

GCSE

Edexcel GCSE

Religious Studies H-P 5575-5592

This Examiners' Report relates to Mark  
Scheme Publication code: UG016852

Summer 2005

advancing learning, changing lives

Examiners' Report

Edexcel is one of the leading examining and awarding bodies in the UK and throughout the world. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers.

Through a network of UK and overseas offices, Edexcel's centres receive the support they need to help them deliver their education and training programmes to learners.

For further information please call our Customer Services on 0870 240 9800, or visit our website at [www.edexcel.org.uk](http://www.edexcel.org.uk).

Summer 2005

Publications Code UG016852

All the material in this publication is copyright

© Edexcel Ltd 2005

## Contents

|  |        |
|--|--------|
| Chief Examiner's Report on the 2005 Examination Series ..... | Page 5 |
| Coursework Report .....                                      | Page 7 |

## Examiner's Report

|                  |         |
|------------------|---------|
| Unit H .....     | Page 9  |
| Unit I .....     | Page 11 |
| Unit J .....     | Page 13 |
| Unit K .....     | Page 15 |
| Unit L .....     | Page 17 |
| Unit M .....     | Page 19 |
| Unit N .....     | Page 21 |
| Unit O .....     | Page 23 |
| Unit P .....     | Page 25 |
| Statistics ..... | Page 27 |



**GCSE RELIGIOUS STUDIES**  
**CHIEF EXAMINER REPORT 2005**

Religious Studies has again increased its entry at GCSE level whilst maintaining the overall level of performance.

Section 5 in the examination continues to under-perform in all units. Centres are reminded that this section is worth 23 marks and therefore should be given special attention in teaching, in revision and in the examination. Centres are reminded that in both the examination and coursework, 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 numbering.

Centres are reminded that the phrase "consider another point of view" in the evaluation questions means that candidates must not just state another point of view and give a reason for why people hold it, but also explain why they disagree with the other point of view. Some candidates are also failing to gain the top level in evaluation because they do not end with a personal conclusion.

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. If they only know one attitude, they should say 'some' rather than saying there is only one attitude. For example they should say "Many Christians are against divorce" rather than "Christians are against divorce". 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.



## Principal Moderator's Report - Coursework

A group of experienced Moderators helped the process considerably, being familiar with both the likely administrative difficulties, and the adjustment process. Sub sampling continues to work usefully. Increased on-line work was accepted by almost all moderators.

The titles give scope to candidates across the ability range, testing the different objectives at all levels of response. Very few centres devised and had approved their own titles, but their success suggested our prescribed titles might benefit from some review and refreshment.

Student performance appeared similar to previous years, just possibly with fewer at the very highest and lowest levels.

Whilst very many centres complied with the requirements, a number fail either in the procedures or in the assessment of candidates, some continuing to do so after our reports of last year.

Simple errors like incomplete samples cause much time wasting and irritation to moderators. Similarly deadlines not met cause extra work and delay.

Teacher assessment is very often accurate, and there appears less attempt by assessors to look a little over optimistically at their students work, raising a few extra marks here and there. However, there are centres where assessment is thoroughly unsatisfactory, and here specific guidance and training may be helpful.





## UNIT H - 5575 (100%), 5576 (80%)

Entries this year were significantly higher than in 2004 showing the continued interest and relevance of this unit. Centres have made progress in the preparation of pupils, and the mean mark is similar to last year. Nevertheless, there is still some evidence of candidates depending on prior learning in other subject areas. The Glossary terms from the Teachers Handbook is essential for this unit and centres appear to have recognized its importance. The popularity of questions in sections 1 - 4 was evenly balanced, but Question 9 was by far the most favoured in the Options Section.

### Section 1

Religion and Social Responsibility questions 1 and 2 were generally well attempted by the majority of candidates though the Church was rarely the community of Christians but more often a place of worship. However very few candidates were able to reach the higher levels in part C as they struggled to come up with any good reasons why Christians might not agree with situation ethics. The approaches used for the D questions were approaches probably not considered by their teachers, so pupils were forced to depend on their own resources, not always successfully.

