

Examiners' Report Summer 2008

GCSE

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

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Summer 2008

Publications Code UG020434

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Principal Moderator's Report

Performance on Coursework tasks was of a similar standard for 2008 as for previous years. Overall, centres were efficient and timely in the marking and submission of candidate's work. The moderation team dealt with only a few centres that had not followed procedures. These centres will receive feedback regarding these matters.

Some centres are being much more proactive when being confront with work containing offences of plagiarism. A very few centres still need to address this problem.

Attention does need to be drawn to some centres forgetting to multiply the raw score by three as instructed on the cover sheet. The work is generally marked correctly but the scores entered need to be adjusted for this error.

Religion and the Media:

In part (a)(i), most centres presented work that was correctly focused on the tasks assigned by looking at those programmes that were specifically religious in content. However, a few candidates still consider the Vicar of Dibley and Father Ted to be specifically religious.

In part (a)(ii), Coronation Street, Eastenders, Neighbours and Home and Away were predominant for this part of the task. The issues of abortion, infidelity, and unlawful killing being the main themes analysed.

In part (a)(iii), the films used for this part of the task by candidates were drawn from a wide variety of popular presentations. A significant number of candidates were able to demonstrate the religious or moral themes being addressed by most producers of popular media. Most candidates showed a good understanding of the required tasks set by the coursework criteria. Lower ability candidates presented their work for this task at an improved level to previous years.

In part (b), there were two main approaches taken by candidates to the stimulus statement. Those who gave excellent examples of programmes, supporting each viewpoint, concluding with opinions either supporting, disagreeing or seeing the validity of each argument. In the main, less able candidates tended to give undeveloped reasons and in many case, invalid reasons for their own opinion.

A Place of Worship

In part (a)(i), a significant number of responses failed to mention a specific place of worship regardless of religion.

In part (a)(ii), many candidates gave good explanations and descriptions of the leader's function in each place of worship.

In part (a)(iii), the role and function of each religion's place of worship in the community was clearly and comprehensively explained in the majority of cases.

Part (b) of the task was particularly well answered as most candidates had strong opinions whether the requirement of collective worship is more important than individual beliefs. Some candidates gave only one viewpoint to the stimulus statement. Less able candidates tended to describe rather than give explanations or reasons when required.

Unit H (5575/5576)

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

Unit H experienced another year of growth in the number of candidates. Emphasis on learning the key words (glossary) appears to have fallen short of previous years. This is an important section of the specification that supports all the other areas of focus. Centres should ensure candidates learn these key terms to help them in answering the part (a) questions.

Section 1

The Religion and Social Responsibility questions were both answered well with the exception of question 1(c) where candidates too often did not go beyond level one by giving the reason that “Proportional Representation was a more fair system.”

Section 2

Religion and the Environment again proved to be the most well answered section. Candidates have an obvious interest in environmental issues and are able to relate religion’s influence in these areas. However, question 3(b) generated far too many responses saying that Greenpeace was a religious organization. Question 4(c) caused problems for some candidates because they gave answers that reflected their own attitudes to animal rights rather than that of one religion other than Christianity.

Section 3

Religion: Peace and Conflict was generally answered well this year with the majority of candidates showing a good understanding of conflict within families. Unfortunately, there were many fictitious organisations supposedly working for world peace seen in this section. Question 6(c) answers rarely scored marks beyond level 2.

Section 4

Religion: Crime and Punishment was less well answered than last year due to candidates misunderstanding the significant difference between Justice and Punishment. Candidates tended to answer all questions from a punishment viewpoint. The evaluation questions in part (d) were answered, in the main, with basic for and against statements. Few candidates 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). There was a significant number of candidates who confused genetic engineering with fertility treatments. Those candidates who did attempt question 10 often confused scientific and biblical cosmology.

Unit I (5577/5578)

Christianity

It is clear from the responses seen that some excellent teaching of the specification takes place where candidates are clear about what is involved in being a practicing Christian today and the beliefs, values, tradition and teachings that underpin the religion.

Section 1

Question 1 was the most popular question in this section. Part (a) was generally well answered but a number of candidates confused the incarnation with the idea of reincarnation. Part (b) was well answered by the more able candidates. In part (c) some excellent answers were seen showing a high level of understanding, but a significant number of candidates referred to the crucifixion not the resurrection. In part (d) there were some very good level 4 answers but a number of candidates produced a very one sided argument.

