

# Examiners' Report Summer 2007

GCSE

## GCSE Religious Studies Units H-P (5575-5592)

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Summer 2007

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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 H - 5575 (100%), 5576 (80%)**

### **Religion and society based on a study of Christianity and at least one other religion**

Unit H had a significant increase in the number of candidates taking the exam for 2007. The preparation of candidates was mainly good. A number of candidates still confuse keywords. Keywords are important throughout the exam and a good understanding of the Glossary is essential for scoring well. There are some candidates who still don't recognise Catholics as being Christian.

#### **Section 1**

This section was generally well answered, though many candidates had problems with Question 1(d) when trying to write about an alternative viewpoint to 'treating other people in the same way you want them to treat you. Some candidates answering Question 2(c) gave general reasons for why Christians have different attitudes to religion and politics. Those who did attempt to give Christian reasons for the different attitudes rarely went beyond 'throwing the money changers out of the temple' and 'give to Caesar what is his'. Many candidates gave very good answers to part (b) on both Question 1 and 2 and demonstrated a good knowledge of the different responsibilities of local and national. However, some candidates were confused by what was national and what was local. The majority of candidates had little problem with the part (a) questions.

#### **Section 2**

Candidates generally answered this section well showing a strong interest in the environmental issues. Possibly the best answered question on the whole exam was Question 3(b) on how people are trying to solve environmental problems. Many unexpected but nevertheless correct examples were given. Question 3(c) was generally answered poorly with candidates not bringing reasons for Christian attitudes into their answers. This was again answered mainly with general popular attitudes to the treatment of animals. Questions 4 parts (a), (b) and (c) were well answered with the majority of candidates scoring well. Both evaluation questions produced some very thoughtful insights into the effects of pollution and the responsibility for the environment.

#### **Section 3**

Some candidates had problems with Question 5(a). It was often the case of, a full mark answer or no marks. As with previous years, candidates struggled with knowing the difference between forgiveness and reconciliation, and because of this, both Question 5(b) and Question 6(c) were generally poorly answered. There was considerable fervor demonstrated in the evaluation of Questions 5 and 6 part (d) as both stimulus statements seemed to hit an area of interest to many candidates.

#### **Section 4**

Crime and Punishment is another area of obvious interest to the candidates which was reinforced by some excellent answers for both evaluation questions. Most candidates knew of the different punishments given for crimes but show little knowledge in attributing religious teaching and attitudes to punishment. The perennial problem, with questions concerning justice being answered with types of punishment for types of crime, still continues. The more severe forms of punishment seemed to be very popular in a significant number of answers. Candidates need to refer to the glossary terms more often during revision.

#### **Section 5**

Question 9 was much more popular than Question 10, but those who attempted Question 10 scored quite low or gave very good answers showing a good understanding of religious and scientific cosmology. There were very few candidates in the middle. Question 9(c) was particularly well answered as candidates had very definite views on donor cars and understood the link to problems with transplant surgery by some religious groups. Question 9(b) highlighted the problem with knowing the difference between genetic engineers and infertility treatments. This was despite the fact that Question 9(a) was dealing with infertility treatment. Candidates need to learn the glossary terms so that these confusions are reduced.

## **Unit I - 5577 (100%), 5578 (80%)**

### **Christianity**

The performance of the candidates was at a similar standard to that of previous years and it is clear that some excellent teaching of the specification takes place. Despite comments in previous reports, candidates still confuse the concept of The Church with the church as a building and many candidates do not know the set texts from the specification, especially The Sermon on the Mount. Centres are reminded that a glossary of key terms is available to download from the Edexcel website and candidates should be familiar with it.

#### **Section 1**

Question 2 was the most popular question in this section. Question 1(a) and (b) were generally well answered and candidates had a clear knowledge of unity and the Holy Spirit. In part (c) too many candidates just told the story of Zacchaeus and did not explain what the story teaches Christians about reconciliation. In part (d) there were some very good level 4 answers, but a number of candidates focused on the debate about whether God created the world rather than the question set.

In Question (b) a significant number of candidates wrote very knowledgeably about forgiveness and reconciliation but not about sin. In part (c) weaker candidates tended to state what the Trinity is but did not explain why it is important. Part (d) was generally well understood and there were some very good responses.