### Section 2

Religion and Environment again proved to be the most well answered section. Candidates interest in environmental issues comes through in some very good answers and are able to relate religion's influence in these areas. However, part C was more often described rather than reasoned which rarely resulted in level 4. Part D answers rarely go beyond level 3 and most often a simple for and against level 2.

### Section 3

Religion: Peace and Conflict was answered well this year with the majority of candidates showing a good understanding of religious attitudes to war and bullying. Forgiveness is still being poorly answered by a significant number of candidates.

### Section 4

Religion: Crime and Punishment was, as last year, not well answered due to candidates misunderstanding the significant difference between Justice and Punishment. They tended to confuse the theory of punishment with actual punishment. Evaluation questions (d) were answered, in the main, with basic for and against statements. Few were able to go beyond their own strongly held viewpoints.

## Section 5

Most candidates attempted question 9 (Religion and Medical Issues) rather than question 10 (Religion and Science). On question 9 weaker candidates remain confused by the difference between infertility treatment, genetic engineering and most commonly transplant surgery which was often confused both with plastic or cosmetic surgery or with infertility treatment. Candidates either knew the material very thoroughly and scored very highly or not at all and therefore scored poorly. Only the most able candidates extended their answers to include the benefits and dangers of the genetic engineering of crops and this question certainly gave the most able candidates the opportunity to express the depth of their knowledge in a relevant and appropriate way. Those candidates who did attempt question 10, generally scored well.

## UNIT I - 5577 (100%), 5578 (80%)

Unit I appears to be maintaining its level of entry. This year's exam appears to have been of a similar standard to previous years. The examination again succeeded in producing the wide range of performance levels expected in an examination with mainly whole cohort entry. The advent of on-line marking necessitated minor changes to the exam paper format, but these do not appear to have had any adverse effects on candidate performance. However despite constant mentions in previous Principal Examiner's reports, there are still common errors. The most notable of these is the confusion in the candidate's minds over the words 'Church', and 'church'. It is vital that candidates are taught that when used with a capital 'C' it refers to the whole Church - the body of believers. When written with a small 'c', it refers to the building.

### Section 1

This section was generally well answered. The parable of the Sheep and the Goats was generally well known, although the element of judgment was often missing. There were some good outlines of the Christian beliefs about the Trinity. Both the c) questions were generally well understood as were the two evaluation questions, although most candidates failed to come to a personal conclusion.

### Section 2

Question 4 proved to be much more popular than question 3. The knowledge parts in both questions were generally well answered. Question 3c) was often not understood apart from that there was some connection with the apostles. However, there were some very good answers which not only talked about Apostolic Succession but also picked up on the meaning of the word apostle - 'one who is sent out' and wrote about the mission of the Church. Question 3d) was generally not well answered with candidates generally merely rehearsing the arguments for and against women priests. Very few mentioned, for instance, the divisions that occurred in the Church of England when women were ordained. Both questions 4c) and d) were generally well understood.

### Section 3

Question 6 proved to be far more popular than question 5, although question 5 was probably better answered. In question 5b) most candidates knew what happened at a service of infant baptism, but in question 6b) many candidates confused Holy Communion with First Communion, and so unless they included details of Communion failed to gain any marks. Teachers must ensure candidates know the difference - indeed, First Communion does not feature in the specification. Whilst in question 5c) many candidates knew why Pentecost is important for Christians, in question 6c) many candidates misunderstood the word 'practise' and wrote about 'practising to get it right on the day'! Question 5d) proved difficult for several candidates, whereas question 6d) produced some thoughtful answers.

### Section 4

The Sermon on the Mount continues to pose problems for candidates and once again produced the lowest levels of response. This is a major part of this section and candidates should expect to be asked questions on it. Several candidates attributed

the Ten Commandments to Jesus in Question 7d) and continued to include Love thy neighbour and/or the golden rule as one of the Ten Commandments. Answers to d) questions must refer to Christian viewpoints and some candidates are losing marks through failing to do this.

