

Examiners' Report  
June 2019

GCSE Religious Studies 1RB0 1E

## Edexcel and BTEC Qualifications

Edexcel and BTEC qualifications come from Pearson, the UK's largest awarding body. We provide a wide range of qualifications including academic, vocational, occupational and specific programmes for employers. For further information visit our qualifications websites at [www.edexcel.com](http://www.edexcel.com) or [www.btec.co.uk](http://www.btec.co.uk).

Alternatively, you can get in touch with us using the details on our contact us page at [www.edexcel.com/contactus](http://www.edexcel.com/contactus).



### Giving you insight to inform next steps

ResultsPlus is Pearson's free online service giving instant and detailed analysis of your students' exam results.

- See students' scores for every exam question.
- Understand how your students' performance compares with class and national averages.
- Identify potential topics, skills and types of question where students may need to develop their learning further.

For more information on ResultsPlus, or to log in, visit [www.edexcel.com/resultsplus](http://www.edexcel.com/resultsplus). Your exams officer will be able to set up your ResultsPlus account in minutes via Edexcel Online.

### Pearson: helping people progress, everywhere

Pearson aspires to be the world's leading learning company. Our aim is to help everyone progress in their lives through education. We believe in every kind of learning, for all kinds of people, wherever they are in the world. We've been involved in education for over 150 years, and by working across 70 countries, in 100 languages, we have built an international reputation for our commitment to high standards and raising achievement through innovation in education. Find out more about how we can help you and your students at: [www.pearson.com/uk](http://www.pearson.com/uk).

June 2019

Publications Code 1RB0\_1E\_1906\_ER

All the material in this publication is copyright  
© Pearson Education Ltd 2019

# Introduction

This was the second examination series for the revised GCSE 9 - 1 Level 1 and 2 qualification in Religious Studies. It is clear that many centres have learned considerably from the preceding series and have begun to school their candidates in the technique required for success in this examination.

a type questions require that the candidate give three pieces of information in response to the question. It is important that the candidate not simply give a list of items, but that each piece of information conveyed is presented either in its own sentence, or at least in its own clause within a sentence.

b type questions require that the candidate should be able to present two pieces of information; typically two reasons for something, two attitudes to something, two ways for something. To gain full marks on this question, the candidate should aim to develop each of those reasons, attitudes or ways. This can be done by adding additional relevant information, by giving an example or by citing a religious source. The number of reasons/ways etc. is limited to 2 and so candidates are not able to access a third mark by giving a third reason/way.

c type questions are answered similarly to b questions, except that here the candidate has the potential to gain an additional development mark from the use of a source of wisdom and authority that is relevant both to the question asked and to the point that they are making. The use of a source of wisdom and authority on its own does not automatically gain the additional mark but is a means for the candidate to gain a further mark where they have already given a developed response. On the basis (outlined above for b questions) that a source of wisdom and authority can be used as a means of developing a response, candidates can use two, relevant, sources of wisdom and authority in a c question to access the third mark for that particular explanation or reason.

d type questions allow candidates to give reasons for and against a particular proposition, whilst coming to a justified conclusion. The response needs to show evidence of appraisal if it is to access the higher levels available, and this appraisal should not be superficial. Importantly, appraisal is not the only factor in accessing Levels 3 and 4, but one of several. An answer may show good appraisal, but be full of disparate, undeveloped, ideas that fail to make connections and so be a better fit for the lower levels of the mark scheme.

Overall, the most successful candidates tended to understand key terminology - and whilst 'keywords' are not assessed on this paper, it became apparent that some candidates had benefited from being taught them. Successful candidates were able to develop their responses, however simply, and were able successfully to deploy a range of sources of wisdom and authority to support and develop their responses. In d answers, the most successful candidates considered the various merits of the arguments they were presenting by, for example, appraising the **relative** authority of different sacred texts or the **comparative** validity of secular or scientific arguments in an integrated manner which showed the capacity to link connected ideas. In future examination series, this latter capacity would seem likely to be key to accessing the highest grades.

## Question 1 (a)

Successful answers to this question were comparatively rare, with many candidates choosing to leave the space blank. Centres could remind their candidates that the exam is marked positively and so it is always worth writing some kind of response for every question.