In question 2, part (b) was a well answered question. Most candidates were aware of the content of the parable but some candidates were not able to make reference to the religious groups involved in the parable. In part (c) there were some excellent responses, but many candidates failed to explain why the belief in God as Father is important and just wrote about why belief in God is important. Part (d) was generally understood and there were some very good responses but candidates found it harder to give reasons for not supporting the argument.

Section 2

Questions 3 and 4 were equally popular in this section.

In question 3(b) some candidates explained why the Bible is used, not how and some confused public and private worship. In part (c) there were some very good level 4 answers but a significant number of candidates still struggled with the idea of how the Church is the means to faith and salvation as opposed to the church as the building. Question 3(d) produced some excellent balanced answers that showed a good insight into different Christian responses to this issue.

In question 4, part (c) was generally a well answered question. Candidates were able to give a variety of responses as to why the Bible is important. In part (d) many candidates made a good attempt at answering this question and explored the concept of "One" well.

Section 3

Question 5 was slightly more popular than question 6 in this section.

In question 5(a) it was clear that many candidates knew the definition of confirmation. However, in part (b) a significant number of candidates wrote about Holy Week, not Easter, and did not refer to how Christians celebrate, but why it is celebrated. In part (c) a number of candidates did not understand what charismatic worship is and some candidates did not go beyond describing it and others treated it as an evaluation style question. In part (d) some very good answers were seen, but 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.

Question 6(a) was generally well answered. In part (b) there were some very comprehensive answers, with some candidates writing about the preparations for Confirmation. Part (c) was generally a well answered question that showed candidates really understood the religious significance of Christmas.

Section 4

Question 8 was more popular than question 7.

In question 7(b), it was very clear when candidates had been taught and knew the set text. Many candidates gained level 3 but a significant number just did not know the teachings about Judgment from the Sermon on the Mount. In part (c) many candidates knew the commandments that related to God but found it harder to explain how keeping the commandments showed respect. In part (d) a number of candidates did not focus on the term “too difficult” and just looked at the idea of serving others.

In question 8(b) some excellent answers were seen but these were often over detailed, candidates need to be reminded to use information they have to answer the question not give a biography of the person’s life; the question asked how they have shown service. In part (c) a significant number of candidates did not know what the golden rule is and therefore found it hard to answer the question.

Section 5

Question 9 was much more popular than question 10.

Question 9(a) was well answered with many of the highest scoring answers describing the main features of a church. In part (b) many candidates described different forms of worship but did not relate them to why there are differences in the place of worship; hence did not answer the question. Part (c) was generally well answered with some very thoughtful and well considered responses.

There were some very good answers to question 10(a) but a number of candidates confused discipleship in daily life with being a priest or nun. In part (b) some very good answers were seen, but a number of candidates treated this question as an evaluation question and explained why the contemplative life is important. In part (c) a number of candidates ignored the word vows and focused upon each of the concepts of poverty, chastity and obedience and so didn’t fully answer the question.

Unit J (5579/5580)

Catholic Christianity

This continues to be a popular paper, particularly with Catholic Centres, and clearly a good deal of excellent teaching to the specification is taking place. Some candidates would have gained higher marks if they had understood some of the specifically religious terminology a little more accurately. That said, there were some outstanding performances, with strong candidates demonstrating an impressive understanding of the subject.

Section 1

Question 1(a) was generally well answered, though there was some confusion with re-incarnation. In part (b) many candidates scored well, though few mentioned the goodness of creation or creation 'ex-nihilo'. Part (c) was also generally well-answered with a full range of explanations of the importance of the resurrection offered. In part (d) many candidates gained full marks, with supporting reasons given for both sides of the argument. As usual, a few candidates confused the Virgin Birth with the Immaculate Conception. It is important that centres do all they can to clarify these two key aspects of Marian teaching.

Question 2(a) was answered by many candidates in terms of 'saying sorry' without stressing the aspect of bringing people back together. In part (b) the story of the Good Samaritan was well known, but some candidates abbreviated their answers and, by failing to identify those involved, missed the important fact that the Jewish man was ignored by his co-religionists but helped by an enemy. Part (c) was generally less well answered, with a good deal of repetition about God being caring and forgiving. The fact that Jesus called God his Father, and asked his followers to do the same, for example, was mentioned relatively infrequently. In part (d) there were good answers explaining why saying sorry might be sufficient, but fewer candidates were able to say why it might be insufficient.