### Section 5

Question 9 was far more popular than question 10. In 9a many failed to identify a particular church and centres are reminded that it is a requirement of the specification that candidates have studied a particular church. Many answers concentrated just on the architecture and not the objects with the building. Many answers to 9b) were mainly descriptive without explaining why the priest or minister is important. There were several thoughtful answers to 9c). Question 10a) was generally well answered with many candidates getting full marks. However in 10b) many wrote about vocation rather than discipleship. Many candidates did not fully understand 'active' and 'contemplative' and we had several answers talking about the need to keep fit!

Centres are reminded that section 5 is meant to be extended writing. Many candidates are writing no more than they do in sections 1-4.

## UNIT J - 5579 (100%), 5580 (80%)

Unit J is a popular unit especially with Catholic centres, the number of candidates entering for this unit is increasing and this is expected to continue next year. The examination succeeded in producing the wide range of performance levels expected in an examination with mainly whole cohort entry. The advent of on-line marking necessitated minor changes to the exam paper format, but these do not appear to have had any adverse effects on candidate performance.

### Section 1

This section was generally well answered, though many candidates had problems with Question 1c) on salvation which was perhaps why question 2 was much more popular than question 1. It should be noted by centres that this is part of the specification and questions on salvation are likely to arise. However, candidates answering question 1 performed very well on the other parts. Several candidates wrote everything they knew about the Virgin Mary including as a role model which was a previous years question, candidate must be encouraged to answer the question set as some wasted a lot of time doing this.

### Section 2

Question 3 was much more popular than question 4, and candidates tended to perform better on this question. In both questions, the a) and d) parts were well answered. Many candidates found problems with 3c) and 4c) the area ideas of the apostolic nature of the church and the communion of saints, whilst not being the most straightforward of topics, they are clearly within the specification ( and within the Catholic Directory) and as such to gain top grades candidates must be able to answer questions on these areas. Candidates were also sadly not fully aware of the what the Magisterium was, which considering that it is a key word and should be learnt from the glossary, indicates that this area should be covered more fully by centres.

### Section 3

This section was answered particularly well. Questions 5b and 6b were extremely well answered although candidates need to be warned that giving a simple list does not fully answer the question. Many candidates found question 5c) difficult possibly because the anointing of the sick is not a sacrament many will have had experience of, this an area centres need to be aware of when they study the sacraments of healing.

### Section 4

The Sermon on the Mount continues to pose problems for candidates and was once again produced the lowest levels of response. This is a major part of this section and candidates should expect to be asked questions on it. Several candidates attributed the Ten Commandments to Jesus in Question 7d) and continued to include Love thy Neighbor as one of the Ten Commandments. Answers to d) questions must refer to Christian / Catholic viewpoints and some candidates are losing marks through failing to do this.

## Section 5

The questions were equally popular this year, but question 9 tended to produce a higher level of response than question 10, mainly because failed to link discipleship to modern day living in question 10b) and many were unaware in 10c) of what active and contemplative lifestyles were, many candidates talking about keeping fit and healthy!

Several candidates in 9a) described the features of a church but failed to mention any architectural features, so failed to achieve the highest level. Many candidates answered 9 b) by describing the insides of different places of worship (some non-Christian) but failing to answer the question as to why there are differences.

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

The number of candidates entering for this unit has increased since last year. They represent a wide range of ability. With the exception of Question 10, a broad spectrum of candidates attempted all questions. In many cases, answers were full and accurate and dealt quite thoroughly with the issues raised. However, some experienced difficulties in dealing with the full range of some of the tasks. This applied particularly to (d) questions requiring an opinion and some understanding of an alternative viewpoint. Candidates need to understand that they are not required to agree with an alternative viewpoint, simply to show that they are familiar with an argument different from their own. They should also be careful not to assume that any alternative viewpoint will always be that of an unbeliever or an atheist. In most cases, the alternatives will be different viewpoints from within the Muslim community, where reference to atheists is not appropriate. They should also understand that, to reach the highest marks on these questions, they need to make clear, in the conclusion to their answers, why they disagree with an alternative viewpoint.