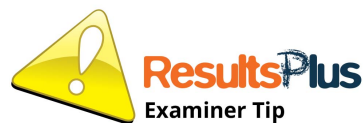
1 (a) Outline **three** beliefs about the nature of Vaikuntha.

(3)

One belief about Vaikuntha is that is the spiritual world beyond. Another belief about the nature of Vaikuntha is that it is where Bhagavan (one of the aspects of the divine) is. The third belief about Vaikuntha is that it is free of maya.



Here, the candidate presents three relevant pieces of information. There is no danger of this being considered a list since each piece of information is in its own sentence.



The candidate *could* have written the response more briefly and still have gained full marks (It **is** the spiritual world beyond, it **is** where Bhagavan is, it **is** free of maya). Note that dropping the verb (**is**) would however have resulted in a list and would have cost the candidate marks.

## Question 1 (b)

Very few candidates failed to get at least some of the available marks for this question.

(b) Explain **two** Hindu beliefs about the atman.

(4)

Hindus believe that the atman is like a soul and accumulates good and bad karma throughout a Hindu's life. A Hindu's atman is the part of them that reincarnates into their next self in their next life.

Hindus believe that ~~every~~ every living thing has an atman and so every time they reincarnate they either become something better or something worse, like an animal.



The candidate gives two things, both of which are developed – allowances are made for a certain lack of precision in what they say, since it does not result in us crediting something that is objectively wrong. Arguably three distinct points are being made, but we can only credit two of them – we choose the points that (with their development) give the candidate the most marks, not just the first they mention.

Atman is *like* a soul (and accumulates good and bad karma) (1) it is the part of them that reincarnates (1)

Every living thing has an atman (1) it can reincarnate as something better or worse (1)



Although the two developments are both about reincarnation (and would not normally be credited separately) here, each adds just enough distinct additional understanding to be accepted as different points. Candidates are, as a general rule, advised to avoid repetition in their development.

## Question 1 (c)

Where candidates understood the meaning of Cosmology, the question was generally well answered. For a considerable number of candidates however, the term represented an obstacle to them being able to access the question. It is important that, when delivering the course, centres highlight the words used in the specification as the phrasing of questions in the exam is often derived from it. It is easy to imagine being able to deliver the content behind this question, without really making much use of the word *cosmology* at all.

(c) Explain **two** teachings about the Hindu cosmology.

In your answer you must refer to a source of wisdom and authority.

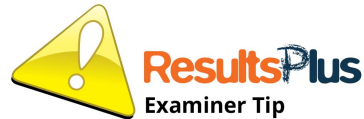
(5)

Hindus believe Brahma created the universe out of a lotus flower. Brahma is the creator god and but in the Rig Veda it still hints that even Brahma may not know what happened during creation as it says 'He knows or perhaps he doesn't know'. This shows Hindus have doubts about cosmology and creation and teaches perhaps we will never know.

Hinduism also teaches that time is cyclical and we go through 4 yugas: periods of time. It teaches now we are in the final + worst yuga: the Kali yuga when people become 'atheists and thieves' which suggests at the decline of goodness and morality from previous yugas.



The candidate in this example gained 5 marks, two teachings were given, both of them developed with appropriate use of a source of wisdom and authority in support.



You only *have* to give one source of wisdom and authority in a c question, but there is nothing to stop you giving two, if you can think of another one. If the two refer to the same teaching, it can count as development.



## Question 1 (d)

This question presented a number of challenges to candidates. It was important that they kept focused on the question itself, which was about using a murti to *learn* about the divine - not an invitation to a general discussion about murtis. Secondly, the question was not an invitation to discuss the trimurti. Many candidates who did one or other of these things were still able to access marks where they were still making points that were relevant to the question, as set, but for some this prevented them accessing the best marks.

\*(d) "All Hindus should use a murti to learn about the divine." - Saguna Brahman

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Hindu teachings
- reach a justified conclusion.