#### **Section 2**

Question 3 was by far the more popular question but not necessarily the better answered. In Question 3(a) many candidates knew some of the contents of the New Testament but did not link it to the Bible. On the whole part (b) was well answered with only a small minority writing about attitudes towards women in society. In part (c) many candidates just did not know or understand the concept of the Church as the 'Body of Christ', they talked about the church as a building or communion or did not attempt the question.

In Question 4(b) some candidates explained why the Bible is used, not how, and some confused public and private worship. As with part (c), many candidates did not understand the term Communion of Saints, a number just wrote about the Eucharist.

#### **Section 3**

Both Question 5 and 6 were equally popular. In Question 5(a) it was clear that many knew the definition of charismatic worship but some did not go any further than describing it as lively worship. Part (b) was generally well answered and many candidates gained full marks, but a significant number wasted time describing Christmas. In part (c) there were some very comprehensive answers showing candidates understood the significance of infant baptism but some candidates started to compare adult and infant baptism and to treat it as an evaluation style question.

In part (d), once again, there were some very good answers, most comparing Christmas and Easter. However, to gain level 4 the following are required: two points of view with two reasons, or one developed reason and a clear indication which point of view they consider to be the stronger, or why are both equally valid.

In Question 6 part (a) was well answered. While there some very comprehensive answers to part (b), some candidates still wrote about Christmas customs rather than how Christians celebrate Christmas. In part (c) many candidates did not know what Holy Week is and/or confused it with Lent and a significant number wrote about Easter Day and resurrection.

#### **Section 4**

Question 7 was marginally more popular than Question 8. Once again, this year, this section tended not to be so well answered as the other sections.

In Question 7(a), many candidates were not clear on the glossary definition of compassion. Part (b) was generally a well answered question but a number of candidates confused the Ten Commandments with the Golden Rule. In part (c), as in the past, questions about the Sermon on the Mount seem to pose problems for candidates, with some not even attempting the question. Many candidates found it more difficult to come up with valid reasons for and against the statement in part (d) in comparison to other questions.

It was very clear when candidates had been taught and knew the set text in Question 8. Many gained level 3 in part (b) but a significant number just did not know the teachings about displaying religion from the Sermon on the Mount and gained no marks at all. In part (c), many candidates could identify a Christian of the twentieth century and describe their work but could not link their life and work to how it shows Christian values.

#### **Section 5**

Question 9 was much more popular than Question 10.

Question 9(a) was well answered with many top level answers describing the role of a parish priest. In part (b) many candidates could describe the three main forms of worship well but did not go on to explain why these differences exist, so consequently did not answer the question. Part (c) was well answered with some very thoughtful and well considered answers.

There were some very good answers to Question 10 (a) but a number of candidates confused vocation in daily life with the following of a vocation as a priest or nun. In part (b) the Taize Community was by far the most popular example used and the candidates knew the community's work well but a number did not relate their knowledge to the question set. A number of candidates did not name a community and just described the work of a monastery, to gain marks a specific community must be named.

## **Unit J - 5579 (100%), 5580 (80%)**

### **Catholic Christianity**

Unit J had another increase in entries revealing the attraction of this specification to Catholic centres.

#### **Section 1**

Most candidates coped well with this section, though some candidates had difficulties with some of the questions. In Question 1(b), several candidates described the symbols of the Holy Spirit rather than outlining Christian beliefs about the Spirit. In part (c), several candidates only described the story of Zacchaeus rather than relating it to reconciliation. Question 2(c) caused major problems for some candidates who could only focus on the three and totally ignored the one, so failing to explain the importance of the Trinity.

#### **Section 2**

This section was well answered by most candidates. However, some candidates struggled with Question 3(c) as they knew what the Magisterium is (an improvement from previous years), but they could not explain why it is important for Catholics. Several candidates struggled with Question 4(b) where they gave copious answers on the nature of the papacy and the Apostolic Succession, but nothing on what the role of the Pope is i.e. what he does.

#### **Section 3**

This was another well answered section with most candidates being able to write competent answers to all the questions. Surprisingly a few candidates thought that Christmas was the most important festival because it was when Jesus was crucified. Mixing up Christmas and Easter meant they received no marks. Some candidates struggled with Question 6(d) as they could not understand how a sacrament could not be important (obviously they had been well taught about Catholicism, but not about the Protestant belief in only two sacraments being necessary for salvation).