### Section 1

No questions presented any real difficulty to candidates in this Section; in many cases they gave full responses, particularly to the descriptive questions about Akhirah and Khalifas. Likewise, they showed sound understanding of Islamic principles relating to tawhid and prophethood. Question 1(d) was one of only two (d) questions in this paper where an alternative viewpoint might well have referred to atheists. However, Question 2(d) was intended to open up a debate within the Muslim community about the extent of the mercy of Allah.

### Section 2

Some candidates experienced difficulty with the word 'organised' in relation to the Qur'an, where the intention was that they should simply describe the structure of the Book in terms of sections, chapters and verses, and refer to the pattern of shorter and longer chapters. Many also, quite rightly, referred to the Bismillah at the beginning of each chapter. Similarly, some candidates also found difficulty with the word 'call' in relation to the Prophet. Both the call of the Prophet and the organisation of the Qur'an are included in the specification. Most candidates gave a clear account of the split between Sunni and Shi'ah Muslims. However, in a minority of cases candidates expressed opinions which showed no understanding of the actual views of the Shi'ah Muslims. It is important to remember that the examination calls for accurate and objective understanding and recognition of different viewpoints, including differences within the Muslim community. There were interesting - and valid - alternative approaches to the statement in Question 3(d) about the Qur'an, some contrasting it with other holy books, and others contrasting the Arabic text with interpretations in other languages. Lack of detailed knowledge of the Prophet's achievements in either Makkah or Madinah led to a number of very limited responses to Question 4(d).

### Section 3

Questions in this section were generally well answered with some lively and interesting discussions about the importance of the direction of prayer (Question

5(d), and about the most important reason for fasting (Question 6 (d)). A surprising number of candidates continue to confuse Id-ul-Adha and Id-ul-Fitr.

#### Section 4

Once again, the (d) questions in this section provoked some thoughtful debates, and candidates rightly introduced atheist or agnostic viewpoints in Question 8 as alternative and contrasting views to the teachings of Islam. A number of candidates gave insufficient attention to the word 'today' in Question 8(c).

#### Section 5

The overwhelming majority of candidates answered Question 9 and generally gave full and clear responses. Question 9(b) was intended to encourage discussion of the importance of simplicity and the absence of imagery as features of the mosque, and many gave excellent examples of why mosques are designed in this way, emphasising both the symbolism of space and the necessity to avoid any suggestion of idolatry. Strong opinions were expressed on both sides of the discussion about how essential the mosque is to the future of Muslim communities.



## UNIT L 5583 (100%), 5584 (80%)

Unit L continues to increase its entry at a modest rate. The specification attracts a range of candidates with, perhaps, a higher percentage of the more able than many other units.

### Section 1

This section was generally well answered, though many candidates had problems with Question 1b) on the establishment of the State of Israel. This is a clear part of the specification which may need more careful teaching. A few candidates seemed to be thrown by the reference to the Almighty in 2 b). Questions will always use this rather than the word God as this is the preferred usage in Judaism

### Section 2

Question 4 was well answered, but in question 3 many candidates were not aware of Hasidic Jews and answered 3 b) in terms of Liberal rather than Hasidic Jews. Some candidates merely described the Codes and Halakhah rather than trying to explain their importance to Jewish people. Surprisingly, some candidates answered 3 d) without referring to Shabbat at all!

### Section 3

This section was generally well answered. However, several candidates found the b questions difficult because they confused Shavuot with Sukkot (and sometimes with Pesach) and vice-versa. Candidates should be encouraged to learn to differentiate and identify the festivals.

### Section 4

This was probably the best answered section with some excellent answers. The evaluation questions evoked some very deep, perceptive understanding of contemporary Judaism. Unfortunately a few candidates misread 'mourning' as 'morning' in 8 b).

### Section 5

Question 9 was again more popular than question 10, though both questions evinced some excellent responses. Some candidates found 9 b) daunting and merely described the features of a synagogue despite the specification requiring a study of the reasons for the features. Some candidates found 10 b) daunting because they seemed to have no knowledge of the Nuremberg Laws. The specification requires a study of the Nazis and the Jews 1933-38 the main features of was the Nuremberg Laws.