Section 3

Question 3(a) was generally well answered, with most candidates knowing what the term 'celibacy' means. Part (b) was well answered, though weaker candidates tended not to get beyond the idea that the Bible is a source of information about Jesus. Part (c) was not well answered on the whole. It is important that candidates appreciate the difference between the Church as an institution, or as the people of God, and a church as a building. Part (d) was well answered, with many candidates achieving full marks for a well-balanced argument.

In question 4(a) it is important to stress that the term 'dogma' tends to be used about Catholic teaching rather than Christian beliefs in general. Part (b) was well answered, but candidates should be warned against abbreviated lists as the question does ask for an "outline" of roles. In part (c) many candidates achieved full marks for this question. It is important that specific roles of the Pope are understood, and not just that he is a holy man, or can celebrate the sacraments. Part (d) was not well answered in general. Most candidates were able to say that there are divisions within the Church on the one hand but similar beliefs on the other, but fewer were able to develop these points, by mentioning common aims for example.

Section 3

In answering question 5(a), most candidates seemed to understand that vows are something more than just promises. Part (b) was also well answered. Most candidates who attempted this part of the question were able to score well, demonstrating a good knowledge of the key elements of the Sacrament. In answering part (c) some candidates did not explain, but instead described. Many simply described either the events of Holy Week or the celebrations that are part of the Christian calendar. Fewer candidates were able to say that Holy Week is important because Christians see it as a time to renew their faith, or because the Last Supper marked the origins of the Mass for example. Candidates need to be reminded that in part (c) questions, simple description cannot gain above Level 1. In part (d), although some candidates answered this well, many more seemed unaware of the debate about the Eucharist and its relationship to unity.

In question 6(a) most candidates knew what Chrism is and in part (b) they could outline the Sacrament of Confirmation. This question asked for an 'outline' of a Sacrament, a description of the ceremony is what is required rather than an explanation of the reasons for receiving the Sacrament. Part (c) was well answered by many, but quite a number of candidates were unable to progress beyond the fact that Christmas marks the birth of Jesus. In part (d) the issue was well understood, particularly the conflict between the parents' wish to nurture and the right to freedom of choice, and the question was well answered with many candidates progressing to Level 4.

Section 4

In question 7(a) many candidates were aware that the oppressed 'suffer' but not that their suffering is caused by others. In part (b) there were some candidates who knew many of the teachings of the Sermon on the Mount, but not specifically those asked for by the question. In part (c) many good candidates scored well, but rather a lot of candidates simply repeated in different ways that keeping the commandments showed respect for God because he wrote them, and were unable to develop this idea. In part (d) some candidates were unsure how to respond to the question. Some candidates understood service as household chores, or being a waiter, for example. The term 'service' in its religious connotation needs to be fully explained.

Question 8(a) was not well answered on the whole. 'Compassion' is a key word and candidates did not see that it is not simply a synonym for 'loving'. Part (b) was well answered, with Mother Theresa selected by more than 80% of candidates. In part (c) most candidates knew about the Golden Rule, and could outline it, but only a few candidates were able to write about its relationship to certain parables, or the teaching of the Catholic Catechism, or even the example of Jesus' own life. Part (d) was generally well answered, with strong candidates able to talk about changes in society set against the permanent value of God's Law.

Section 5

Question 9(a) was well answered with many candidates scoring full marks although, as this section carries quality of written communication marks, when a description is asked for, a short list is not adequate to always gain these marks. Part (b) caused some candidates a few difficulties. Many candidates read the question as asking for an explanation of the differences between forms of Christian worship. But this question specifically asked for an explanation of different places of worship. Although these differences could be related to different theologies, ceremonies or attitudes, it was essential that these be linked to such features as tabernacles, statues and altars. Part (c) was quite well answered, and very well answered by some candidates. A few candidates did not write about 'the local community', and wrote more generally about what priests do when in church.

In question 10(a) nearly all candidates seemed to understand the notion of the laity and many were able to identify a number of features of their specific role. Part (b) proved more of a challenge. Some candidates did not recognise the terms 'active' and 'contemplative' as referring to forms of the consecrated life. Although it was possible to gain some marks for writing about the active apostolate among Christians in general, many candidates did not score highly. In part (c) more candidates understood that the three vows were part of the commitment of members of religious orders.

