain them any marks. Part (c) was well answered by most, although some candidates unnecessarily went on to discuss why people did believe in life after death. In part (d) many candidates did not read the question carefully and failed to refer to Catholic Christianity.

Section 3

This section produced excellent, insightful answers as well as some which show that candidates were relying on general knowledge. Question 5 was far more popular than Question 6.

Most candidates found parts (a) and (b) of Question 5 straightforward although some descriptions of marriage could have been used to describe cohabitation and it is worth looking carefully at the definition in future. Some candidates found part (c) difficult and simply described religious family life rather than explaining its importance in Catholic Christianity. The best candidates wrote about the teachings of the Catechism and the duties of Catholic parents/children to the family. In part (d) poorer answers came from candidates who ignored the word religious in the question and simply gave arguments for and against pre-marital sex.

Question 6(a) was very well answered with most candidates giving the correct definition of a nuclear family. Answers to part (b) were generally good, although some incorrectly identified the denomination holding the particular attitude. Part (c) asked why there has been an increase in the number of divorces and although there were some good answers to this, many candidates simply explained why some people get divorced which could not gain any marks. Candidates should be encouraged to read the questions carefully so that this kind of mistake is avoided. Part (d) was generally well answered with the majority of candidates arguing that family life could be just as important to non-religious people.

Section 4

The topic of Social Harmony continues to pose problems for candidates. Despite previous comments in the Examiners' Reports about the roles of men and women and attitudes to other religions, these questions continue to be responded to poorly. Almost three times as many candidates chose to answer Question 8 than Question 7 possibly because part (b) asked about the role of men and women and the question about different attitudes in part (c), both of which caused problems. In Question 7(b) many candidates failed to make the distinction between biblical teachings and biblical events, although those who did know the teachings answered this question well. The answers to part (c) revealed that many candidates struggled with the phrase 'attitudes to other religions'. Centres should remember this phrase is a part of the specification.

Question 8 produced a wide range of answers. Part (b) was well answered by those candidates who recognised that the question was about a multi-faith society and less well answered by those who thought it was about a multi-ethnic society. Part (c) produced some excellent answers from candidates who referred to Catholic teaching and the biblical basis for racial harmony. Poorer responses gave a purely sociological answer.

Section 5

In this section, Question 10 was by far the most popular, with approximately 80% of candidates choosing it. Previous Examiners' Reports have commented that the specification states either soap operas or the national daily press can be studied, therefore questions have to give the option of answering on either media form. This

was the case with Question 9(a). Candidates could not achieve the highest marks if they did not identify the soap opera, the newspapers or the moral/religious issue and so some otherwise good answers achieved low marks. Some candidates who chose the national daily press simply wrote about an issue such as abortion or euthanasia rather than how it was dealt with, again limiting the marks they were able to achieve. Parts (b) and (c) were, on the whole, attempted well and candidates were able to give a variety of reasons for both questions. Candidates need to identify specific programmes to achieve the highest marks.

Most candidates in response to Question 10(a) wrote about Cafod, demonstrating a good knowledge of its work. A number wrote about agencies whose work is focused in the UK, rather than on world development. Many candidates answered part (b) well, but a large number simply repeated the work of Cafod without explaining why they do their work. Other candidates wrote purely in secular terms without referring to the teachings from scripture or the Catholic Church. In part (c), answers were often very generalised, and once again candidates did not to achieve full marks through not referring to Catholic Christianity.

Unit D - 5567 (100%), 5568 (80%)

Religion and life based on a study of Islam

Unit D was on the whole answered well. Many candidates were from the Islamic faith either from Islamic schools or mainstream schools entered in small numbers.

Section 1

This section was generally well answered, though many candidates had problems with Question 1(b) on the explanations for the existence of the world. Many candidates answered this using religious arguments rather than non religious i.e "big bang". Candidates answered Question 1(c) by mainly describing a religious upbringing but not connecting the features to how they can lead to or support belief in Allah and therefore many not achieving beyond level 1. Part (d) was not answered very well. Many candidates were confused with the ascension to the heavens (Meraj) with the "night of power" (laylat ul Qadar).

Question 2 was the more popular choice amongst candidates in this section. Many candidates answers to part (b) were about why God doesn't answer prayers and candidates included information on God punishing his creation and therefore not answering their prayers, rather than simply providing examples.

Section 2

Question 4 was the more popular question in this section and generally answered very well. Many candidates developed just one attitude of contraception for Question 3(b) rather than exploring the different opinions and therefore could not progress beyond level 1. Part (c) was also answered using a lot of description and in general focussed on when abortion is allowed and not why people argue about abortion, which is what the question asked. Most candidates did not progress beyond level 1 for part (d) as they did not evaluate and look into an alternative viewpoint. All parts of Question 4 were answered well by both more able and less able ability candidates.