## UNIT M - 5585 (100%), 5586 (80%)

The most striking thing about the answers given to questions in this unit is that those centres which have taken careful note of advice given in Edexcel documents and/or inset have performed dramatically better than those which have not. Students in some centres wrote descriptively at great length about the particular subject mentioned in any given question, but they did not make any attempt to answer the specific question which was being asked about this subject. Examples of questions where this was a particular problem are highlighted below.

As in previous years some candidates had clearly been informed that they did not have to answer questions relating to caste 'as agreed with Edexcel', yet no such agreement exists with any centre.

### Section 1

Both questions in this section were equally popular with candidates and were generally very well answered. The exception to this is question 1c) which elicited a lot of answers which described sanatana dharma and very many less which explained why it might be a preferable name for the tradition than Hinduism.

### Section 2

Both questions in this section were equally popular with candidates and were generally very well answered. Questions 4b) and 4c) were very prone to the descriptive generalisation mentioned above.

### Section 3

Both questions in this section were equally popular with candidates and were generally very well answered. A remarkable number of candidates explained the origins and meaning of Divali in question 5b) rather than outlining how it is celebrated. Similarly many candidates described what happens during Hindu pilgrimages rather than answering the questions asked.

### Section 4

Both questions in this section were equally popular with candidates and were generally very well answered. Question 7c) was a question about which most students had very detailed knowledge which was used to describe the cremation ceremony rather than to 'explain how' it 'shows Hindu values'. A large number of candidates who should have gained 8 marks with ease condemned themselves to a begrudging level 1!!

### Section 5

Question 9 was very much more popular than question 10 and seems to have been answered slightly more effectively by most candidates. It is, in fact, notable that many candidates gained a higher mark for question 9 than for many other questions in other sections. This would appear to be due to the fact that 9c) was answered rather better than c) questions in Section 5 often are.



## UNIT N - 5587(100%), 5588 (80%)

There was a relatively large increase in numbers of candidates who attempted this unit. However, it is still very small in comparison with other units.

The mean mark for this year improved over 2004 indicating better preparation of candidates by the centres for this exam. Candidates still find it difficult to realize that there are different attitudes to some issues in Sikhism. This results in the evaluation questions being less well answered than other parts of the exam.

### Section 1

'Beliefs and Values' questions were answered very well by the majority of candidates. Questions 1 and 2 were selected equally. There was a noticeable improvement in candidates ability to understanding mukti over last year. Candidates still find it difficult to progress beyond level 2 for the evaluation questions. Candidates were weak on conclusions and offered no more than basic for and against answers. However those who did go beyond level 2 often gained top marks.

### Section 2

'Community and Tradition' questions presented very little problems for the vast majority of candidates. However, a significant number only reached level 1 when answering question 3b) about Kartarpur. Also there was some confusion with question 4c) when some candidate gave answers that should have been attributed to Guru Nanak.

### Section 3

'Worship and Celebration' was better answered than in 2004. However, both c questions caused problems for some candidates. There was confusion between melas and gurdwaras in question 5c and historical description was very much in evidence for question 6c. These same problems were reported in last years Principal Examiner's Report.

### Section 4

'Living the Sikh Life' was a very well answered section. There were no significant problems with a, b, or c answers on both questions 7 and 8. The evaluation questions were answered reasonable well with most candidates reaching level 2 or better.

### Section 5

The vast majority of candidates attempted 'A Place of Worship' rather than the Sikh Homeland. Question 9 was very well with very few candidates not understanding the role and function of the gurdwara leaders. Question 9d) was answered better than last year with most candidates reaching level 2 or higher. Question 10 was answered very well with those who attempted it achieving very high marks.



## UNIT O 5589 (100%), 5590 (80%)

Buddhism is not a subject taught in a vast number of centres. Those who do tend to enter candidates are very well prepared indeed and most candidates in the centre answer most questions to a very high standard, or those who are rather poorly prepared find the paper somewhat obscure.