#### **Section 4**

Once again this section produced the weakest answers on the paper. Many candidates only saw justice in terms of punishing wrongdoers and considered going to Mass as a way of displaying religion. Several answers to Question 7(b) displayed a total lack of knowledge of the Sermon on the Mount, in the same way answers to part (c) showed a lack of knowledge of the Ten Commandments. Mother Teresa featured prominently in the answers to Question 8(b), but a surprising number of candidates managed to write a large amount about her without saying anything about how she helped people in need. Many answers to Question 8(c) showed a similar lack of knowledge about the Sermon on the Mount as those to Question 7(b) with several candidates believing that the Sermon was given by Moses. Candidates really need to know the Ten Commandments and the selected passages from the Sermon on the Mount if they are to gain good marks for this section.

#### **Section 5**

There was a pleasing improvement in the performance of candidates on Question 9. Most could describe the role of the priest and most could argue the reasons for and against building new churches and cathedrals. A much larger number of candidates could explain why there are different forms of worship in Christianity, though a few still did not seem to know what worship is.

Question 10 was in general not as well answered. Most candidates managed to gain some marks for part (a), but many were awarded zero for part (b) because they did not refer to a religious community. The Church and CAFOD are not religious communities. Their nature is very clear in the specification and candidates should refer to a specific community. We do accept religious orders such as the Benedictines, or the Missionaries of Charity, rather than a specific community such as Ampleforth. There were some good answers on the contemporary relevance of the monastic life.

## **Unit K - 5581 (100%), 5582 (80%)**

### **Islam**

A wide range of ability was evident in candidates answers to questions on this unit. Better answers showed a thorough knowledge of the specification, together with an ability to explain the reasons underlying a variety of beliefs and attitudes, and to evaluate different points of view. Less able candidates tended to describe, rather than explain beliefs, and to put forward only one point of view when discussing issues. It was also noticed this year that candidates were less clear about the meaning of key terms in some of the part (a) questions, partly because few were familiar with the definitions given in the glossary and so struggled to put the correct meaning of terms into their own words. The substance of some of these points is illustrated in the comments on each section of the examination.

#### **Section 1**

The part (a) and (b) questions in this section were generally found to be straightforward. Greater difficulty was often experienced with the part (c) and (d) questions. For example, Question 1(c) invited explanation of why Adam is important for Muslims. Some candidates referred to his role as first human, first khalifah and first Prophet, without further explanation. Others selected episodes from his life and particularly the story of his temptation. In spite of giving careful descriptions, many candidates did not go on to explain why these events are important for Muslims. They could have referred, for example, to the forgiveness of Allah shown to Adam at the Mount of Mercy, and explained why this episode is important for Muslims taking part in hajj today. Similar references might have been made to the first building of the Ka'bah. In answer to Question 1(d), about the mercy and compassion of Allah being seen everywhere in the world, many candidates agreed with the statement but offered few examples of why this is the case. Very few candidates referred to alternative perceptions about the apparent unfairness of the suffering of innocent people. The best answers referred to both and argued the case, for example, that it is not always possible to discern where the mercy and compassion of Allah are at work.

#### **Section 2**

The only parts of this section which caused difficulty and produced fewer good answers were those dealing with 10 Muharram, and with the Prophet's achievements in Makkah and Madinah. Candidates knew very little about any of these, and often confused the Prophet's actions in the two places with each other. Many wrote about how the Prophet came to be in Madinah, and the fact that he set out from there to conquer Makkah, without referring to his many actions in the city.

### Section 3

The part (d) questions in this section, about shahadah and zakah, produced some very good answers, setting out clearly both sides of the argument and showing which view candidates considered more accurate. There was, however, some confusion between the part (b) and (c) questions where, for example, many candidates explained why zakah is important when the question only asked for a description of zakah i.e. what it is, how much is given, when, by whom and to whom. In contrast, the question about the importance of Eid ul Adha (Question 6(c)) produced many descriptive answers about what happens on this occasion, or about the story of Prophet Ibrahim, without offering any suggestions about its importance in the hajj, for example to inspire Muslims to have the same spirit of self sacrifice and devotion to Allah. Once again, some candidates confused the two Eids.