(15)

I don't agree with this statement. This statement pairs with saguna Brahman, worshipping Brahman with no form. Not everyone likes to do this because some Hindus believe in saguna Nirguna Brahman, where Brahman has no form and is therefore limitless. If all Hindus use a murti to learn about the divine it will go against their beliefs and will therefore hinder their learning. This is a strong argument because I believe that Hindus should learn about the divine in the way that allows them to understand it the most and lead them to completing their dharma and breaking out of the cycle of samsara and achieving moksha.

Someone may disagree with me as a murti is easy to learn to divine with. Devotees can choose which diety to worship based on their education and a murti can help worshippers keep focused on that specific diety.

It helps some Hindus understand Brahman better. I think this is a weak argument however, because some Hindus do not like to worship dieties so ~~the~~ a murti could lead them off track and not allow them to focus fully on Brahman.

Another convincing argument against the statement is that a murti could cause maya, dellusion about the spiritual world. By doing this Hindus are not able to separate both the material and spiritual world and will not be able to complete their dharma properly. This is a strong argument because when Hindus won't be able to achieve moksha. ~~Without a murti~~

Finally, all Hindus should use a murti to learn about the diety because it feels more personal. It is easier for ~~some~~ Hindus to understand Brahman when they can see some form of the Supreme Being. This is a weak argument however because Brahman exists "without and within" and does not require a murti.

In conclusion, ~~not~~ all Hindus should use a murti because some Hindus believe Brahman is limitless and without form so they can learn about the divine's full potential. I believe that with or without form, Hindus should use or not use a murti depending on which way allows them to understand Brahman better, help them break out of the cycle of samsara and achieve moksha and reunite with Brahman.

(Total for Question 1 = 27 marks)



The candidate in the example scores at the lower end of Level 3. There are clearly some logical chains of reasoning in their writing. They are able to give considered reasons for supporting and refuting the statement. There is some appraisal but it does not, however, stretch to considering the relative strength of the arguments, but rather considers each argument in isolation. The candidate shows good religious knowledge. It is important to stress that there is no one magic formula for success in a d question, with this one the candidate might have considered weighing up the different arguments against one another. Some of what sounds like appraisal (This is a strong argument because...) is not so much appraisal as the giving of an additional reason prefaced by "This is a strong/weak argument because..."



Plan your answer.

Consider the reasons for and against.

What conclusion are you working towards?

Organise your ideas logically, showing the links between them (Many Hindus believe x, this means that they do y and often results in z).

Which of your arguments are stronger than others? Why are they stronger?

What supports that argument? Is it scriptural? Are there some Hindus who would regard one text as more authoritative than another, for example?

Remember that there is no 'formula' for getting a d question right, you just need to show the examiner that you are thinking about which of the elements of the argument is strongest or weakest - and why it is stronger/weaker. Leave the examiner in no doubt that your conclusion was the most logical conclusion to come to.

## Question 2 (a)

Many candidates were able to answer this question successfully; those who were not, tended not to have focused on the *purpose* of marriage. As with 'the nature of' in 1a, it is important that candidates are supported in being able to interpret and understand the words used in the Specification.

2 (a) Outline **three** purposes of marriage for Hindus.

(3)

Marriage allows a Hindu to fulfill their Dharma and reach Moksha.

Marriage also allows Hindus to have sex and produce children. This is one of their Dharmas that allow them to reach Moksha.

Marriage can also bring communities together. This shows peace and Ahimsa which allows Hindus to reach Moksha.



**ResultsPlus**  
Examiner Comments

In this example you can see that the candidate has not only outlined three purposes of marriage, but has also included some development.



**ResultsPlus**  
Examiner Tip

The question could have been answered more briefly, allowing more time to be devoted to the questions which attract highest marks - which is not to detract from a good answer, but simply to highlight areas in which candidates might save themselves some time.

## Question 2 (b)

This question proved to be very accessible for the vast majority of candidates. Because of its open nature, a wide variety of responses was both given and credited, but we looked for candidates to be telling us what the community (in its wider sense) does for the family - whereas some candidates ended up telling us what the extended family does for others within that extended family.

(b) Explain **two** ways the local Hindu community supports the family.

(4)

The local community is supportive because it raises money through charitable purposes. Therefore the Hindu community can help the family financially so that when they can fulfill their dharma.

Also, the local community is supportive because it carries out festivals. Therefore families can become better connected with God and have an improved understanding of the best way to live.