Unit K (5581/5582)

Islam

It is important to highlight a number of quite excellent scripts on this Unit, achieving full marks or very nearly. The consistently high quality of answers showing a good range of knowledge, sound understanding and the ability to set out fully both sides of an issue, are a credit to a good number of students. It has to be said that the very best are almost always the most concise and least verbose, and examiners do see a large number of less than excellent answers where candidates appear to be simply filling up the spaces provided. Once again, less successful candidates continue, typically, to give descriptions rather than reasons in response to questions asking for explanations, and to present only one side of an issue in questions asking them to show that they have considered another point of view. It is noticeable that in many instances candidates do refer to another point of view but do not set out in any detail what that point of view is, or simply repeat it in the words of the statement.

The following comments on each Section of the paper draw attention to instances where these, and other similar points, are illustrated in candidates' answers.

Section 1

As in previous years, the part (a) and (b) questions in this Section were usually straightforward for most candidates. Question 1(c) produced many answers simply describing the nature ('made of light') and function ('carry messages') of angels in Islamic belief, rather than emphasising the reasons why they are important, such as their role in the revelation of the Qur'an or on the Day of Judgement. Better answers to question 2(c) stressed the importance of freewill in terms of human responsibility for their own actions, on the basis of which they are answerable to Allah. On question 1(d) most candidates contrasted the atheistic and Islamic views. The better answers, however, showed that they knew about the atheistic viewpoint (eg. no scientific evidence, no belief in God), rather than simply stating that atheists do not agree with the Islamic viewpoint. 2(d) led in most cases to a clear discussion about mercy and compassion on one side, and all the qualities of Allah on the other.

Section 2

A few candidates were unclear about what Madinah is in question 3(a) but many more were unable to give a simple, clear, informed and unbiased statement about who the Shi'ah are in question 4(a). Likewise, in question 3(b) there were many inaccurate accounts of Shi'ah beliefs about Imams. Hardly any candidates knew anything about the actual journey of the hijrah in question 4(b), most simply setting out the Prophet's activities before and after the journey. The part (c) questions in this section were, in most cases, answered thoroughly, with clear reasons. Questions 3(d) and 4(d) on the Qur'an were also found to be straightforward, though a few candidates found difficulty with the expression 'follow its teachings'.

Section 3

Most questions in this section presented few difficulties to students, with some good answers giving reasons for the importance of salah in question 5(c). Answers to question 6(c), however, tended to be descriptive accounts of the Ka'bah, emphasising, for example, its origins rather than reasons for its importance, such as that it is a focal point for prayer for all Muslims throughout the world. There were some perceptive responses to both questions 5(d) and 6(d), most candidates came to the conclusion in 5(d) that both aspects of giving and receiving are important in Islam.

Section 4

Both (a) questions were dealt with simply and concisely, though many candidates included 'alcohol' amongst 'foods' and some were unsure of any example of haram foods other than pork. Answers to the part (b) questions were also presented in a straightforward way though there was a tendency among some candidates to write in considerable length and detail when they had actually covered the key points and achieved full marks in their first paragraph. Those who had learned the basic principles gave full and clear answers to the two part (c) questions, and some very balanced and thoughtful answers to the part (d) questions were seen, with many candidates extolling the virtues and advantages of being a proper Muslim in a non-Muslim environment question 8(d).

Section 5

As usual, very few candidates attempted question 10. Those who did either knew nothing factual about the subject matter, or presented excellent accounts, for example, of the teaching of Ghazzali. Question 9(a) was generally well answered, with lots of varied detail to illustrate 'difference'. Part (b) however, produced mainly descriptive answers without reference to 'beliefs', whereas the question was looking for answers which linked aspects of the design of the mosque, such as the absence of images, or the communal nature of salah, with beliefs about Tawhid or the Ummah. Part (c) was generally answered thoroughly by most candidates with some interesting alternatives to suggest what are the most important influences on Muslims today, including the internet.

Conclusion

Examiners have noticed a tendency for some more able candidates to write far more than they need to, and as a consequence leaving too little time for Section 5 questions and some candidates attached unnecessary additional sheets to their answer books, to no advantage, when the bulk of the space provided was unused.

Unit L (5583/5584)
Judaism

Report to follow.

Unit M (5585/5586)

Hinduism

Responses were seen to all questions on this paper and there was no obvious imbalance between questions in any section. As in some previous years many candidates did not appear to have practiced answering the types of questions asked in this examination, as discussed in previous examiners' reports. In particular many marks were lost because candidates 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 to gain the higher marks.