### Section 4

Question 8(a) was an example of where many candidates found it difficult to give two straightforward examples, such as fruit and vegetables, many mentioned lamb and chicken, but did not add that they must be slaughtered in the name of Allah. Some candidates appeared not to understand the key term 'modestly' in Question 7(d). Part (c) of both Question 7 and 8 also led to partial answers because candidates did not fully deal with the context mentioned in the questions, i.e. 'today' and 'in a capitalist society'. Better answers showed the contrast between Muslim views and everyday practice in non-Muslim societies, demonstrating their awareness of what is happening around them.

### Section 5

The overwhelming majority of candidates dealt with Question 9. The few who did attempt Question 10 showed very little detailed knowledge or accurate understanding of Sufism in general or of Rumi in particular. Candidates adopted a range of approaches to Question 9(b), some candidates treating it at a basic level, of different styles and designs of mosques, or of different places where, for example, men and women might pray, or people at work might pray. Other candidates saw the question as about differences between mosques and the buildings used by other religions and yet more candidates interpreted the question as dealing, not with the buildings themselves, but with the differing Muslim communities who gather there, such as Sunni and Shi'ah, Barelvi and Deobandi and Wahhabi, or communities who differ on matters simply of language and culture. All three approaches were considered valid, and the question produced some very good, detailed and wide ranging answers. Many candidates however, having identified the differences, did not go on to explain why those differences exist, and so scored only two marks for a descriptive account.



## **Unit L - 5583 (100%), 5584 (80%)**

### **Judaism**

Unit L continues to be an interesting short course which enables students to explore many aspects of Judaism.

#### **Section 1**

This section was generally well answered. Both Question 1 and 2 were equally popular. More able candidates had a firm grasp of writings in the Tenakh and others had good knowledge of the covenants. Some candidates were not able to understand the importance of the Shema.

#### **Section 2**

Both Question 3 and 4 were equally popular. Some candidates had not learnt the key words in this section. More able candidates outlined the Shabbat and the use of the synagogue well. Less able candidates confused Shabbat and Pesach. Question 4(c) was not done as well as Question 3(c) as candidates struggled with the Talmud.

#### **Section 3**

This section produced both clear knowledgeable answers as well as some which showed that candidates were relying on general knowledge. Many less able candidates had no specific knowledge or understanding of the festivals and therefore did not say anything relevant. However, many candidates were extremely well prepared and had in-depth knowledge and understanding of the way festivals were celebrated and how important they are for the Jewish community. Question 6(d) was not answered well, as most candidates did not refer to the need for some Jews to go the synagogue daily for prayer and they were much too concerned with convenience of prayers.

#### **Section 4**

There were mixed responses from candidates to this section. Some candidates had a firm grasp of features of a Jewish home and funeral preparations but many did not know why kosher foods are important and so only gained level one for a description of kosher foods. As in previous years many were confused between bat and bar mitzvah. There were good evaluation answers for the question on the relevance of circumcision today.

#### **Section 5**

More candidates answered Question 10 than Question 9. Weaker candidates seemed to perform better on Question 9. Question 10(c) was not always answered in a

balanced way which hindered some candidates. All candidates tended to rely on historical information in this section which did not always focus on the question.



## **Unit M - 5585 (100%), 5586 (80%)**

### **Hinduism**

All questions on this paper were tackled and there was no obvious imbalance between questions in any section. Marks were lost by obviously able candidates 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 requested.

#### **Section 1**

Question 1(a) was the only question on the paper which led to some confusion. Here, in order to comply with the Specification the word 'raja' was used instead of the word 'rajas', which appears in the glossary. Any possible variation in response caused by the use of the word 'raja' was taken into account in marking this question in order that all candidates answers were treated fairly. Part (c), about the Om symbol, exemplifies the problems which some candidates had in answering questions which required them to explain 'why'. A large number of answers were simply descriptive.

In Question 2(c) some students failed to explain how atman and Brahman are connected and simply described them separately. Other elements of the question were answered well.

#### **Section 2**

Question 3(c) elicited many descriptions of the role of brahmins which did not go on to explain why they are important to many Hindus.

Question 4(c) about shruti literature seemed to expose considerable confusion about the difference between smriti and shruti literature and also saw many able candidates unable to move beyond level 2 because they confined themselves to description.

#### **Section 3**

There were many fine answers given to questions in this section but the striking characteristic of far too many responses to part (c) of both Questions 5 and 6 was the lack of response to the word 'why'.