**ResultsPlus**  
Examiner Comments

The following example is included simply as an illustration of a technique being used by several centres to guide their candidates towards showing development.



**ResultsPlus**  
Examiner Tip

This is by no means a requirement that candidates should do so, but it may be of benefit to some in answering **explain** questions.

## Question 2 (c)

2c proved to be something of a challenge for many candidates who did not equate family planning with limiting the number of off-spring. Here too, I cannot stress highly enough the importance of familiarising candidates with the language of the specification where other terms might more commonly be used in the classroom. Interestingly, the sources of wisdom and authority quoted in this question were seldom as given in the specification, but this can only disadvantage the candidate if the quote is neither known to the examiner nor readily found in standard reference sources.

(c) Explain **two** Hindu teachings about family planning.

what seems  
unnatural - BG

In your answer you must refer to a source of wisdom and authority.

(5)

Hindus believe family planning is important because unwanted children cause unhappiness. A couple could gain bad karma (which would ~~not~~ prevent moksha) if they had too many children to support and look after. Therefore, family planning is a necessity.

Hindus also believe family planning is acceptable. For example, using contraceptives such as condoms or birth control pills is allowed by some Hindus. This is reinforced by the Bhagavad Gita quote: 'what seems unnatural is also natural'. This means ~~although~~ <sup>some artificial</sup> contraception is as a method of family planning ~~artificial~~ does not necessarily interfere with Brahman and so is acceptable as said in scripture.



**ResultsPlus**  
Examiner Comments

In this example the candidate gives two teachings, both developed, one of which is supported by a relevant source of wisdom and authority.

## Question 2 (d)

Whilst many candidates were able to produce good responses to this question, often referencing the ashramas. Nevertheless, there was a significant number of candidates who answered the question as though it were about creation, rather than procreation.

(d) "Procreation is the most important part of life."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Hindu teachings
- reach a justified conclusion.

(12)

Some Hindus would agree with this statement. This is because procreating is part of everyone's (bar priests and gurus) varna/ashrama dharma in the householder stage of life. Thus, having children is a key thing for Hindus to do in order to fulfill their dharma, and earn good karma in order to be freed from the cycle of samsara. This is a strong argument, as fulfilling one's dharma in each ashrama is one of the main aims of life for Hindus today and is encouraged throughout many Hindu holy texts.

On the other hand, some Hindus may disagree with this statement, as they may argue that other parts of life are more important. For example, having marriage is a key event for Hindus as it signifies the ~~start~~ movement from the student stage of life to the householder stage of life. Also, it is a sacrament sanctified by ~~the~~ God and is thus very significant as it's a promise not only to your partner but to God. This is a strong argument as not only is marriage part of one's dharma, as is having children, it also signals moving into the next ashrama, as well as making serious promises both to another person and God, showing maturity and religious devotion.



However, some Hindus may disagree and argue that having children is still the most important part of life. Children are very important to Hindus, as is family as its children, to whom religious teachings are passed on to, and thus kept alive - if one did not have children there over time

religious teachings wouldn't be passed on and may well be forgotten. Furthermore, it says in the Bhagavad Gita Chapter 3:35 that "it is far better to perform one's prescribed duty, though tinged with fault, than to perform another's prescribed duty though perfectly." This illustrates that even if a couple may not necessarily want kids, it is still an important part of their dharma that they must fulfill in order to get good karma and achieve moksha, as its through children that religious teachings are passed on and thus they are very important.

In conclusion, as my essay has shown the argument for the statement is the strongest. The argument against the statement is weaker as although other events in life are very important, and in the case of marriage signal moving onto a new ashrama, having children is a key part of one's dharma, as well as allowing Hindus to pass religious knowledge onto the next generation.



This answer scored seven marks.

### Question 3 (a)

Few candidates failed to score marks on this question. Where difficulties were experienced, it tended to be because candidates gave answers that were only secular and could not be understood as being Hindu responses.

3 (a) Outline **three** ways Hindus support women's rights.

(3)

Hindus believe in Ahimsa therefore  
wouldn't treat anyone differently.  
They ~~do~~ worship female Gods  
Hindus wouldn't be sexist because they  
believe in the sanctity of all life despite  
race /gender etc.