### Section 1

This section was very well answered by most candidates. Questions 1 and 2 were equally popular.

### Section 2

Question 3b) was rather poorly answered by some candidates because they talked about the development of Buddhism in general rather than about outlining what Gotama actually did as an individual after his enlightenment. Question 3c) was popular but often poorly answered because candidates did not make the link between Gotama's early life and his teaching, resorting instead to biographical description.

### Section 3

Although questions 5 and 6 were both popular, question 5 was rather poorly answered. In 5b) there was a surprising confusion in the minds of many candidates between the characteristic ways in which different Buddhist festivals are celebrated. This is probably due to the fact that there is considerable geographical and cultural variation in the celebration of festivals within the Buddhist world. Question 5c) was frequently answered by outlining the variety and nature of types of meditation in Buddhism, rather than explaining 'why it is important for a Buddhist to meditate'.

### Section 4

Questions 6 and 7 were equally popular and generally well answered. Quite a lot of candidates detailed the process of ordination in question 7c) rather than explaining why ordination is important for bhikkus and bhikkunis.

### Section 5

Question 10 was slightly more popular than question 9, yet it was the most poorly answered question on the paper, most notably 10b). Question 9 was generally answered well. Question 10a) was well answered by almost all candidates. Question 10b) was almost universally dealt with by suggesting that the Buddhist teaching is ageless and can therefore fit into modern society. This suggestion was then followed by a lengthy outline of basic Buddhist beliefs.





## UNIT P - 5591 (100%), 5592 (80%)

Unit P appears to be maintaining its increased level of entry. This year's exam appears to have been of a similar standard to previous years. The examination again succeeded in producing the wide range of performance levels expected in an examination with mainly whole cohort entry. The advent of on-line marking necessitated minor changes to the exam paper format, but these do not appear to have had any adverse effects on candidate performance. Candidates included a lot of non-Markan material in their answers, and they should be reminded that only material from Mark can be credited.

### Section 1

Both questions were equally popular, although question 2 generally produced better answers. In 1b) Jesus teaching on service was generally not very well known, whereas in 2b) most candidates were able to write about the call of the first disciples. Both c) questions appeared to be quite well known, but there is a tendency for candidates to describe rather than explain. Both the evaluation questions produced some thoughtful answers.

### Section 2

Question 3 proved to be much more popular than question 4. The b) parts of both questions proved difficult for candidates. However both elements are clearly in the specification and should be taught. Again, the c) questions were generally known, but again were often just described rather than explained. Again, there were some thoughtful answers to the evaluation questions.

### Section 3

Question 6 proved to be far more popular than question 5. The knowledge parts of both questions were generally known although one candidate did think in 6a) that Jesus was arrested in the Garden of Edam! In 5b) some candidates confused the trial before the High Priest with that before Pilate. Question 5c) was probably better answered than 6c) with some good explanations. Question 6c) often lacked references to Mark. Some thoughtful answers again to the evaluation questions although in 6d) candidates often overlooked the reference to history.

### Section 4

Question 8 was slightly more popular than question 7. The knowledge questions were generally quite well done and also the c) questions produced some good answers although in general candidates are still not explaining. There were some good thoughtful answers to both d) parts, although most pupils are not coming to a personal conclusion.

### Section 5

Question 9 was far more popular than question 10. Question 9a proved difficult for most candidates who did not seem to be aware of the general ideas about the Kingdom of God that were around at the time of Jesus. In 9b there were some good answers, but many candidates spent the whole answer re-telling the parable of the Sower and then had great difficulty relating it to the Kingdom of God. There were

some good answers to c) - but again without a personal conclusion. In 10a) many candidates were of '...take up his cross and follow me' but little else. In 10b) many candidates were giving biographies without relating them to Mark's gospel. There are still too many candidates who are not aware of what contemporary means. They should not be writing about anybody before the 20<sup>th</sup> century. Some thoughtful answers to question c) but again most without a personal conclusion.