However, as the comments below will highlight, this examination generally elicited answers which showed a very high level of knowledge and which were a credit to the students and teachers who worked to prepare for it.

Section 1

Question 1(b) was very popular and almost universally gained full marks. As with many other part (c) questions many candidates who answered Question 1(c) did not gain marks because they did not respond to the word 'why' in the question. Many candidates simply described what moksha is or how it may be attained. Question 2(b) was generally well answered although some candidates did misread the question and write about gurus instead of gunas. Question 2(c) showed a distinct split between those who did not respond to the word 'why' in the question and simply described attributes and traditions ascribed to Krishna and those who started their answers with such phrases as 'Krishna is important because...'. The latter group gained very high marks with ease.

Section 2

Most candidates dealt with the questions in this section very well. The exception was 3(c) where a large number of candidates gave descriptions of the varna system and/or the jati system but made no attempt to analyse 'why' attitudes towards caste are changing. Question 4 was frequently very well answered but showed that there is still some confusion in candidate's minds about the difference between smriti and shruti texts. Question 4(d) was answered in a wide variety of ways, many of which were very interesting and were rewarded even when they diverged from the answers which the mark scheme anticipated.

Section 3

In response to Question 5(b) many candidates explained 'why' the legend of Holika is important rather than 'how' the festival of Holi is usually celebrated. In general, though, Question 5 was well answered and high marks were awarded for it. Similarly, question 6 was popular and very well answered.

Section 4

Question 7, again, was answered very effectively by those candidates who addresses the need to explain 'why' in Question 7(c). Many answers to both questions 7 and 8 were really splendid and interesting while others were simple descriptions of what happens at a naming ceremony.

Section 5

Question 9 was answered by slightly less candidates than question 10, but there was a better balance between the questions than in some previous years. Question 9 elicited many very high scoring answers and showed that students had been well prepared. Question 10, however, produced a wide range of answers but only those which actually answered the question scored many marks.

Unit N (5587/5588)

Sikhsim

Unit N continues to attract a large number of entries from pupils not of a Sikh background. There was evidence of much better exam technique this year with candidates appearing to spend an equal amount of time on each question attempted, using subject specific terms, avoiding long lists and bulleted points and providing reasons for beliefs and attitudes.

Section 1

This section was generally well answered, though many candidates had problems with Question 2(c) on varna. Candidates explained that the Gurus were hostile to it due to their promotion of equality but did not explain how this attitude affected the development of institutions, for example, langar or the Khalsa.

Section 2

In both questions, the (d) parts could have been better answered. Candidates should be encouraged to provide reasons for different views in part (d) in addition to stating them.

Section 3

Few candidates answered question 6(b) on the amrit initiation ceremony correctly. The answers were very general and did not indicate knowledge of the order of the service.

Section 4

There were good answers to question 7(c) on the Rahit Maryada but many candidates had difficulties with question 7(a) which asked for a definition of Sohila. While key terms were generally used appropriately more use could be made of the Glossary.

Section 5

Question 9 was far more popular than question 10, which was only attempted by a small minority of candidates, but which was answered well. In attempting question 9(a) some candidates took the opportunity to describe the range of activities in the gurdwara rather than the functions of different types of leaders, ignoring the precise wording of the question.

Unit O (5589/5590)

Buddhism

With the exception of those listed below the questions were answered well and produced interesting and appropriate responses and many answers demonstrated specific knowledge about Buddhism rather than relying on general knowledge . As in previous years, because of the diverse nature of Buddhism, some responses which gained good marks were not anticipated by the mark scheme.

Section 1

Both question 1 and question 2 were very well answered and elicited splendid answers. The only area of confusion which was apparent in some answers was that some candidates weren't clear about what the five khandas are.

Section 2

Both questions in this section were equally popular. Some candidates did not show any real knowledge about the parinibbana of the Buddha but still attempted question 2(b), which resulted in them not gaining many marks. Question 4(c) inspired many candidates to tell the story of the life of the Buddha rather than answer the question asked.

Section 3

Of those candidates who chose to answer Question 5, almost all did so very thoroughly and effectively. This was also true of Question 6 except that many answers to part (b) only gained Level 2 and seemed content to simply mention mantras and mudras and leave it at that.

Section 4

Of those Again this section was well answered and the questions were equally popular. It should be noted, though, that responses to both questions 7(c) and 8(c) either gained low marks because they were answered with guesses and generalisations, or they gained full marks by going through the precepts and explaining them fully.