#### **Section 4**

Question 7(b) saw some of the weakest responses to any question on the paper as the majority of students who answered this question were unaware of, or confused about, the various types of yoga. In part (c) candidates wrote about what the sannyasin does rather than why this might be important for Hindus.

Question 8 was generally well answered throughout.

#### **Section 5**

Question 9(c) was a very good example of how so many candidates did not give an alternative point of view in evaluation questions.

Question 10(b) inspired a great number of lengthy tributes to the work of M K Gandhi which did not get beyond level 1 because they did not use this knowledge to answer the specific question asked about 'why' the idea of ahimsa has influenced so many non-Hindus.

## **Unit N - 5587 (100%), 5588 (80%)**

### **Sikhism**

While key terms were generally used appropriately candidates should be encouraged to learn the definitions in the Glossary, and candidates should be encouraged to explain key terms when they are used. There also needs to be more consistent use of causative connectives - 'so', 'therefore', 'because', 'as', 'since' - in part (c) questions as less able candidates are confusing part (c) questions as knowledge questions.

#### **Section 1**

This section was generally well answered, though many candidates had problems with Question 1(b) on destiny, linking it to karma rather than mukti. However, candidates answering Question 1 performed very well on the other parts. Question 2 was more popular, but several candidates attempted Question 2(b) without referring to the definition in the Glossary, with the result that there was only occasional mention of karma affecting future lives.

#### **Section 2**

In both questions, the (d) parts were well answered. In Question 3(b) many candidates found it difficult to correctly identify the Guru responsible for the foundation of the Khalsa. There was a tendency to regard Question 3(c) as a knowledge question, with the result that there was often a long list of the achievements of each of the Ten Gurus, rather than an explanation of the importance of the human Gurus as a whole.

#### **Section 3**

Few candidates answered Question 6(a) correctly. Candidates also tended to describe what an akhand path was, rather than how it was used in Question 6(b). Nevertheless, this question was better answered than Question 5. In Question 5(b) a majority of candidates described a sequence of activities in a gurdwara rather than the specific acts of worship. In part (c) there was a frequent mention of the washing of the Nishan Sahib without linking it to the Sikh New Year.

#### **Section 4**

In both questions, the (b) parts were well answered. However, candidates struggled with the (c) parts, suggesting that there was insufficient time spent on the significance and forms of private devotion, including prayer.

#### **Section 5**

Question 9 was far more popular than Question 10, which was only attempted by a small minority of candidates. For question 9 some candidates took the opportunity to write all they knew about Sikhism, ignoring the precise wording of the question.



## **Unit O - 5589 (100%), 5590 (80%)**

### **Buddhism**

With the exception of those specifically listed below the questions worked well and produced interesting and appropriate answers. As in previous years, because of the diverse nature of Buddhism, some responses which gained good marks were not anticipated by the mark scheme. It would appear that there were very many more very good candidates entered this year than in some previous years and the standard of responses was frequently impressive.

It is clear that most centres which enter candidates for this unit are well aware of the requirements of the paper, the content of the specification and the techniques which should be employed to succeed.

#### **Section 1**

Questions 1 and 2 both elicited very good responses which showed that candidates were confident with what they needed to know and how they needed to express their knowledge and understanding.

#### **Section 2**

Answers to Question 3(b) were frequently superficial and did not relate the four sights to the teachings associated with them. Question 4(b) related to the role of Arahants in Theravada Buddhism, but many students were clearly unaware of the term.

#### **Section 3**

In Question 5(b) the festival of Vassa was often confused with Wesak. Question 6 parts (b) and (c) tended to elicit incomplete answers which relied on guesswork rather than sound understanding.

#### **Section 4**

Question 7(c) produced some very lengthy descriptions of the five additional precepts, and the pitfalls involved in not following them, but many students did not actually explain 'why' monks and nuns need to follow them. Along with the term Arahant in Question 4(b), the term vinaya in Question 8(b) was one of the few areas of the Specification which seemed unfamiliar to some candidates.

#### **Section 5**

Question 9 was generally very well answered throughout. Question 10(a) tended to elicit answers which described occupations which a Buddhist would prefer not to undertake, rather than those which they are 'likely to follow'. Much of this discussion was then repeated in part (b).