This candidate was awarded 3 marks.

### Question 3 (b)

A wide range of responses was possible to this question and so responses acknowledging physical difficulties accessing a mandir were found alongside those expressing more religious motivation (such as devotion to a particular deity). All reasonable responses were credited.

(b) Explain **two** reasons Hindus might worship in the home.

(4)

One reason that a Hindu may worship at home is because they may <sup>feel</sup> more comfortable at home rather than a religious place of worship. By feeling more comfortable and at home. They will be able to pray ~~and~~ in peace and may be able to practice praying ~~also~~ more

- Another reason a Hindu may decide to pray at home is because they may feel closer to Brahman. ~~and~~ They may feel that their own atman has a better connection with him or her there. They may feel better connected towards Brahman as it wouldn't be hundreds of people praying at a time. More like one or two.



This answer gained 4 marks, as they gave two valid reasons.



Always check the marks on the question paper for each question.

### Question 3 (c)

Few candidates were unable to access at least some marks for this question. Many candidates relied on arguments related to the sanctity of life, or to animal welfare in general for one of their reasons, but a pleasing number were able to give specific reasons for cow protection as distinct from other forms of animal protection.

In the example below the candidate gives two good, developed, reasons for working for cow protection and links a well-known quote to their argument.

In this example below the candidate gives two good, developed, reasons for working for cow protection and links a well-known quote to their argument.

(c) Explain **two** reasons Hindus might work for cow protection.

In your answer you must refer to a source of wisdom and authority.

(5)

Hindus might work for cow protection because they believe cows' lives are sacred. They believe this because they believe every living thing has an atman because in the Bhagavad Gita it says 'in truth Brahman is all' and therefore we should protect cows because they have a spark of the divine and it would be like going for Brahman.

Hindus might also work for cow protection because they believe cows are especially sacred because Krishna was a cow herder. Krishna is the 8<sup>th</sup> avatar of Vishnu and Hindus may believe we should follow his example because he is Brahman on earth showing us how to live and guiding us down the right path.



This scored the full 5 marks.

### Question 3 (d)

3d was routinely well answered by those who tackled it. The more nuanced responses involved candidates articulating whether it was *the best* form of Hindu prayer as opposed to making a case that it should be *the only* form of Hindu prayer.

con  
puraisitic

In this question, 3 of the marks awarded will be for your spelling, punctuation and grammar and your use of specialist terminology.

1) one clings to - maya

\*(d) "Meditation is the best form of Hindu prayer." - raja yoga  
↳ 4 or 3 as

Bhakti - BG is best  
Karma yoga - Ghandi  
Jnana yoga - knowledge and

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Hindu teachings
- reach a justified conclusion.

(15)

Many hindus would believe that meditation is the best form of prayer in the 3rd or 4th ashrama as this is when one has time to meditate. Many hindus would also believe it is the best as it focusing on your atman and not anything else which is a illusion of maya. The hindus scriptures is states that 'If one clings to his attachment' they would respect there atman therefore meditation as preyer is good as it distances you from your attachments and prakriti.

The strongest argument against the statement is that in the Bhawagad gita is stated that Bhakti yoga the path of love and devotion was the best form of worship as it can be done in daily life and fulfils some of your dharma as showing love and devotion can manifest in many different ways.

Another strong argument against the statement is that in the 1st and 2nd ashrama hindus don't have the time to meditate as they are studying in the 1st ashrama and bringing up a family in the 2nd ashrama. so hindus would prefer to follow karma yoga and do good actions as a form of prayer rather than meditation as this can be done in daily life and encourages dana and respect for the environment which are dharmas.

In conclusion, hinduism is a pluralistic religion and there are many types of prayer which suit different people at different time in there life and no one way is the best to fulfil your dharma, to complete your ashrama, to break the cycle of samsara and achieve moksha.



**ResultsPlus**  
Examiner Comments

This was a Level 3 response in which the candidate successfully articulated which of the supporting arguments was the stronger, and gave reasons for asserting this. It's a good example of how a shorter response can still be successful if the candidate shows good religious understanding, structures their answer correctly and includes some genuine appraisal.