Section 5

The most popular question on this section was Question 10. Although there was some overlap in the answers given for 10(a) and 10(b) but credit was given for all appropriate points made. There was some confusion regarding what a 'job' or 'career' is. Some candidates talked about drug dealing and burglary, for instance, as careers. Question 9 was not very popular and many of the students who answered it did not seem adequately prepared to answer part (b), either in terms of knowledge or exam technique.

Unit P (5591/5592)

Mark's Gospel

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. Also it is evident that many candidates use material from films which are not based solely on Mark's Gospel. Centres should consider the wisdom of using such material as non-Markan material is not credited. There are far too many candidates who in the understanding (part (c)) questions just give a description without showing any understanding. Such answers are awarded a maximum of level 1 (2 marks).

Section 1

Question 1(a) was generally well-known. Question 2(a) was less well known, especially if candidates had not learnt the glossary definition. In question 1(b), most candidates were able to identify three features but quite a few did get details a little bit muddled up. Similarly, question 2(b) was generally well answered. In question 1(c), many candidates did not understand the term 'nature of discipleship' and instead wrote about the costs or problems of discipleship. In question 2(c), the incident was well known but candidates were then unable to use that knowledge to extend their answer beyond saying that Jesus expects his disciples to give up everything. Both questions 1(d) and 2(d) produced some well thought out answers.

Section 2

Question 3 was by far a more popular question than question 4. Question 3(a) was generally known, but question 4(a) less so. In question 3(b) many candidates gained maximum marks but there were some candidates who wrote about Jesus cleansing the Temple spiritually by praying for it, or literally cleaning it. In question 4(b) candidates tended to get either full marks or none. There were some good answers produced for question 3(c), but for question 4(c) there were far too many answers which wandered off the subject of the cornfield and brought in other Sabbath-breaking incidents. There were some thoughtful answers produced to the two evaluation (part (d)) questions.

Section 3

Both part (a) questions in this section were generally well answered. Questions 5(b) and 6(b) generally produced full-mark answers but in 5(b) a lot of non-Markan material was introduced - often quite graphic especially in relation to the film 'The Passion of the Christ'. Questions 5(c) and 6(c) were also generally quite well answered, with some good explanations in both questions, although the responses to 6(c) were generally better than those to 5(c). Questions 5(d) and 6(d) produced some good answers.

Section 4

The part (a) questions in this section were generally well known although some candidates were a little confused by the term 'nature miracles'. Question 7(b) was generally well-known but question 8(b) was often confused with the healing of Blind Bartimaeus or the blind man at Bethsaida. However, there were also a significant number of candidates who had the dumb man calling out to Jesus. Responses to question 7(c) generally showed a lack of understanding of the importance the title Messiah in Mark's Gospel. Whilst in question 8(c) there were some good answers, many candidates wrote about Jesus being baptised to wash away his sin. Some thoughtful answers were given to both part (d) questions.

Section 5

Question 9 this year seemed to produce better responses than question 10. Question 9(a) was generally well answered, while question 10(a) tended to be either well answered or very poorly answered with little reference to what is actually said in Mark's Gospel. Question 9(b) was generally quite well answered with some good explanations of how the Kingdom can be both present and future. Question 10(b) lacked reference to what is actually to be found in the text. Both part (c) questions produced some thoughtful answers.

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	83	70	57	44	36	28	20	12
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	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

Unit I - Christianity

5577

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	81	68	55	43	34	25	17	9
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	98	84	70	56	45	35	25	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	15	8
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	81	68	55	43	34	25	17	9
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	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	8
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	70	60	50	42	35	28	21
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	102	90	78	66	56	46	36	26
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	58	50	42	36	30	24	18
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	70	60	50	42	35	28	21
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	102	90	78	66	56	46	36	26
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	58	50	42	36	30	24	18
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	70	60	50	42	35	28	21
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	102	90	78	66	56	46	36	26
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	58	50	42	36	30	24	18
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	70	60	50	42	35	28	21
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	102	90	78	66	56	46	36	26
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	58	50	42	36	30	24	18
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	70	60	50	42	35	28	21
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	102	90	78	66	56	46	36	26
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	58	50	42	36	30	24	18
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

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Unit P - Mark's Gospel

5591

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	85	73	61	49	39	30	21	12
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	103	90	77	64	52	40	29	18
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	67	58	49	40	32	25	18	11
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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