Section 3

Question 5(a) was answered well. However candidates found Question 5 parts (b) and (c) difficult in general and simply described divorce and ignored the 'different attitudes' part of the question. Part (c) was answered poorly on the whole. Candidates simply described family life rather than explaining why it is important in Islam. Part (d) was on the whole answered well.

Many candidates did not answer Question 6(a) correctly, even though kuhl is one of the key words in the specification. Most candidates who answered part (b) did not progress beyond level 1 as most just said 'sex outside marriage' is not allowed in Islam without explaining why or how it is to be avoided. Part (c) was answered quite well with candidates linking the change in laws to the increase in divorce. Part (d) was generally answered quite poorly. Most candidates simply didn't answer the question and did not link their answers to religion.

Section 4

Question 7(a) was at times confused with multi-faith society and therefore not achieving any marks. Part (b) was generally answered well with most candidates comparing traditional and modern attitudes to the roles of women and men. Several candidates answered part (b) in terms of one attitude being that women should stay at home and look after their husband and children, with another attitude being that women can have a career. Answers must refer to religion to gain marks. Many candidates simply described the different attitudes in part (c) rather than explaining why there are different attitudes and therefore did not progress beyond level 1. Answers which achieved level 3 and 4 linked their answers to Qur'anic teachings. Many candidates found part (d) difficult and simply answered about the benefits of a multi-ethnic society in eradicating racism rather than religion.

Question 8 parts (a), (b) and (d) were generally well answered. However, in part (c) many candidates confused 'Hajj and the Ummah' with 'Hajj and Umrah' and therefore missing out the unity aspect of the ummah.

Section 5

Question 10 was the more popular question in this section. Candidates who answered Question 9(a) focussed on an issue such as terrorism but didn't link it specifically to a soap opera or national daily press. Candidates approached part (b) with benefits of a multi-ethnic society rather than answering the question set.

Question 10(a) was generally answered well with most candidates achieving level 4. Most candidates wrote about 'Muslim Aid'. Part (b) was, however, not answered very well with most candidates not progressing beyond level 1 as responses only described one reason why Muslim agencies work towards world development.

Unit E - 5569 (100%), 5570 (80%)

Religion and life based on a study of Judaism

As only a small number of candidates were entered for this examination so it is hard to give any specific comments other than to say there was a range of responses to all the questions set. More able candidates were obviously well prepared and had a good understanding of the issues as they related to Judaism and were able to show good levels of knowledge and understanding. The part (d) questions were in general answered well but some candidates did not expand their reasoning enough to gain higher levels.

Unit F - 5571 (100%), 5572 (80%)

Religion and life based on a study of Hinduism

As can be seen below this was a successful paper in that most questions were accessible and meaningful to candidates and produced a range of answers. Many candidates did not achieve more marks because they did not actually answer the question asked, this is certainly the case with many responses to part (c) questions, where the word 'why' occurs, and was particularly common with part (d) questions, where more than one point of view is required.

Section 1

In Question 1(b) many candidates did not confine their answers to scientific explanations and therefore did not answer the question. Part (c) responses were in general lengthy, and accurate descriptions of family life were given however this was at the expense of explaining how this might lead to or support belief in God. Similarly, in part (d) many good examples of miracles were given which were then related to the proof of God's existence.

Question 2 was generally well answered although answers to part (d) frequently failed to answer the specific question asked.

Section 2

In Question 3 some candidates did not make it clear that some Hindus have certain ideas concerning contraception, while others have different views. Part (c) elicited many responses which were not included in the mark scheme but which were still of value and these were credited appropriately. In part (d) a great number of candidates did not relate arguments about life after death to the paranormal.

In Question 4 many candidates simply compared the Hindu view on life after death with the Abrahamic view. This was not what the question required.

Section 3

Many responses to Question 5(c) were lengthy descriptions of family life (which could only reach Level 1) without reference to how this is important in Hinduism.

Question 6 was generally well answered throughout.

Section 4

In Question 7 many candidates did not give alternative views on the roles of men and women and simply gave the 'traditional' Hindu view. Part (c) saw many candidates getting no marks at all because they discussed Hindu attitudes towards other races instead of other religions.

Question 8(c) found many candidates giving descriptions of Hindu people or organisations without explaining 'why' they worked for racial harmony.

Section 5

Only a small number of candidates responded to Question 9 so it is only possible to comment on Question 10.

Here again, candidates did not respond to the word 'why' in part (b) and therefore many candidates did not progress beyond level 1.