## **Unit P - 5591 (100%), 5592 (80%)**

### **Mark's Gospel**

Although there are many candidates who have a good knowledge of the text, there are still a number who use stories and incidents from the other gospels to illustrate their answers. Such material cannot gain any marks. There are far too many candidates who in the part (c) questions are content to just give a description without showing any understanding. Such answers can only be awarded a maximum of level 1.

#### **Section 1**

In Question 1(b), when candidates wrote about the right incident, they tended to get level 3. But a sizeable minority wrote about the sending out of the 70 or the calling of the individual disciples. In part (c), candidates could identify problems but not explain why they were problems. Question 2(b) tended either to be answered very well, or misunderstood (including invented parables about a rich man). There were some good answers to Question 2(c), but many did not understand the word 'nature'. Both Questions 1(d) and 2(d) produced some well thought answers, although in Question 2(d) there were several candidates who believed there could not be any disciples today because Jesus isn't around to appoint them.

#### **Section 2**

In Question 3(b) many gained maximum marks but there was a sizeable minority who told stories of Jesus having face-to-face confrontation with Caesar over the way he was taxing the people. Question 4(b) was generally well known. There were some good answers produced for Question 3(c) but for Question 4(c) there were far too many answers which did not identify the question mentioned Jerusalem, instead quoting incidents such as breaking Sabbath laws. There were some thoughtful answers produced to the two evaluation questions.

#### **Section 3**

This section was probably the best-answered section. Questions 5(b) and 6(b) were generally well done with many candidates achieving level 3. Questions 5(c) and 6(c) also were well answered with many good explanations in both questions. Questions 5(d) and 6(d) produced some good answers with quite a few candidates showing some sympathy with Judas Iscariot.

## Section 4

This section was responded to better this year, maybe because there were no questions specifically on the terms 'Son of God' and 'Son of Man'. This shows that perhaps more needs to be done to help candidates to understand these important terms in Mark's Gospel. Question 7(b) was generally well known although there were surprisingly varied quantities of bread and fish mentioned. Question 8(b) however produced many level 3 answers. Many candidates however related the word 'confession' in the question to Peter's denial. Question 7(c) showed some understanding, but many were content to talk about the Transfiguration showing that Jesus was 'special'. Whilst in Question 8(c) there were some good answers, many candidates slightly misread the question and thought it was about the nature of miracles. Some thoughtful answers were given to both part (d) questions.

## Section 5

Question 9, although much more popular than Question 10 was generally not as well answered. Candidates for Question 10 seem to be generally better prepared. Question 9(a) was generally well answered but there were quite a lot of candidates who got parable and allegory the wrong way round. In Question 10(a) many candidates were content just to outline as many gory ways of killing Christians that they could think of rather than outlining some of the other facets of the Neroan persecutions. Question 9(b) was generally very poorly answered although there were some candidates who had a good grasp of the different view of the Kingdom of God. Question 10(b) showed that there were candidates who had studied the relevant passages and were able to show some good understanding of the issue. Question 10(c) produced some good, thoughtful answers, but Question 9(c) was less well answered with many candidates writing about the difficulty of getting into heaven rather than being able to understand the concept of the Kingdom of God.

## Statistics

### Unit H - Religion and society based on a study of Christianity and at least one other religion

#### 5575

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	81	68	55	42	33	25	17	9
Uniform boundary mark	100	90	80	70	60	50	40	30	20

#### 5576

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	99	85	71	58	47	36	25	14
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	64	54	44	35	28	21	15	9
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

### Unit I - Christianity

#### 5577

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

#### 5578

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	94	81	68	56	46	36	26	16
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	60	51	42	34	28	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit J - Catholic Christianity

5579

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5580

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit K - Islam

5581

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5582

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	97	84	71	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	62	53	44	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit L - Judaism

5583

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5584

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit M - Hinduism

### 5585

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

### 5586

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit N - Sikhism

### 5587

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

### 5588

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit O - Buddhism

### 5589

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	80	68	56	44	35	27	19	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20

### 5590

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	48	37	26	15
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	29	22	16	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

## Unit P - Mark's Gospel

### 5591

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	78	66	54	43	35	27	20	13
Uniform boundary mark	100	90	80	70	60	50	40	30	20

### 5592

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	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	36	30	24	18	12
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

### For units 5576, 5578, 5580, 5582, 5584, 5586, 5588, 5590, 5592 (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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