## STATISTICS

- 5575 (H) Religion and Society: Christianity and One other Religion (19804 candidates)**  
**5577 (I) Christianity (2144 candidates)**  
**5579 (J) Catholic Christianity (12883 candidates)**  
**5581 (K) Islam (3395 candidates)**  
**5583 (L) Judaism (489 candidates)**  
**5585 (M) Hinduism (367 candidates)**  
**5587 (N) Sikhism (126 candidates)**  
**5589 (O) Buddhism (222 candidates)**

| Grade                 | Max. Mark | A* | A  | B  | C  | D  | E  | F  | G  |
|-----------------------|-----------|----|----|----|----|----|----|----|----|
| Raw boundary mark     | 103       | 82 | 68 | 54 | 41 | 33 | 25 | 17 | 9  |
| Uniform boundary mark | 100       | 90 | 80 | 70 | 60 | 50 | 40 | 30 | 20 |

- 5576 (H) Religion and Life Society and One Religion ( 6655 candidates)**  
**5578 (I) Christianity (836 candidates)**  
**5580 (J) Catholic Christianity (2893 candidates)**  
**5582 (K) Islam (1353 candidate)**  
**5584 (L) Judaism (353 candidates)**  
**5586 (M) Hinduism (267 candidates)**  
**5588 (N) Sikhism (88 candidates)**  
**5590 (O) Buddhism (113 candidates)**

| Grade                                    | Max. Mark | A*  | A  | B  | C  | D  | E  | F  | G  |
|--|-----------|-----|----|----|----|----|----|----|----|
| Raw boundary mark                        | 120       | 101 | 86 | 71 | 56 | 46 | 36 | 26 | 16 |
| Uniform boundary mark                    | 100       | 90  | 80 | 70 | 60 | 50 | 40 | 30 | 20 |
| Raw mark boundary for written paper (01) | 80        | 65  | 55 | 44 | 34 | 28 | 22 | 16 | 10 |
| Raw mark boundary for coursework (02)    | 69        | 65  | 58 | 51 | 45 | 36 | 28 | 20 | 12 |

### **5591 (P) Mark's Gospel (7460 candidates)**

| Grade                 | Max. Mark | A* | A  | B  | C  | D  | E  | F  | G  |
|-----------------------|-----------|----|----|----|----|----|----|----|----|
| Raw boundary mark     | 103       | 80 | 67 | 53 | 40 | 32 | 24 | 17 | 10 |
| Uniform boundary mark | 100       | 90 | 80 | 70 | 60 | 50 | 40 | 30 | 20 |

### 5592 (P) Mark's Gospel (2569 candidates)

| Grade                                    | Max. Mark | A*  | A  | B  | C  | D  | E  | F  | G  |
|--|-----------|-----|----|----|----|----|----|----|----|
| Raw boundary mark                        | 120       | 100 | 85 | 70 | 55 | 45 | 35 | 26 | 17 |
| Uniform boundary mark                    | 100       | 90  | 80 | 70 | 60 | 50 | 40 | 30 | 20 |
| Raw mark boundary for written paper (01) | 80        | 64  | 54 | 44 | 33 | 27 | 21 | 16 | 11 |
| Raw mark boundary for coursework (02)    | 69        | 65  | 58 | 51 | 45 | 36 | 28 | 20 | 12 |

### For 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, ie 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, ie 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 of this.

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 |
| 1481/1483 | 200       | 180 | 160 | 140 | 120 | 100 | 80 | 60 | 40 |

### Notes

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



Further copies of this publication are available from  
Edexcel Publications, Adamsway, Mansfield, Notts, NG18 4FN

Telephone 01623 467467  
Fax 01623 450481

Email [publications@linneydirect.com](mailto:publications@linneydirect.com)

Order Code UG016852 Summer 2005

For more information on Edexcel qualifications, please visit [www.edexcel.org.uk/qualifications](http://www.edexcel.org.uk/qualifications)  
Alternatively, you can contact Customer Services at [www.edexcel.org.uk/ask](http://www.edexcel.org.uk/ask) or on 0870 240 9800

Edexcel Limited. Registered in England and Wales no.4496750  
Registered Office: One90 High Holborn, London, WC1V 7BH