Unit G - 5573 (100%), 5574 (80%)

Religion and life based on a study of Sikhism

The level of performance for this Unit continued to improve. There were some mature candidates from gurdwaras who had been well prepared for the demands of the examination. The evaluation questions were much better answered this year as centres had clearly taken on board the advice from last year's report about considering an alternative point of view.

Section 1

This section was generally well answered, with good knowledge of scientific explanations for the existence of the world and good understanding of how Sikhs respond to evil and suffering. However, in Question 1(c) some candidates simply described a religious upbringing in a Sikh family and made no attempt to relate it to belief in God.

Section 2

Candidates answered well on this section all questions except Question 3(c) where many candidates treated the question as one about Sikh attitudes to abortion rather than why people in general argue about abortion. Question 4(a) caused major problems as about 90% of candidates read khandas as khanda (despite khanda being a key word for section 4 not section 2) and so gained no marks. Candidates should be encouraged to learn the key words and be taught to differentiate those which are very similar in appearance rather than meaning. A few candidates treated part (b) of Questions 3 and 4 as evaluation questions rather than knowledge questions therefore did not answer the question set.

Section 3

The (a), (b) and (d) parts of this section were very well answered, However, several candidates struggled with the part (c) questions. In Question 3(c) the words 'in Sikhism' was generally ignored and some candidates simply wrote about family life. In Question 4(c) candidates seemed to read the words 'in Sikhism' and wrote about the increase in divorce among Sikhs.

Section 4

As in section 3, the (a), (b) and (d) parts of this section were very well answered, However, several candidates struggled with the part (c) questions. Some candidates in Question 7(c) simply described rather than explained different attitudes, while other candidates only explained one attitude rather than different attitudes. When a question asks for different attitudes, there must be reference to at least two attitudes. Many candidates in answering Question 8(c) simply wrote about the life of Guru Nanak without attempting to refer to his contribution to racial harmony.

Section 5

As in previous years, Question 10 was much more popular than Question 9, but some of the best answers came on Question 9. There were some very thoughtful answers on why Sikhs might find programmes such as 'Songs of Praise' and 'The Heaven and Earth Show' interesting. Nevertheless, the answers to Question 10 were much improved on last year. Part (a) was well known and part (c) was well argued with some very thoughtful points made on both sides. Part (b) was less well answered by some who did not realize the relevance of Sikh beliefs and teachings to the question. Most candidates used formal English in their answers to section 5, therefore gaining some Quality of Written Communication marks.

Statistics

Unit A - Religion and life based on a study of Christianity and at least one other religion

5561

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	69	55	42	34	26	19	12
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5562

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	100	85	70	56	46	36	27	18
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	64	54	44	34	28	22	17	12
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit B - Religion and life based on a study of Christianity

5563

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	81	69	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5564

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	60	49	39	29	19
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	37	30	24	18	12
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

5565 - Unit C - Religion and life based on a study of Catholic Christianity

5565

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	81	69	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5566

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	49	39	30	21
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	30	24	19	14
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit D - Religion and life based on a study of Islam

5567

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5568

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	104	89	74	60	50	40	30	20
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	67	57	47	37	31	25	19	13
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit E - Religion and life based on a study of Judaism

5569

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5570 - there were no candidates for this unit

Unit F - Religion and life based on a study of Hinduism

5571

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5572

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	104	89	74	60	50	40	30	20
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	67	57	47	37	31	25	19	13
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit G - Religion and life based on a study of Sikhism

5573

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	45	37	29	21	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5574 - there were no candidates for this unit

For unit 5562, 5564, 5566, 5568, 5570, 5572, 5574 (80% Written & 20% Coursework)

The total number of subject marks awarded to the unit as a whole is 120.

The written paper (01) contributes 80% of these 120 subject marks, i.e. 96 marks. The raw marks available for this paper are 80. Therefore each raw paper mark is worth 1.2 subject marks. The raw mark awarded to the candidate is multiplied by 1.2 to give a subject mark. The coursework paper (02) contributes 20% of the 120 subject marks, i.e. 24. The raw marks available for this paper are 69. Therefore each raw paper mark is worth 0.348 subject marks. The raw mark awarded to the candidate is multiplied by 0.348 to give a subject mark.

To then calculate the subject mark the two weighted paper marks are added together to give a subject mark out of 120, and the mark is rounded to the nearest whole number.

An example:

A candidate achieves the following raw marks for their papers:

	Raw Mark	Multiplier	Subject Mark
Paper 01	30	1.2	36
Paper 02	51	0.348	17.748

This gives a subject mark of 53.748, which rounds to 54.

UMS grade boundaries

	Max. Mark	A*	A	B	C	D	E	F	G
3481	100	90	80	70	60	50	40	30	20
2481/2483	200	180	160	140	120	100	80	60	40

Boundary mark: the minimum mark required by a candidate to qualify for a given grade.

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