**ResultsPlus**  
Examiner Tip

Organise your ideas before you start writing. Make sure that you tell the examiner not just which is the stronger argument, but why it is the stronger argument. The quality of your thinking matters more than the quantity of your words.

## Question 4 (a)

The majority of candidates were able to gain at least some of the marks for this question, with the most common cause of lost marks being that candidates gave secular answers, rather than religious answers.

This is how the question should have been answered.

4 (a) Outline **three** Hindu teachings about animal rights.

(3)

One teaching is that animals are more sacred than humans. Another is that Brahman is within every living being, including animals. A final teaching is that they need to be protected.



This scored 3 marks.



Do not give secular answers when asked for Hindu teachings.

## Question 4 (b)

This question the candidates were asked to explain two Hindu responses to threats to the natural world.

(b) Explain **two** Hindu responses to threats to the natural world.

(4)

Some Hindu believe that pollution is inevitable. They believe that towards the end of the Kali yuga the environment will naturally be worse and there is nothing that they can do about it

Other Hindu believe that it Pragma created the world then we should respect all nature in the natural world as he created it and therefore Hindu may disagree with pollution as they believe we should respect the world



**ResultsPlus**  
Examiner Comments

The candidate gave two clear, developed, reasons and so scored 4 marks.



## Question 4 (c)

The single biggest obstacle to the candidates succeeding with this question was that many of them did not recognise the underlying meaning of the words 'the sanctity of life' - as such, many started their responses by saying "Hindus regard life as holy because they believe in the sanctity of life" or, put differently, "Hindus regard life as holy because they believe life is holy" which tells us nothing that is not already in the question. Some were fortunate in that they then went on to consider ideas that could be credited.

(c) Explain **two** reasons why Hindus regard life as holy.

In your answer you must refer to a source of wisdom and authority.

in truth  
Brahman in  
all -

(5)

Hindus regard life as holy because it is made by  
Brahman. Brahman, as the ultimate reality, was the  
one who created the entire universe including its inhabitants.  
This means life ought to be ~~valued and treasured~~ <sup>viewed as sacred.</sup>

Hindus also believe this because all life contains an  
atman. <sup>\*</sup> An atman is a spark of Brahman and so  
forms of life, not just humans, ~~ought to be~~  
should be honoured.

\* This is demonstrated from the Upanishads  
quote: in truth Brahman is in all.



This candidate seems to have started out by working out which of the quotes they knew could be used to support their answer to the question and then writing an answer with the express intention of using that quote.



You might find it helpful as a way of ensuring that the quote you use is relevant to the answer you give - if the quote's not relevant, it won't be credited.

## Question 4 (d)

This question illustrated perfectly the challenge that some candidates have with addressing the question directly. A considerable proportion of candidates found themselves answering a question about whether there is life after death, rather than about the ease of believing in it and thereby lost the opportunity to gain marks.

(d) "It is easy to believe in life after death."

Evaluate this statement considering arguments for and against.

In your response you should:

- refer to Hindu teachings
- refer to non-religious points of view
- reach a justified conclusion.

(12)

Some  
~~One~~ Hindus may agree with this statement, because they believe in ~~&~~ reincarnation. This means that when they die, they will be reborn, into a plant, animal or human. Therefore, they are likely to believe that it is easy to believe in life after death. This is a strong argument, because reincarnation is a key Hindu belief.

Another Hindu might also find it easy to believe in life after death, because it is part of their ~~dharma~~ dharma to get good karma, so their souls can escape the cycle of samsara and achieve Moksha. This is also a strong argument, because every Hindu wants to be united with Brahman.

However, an atheist might believe there is no life after death, because there is no physical evidence for any past experience. ~~There~~ Therefore, they are likely to not believe

something that could possibly be made up. This is a weak argument, because there is no evidence for any life after death or any ~~that~~ evidence that there isn't life after death.

Another non-religious person may believe that ~~there~~ <sup>there</sup> could be life after death, just there is no God. Some people may believe that there is no end and would therefore think it is easy to believe in life after death. This is a weak argument, because there is no evidence to go off of.

In conclusion, although there is no evidence, the strongest argument is that it is easy to believe in life after death, because people often include it in their faith and they'd want to believe ~~that~~ there isn't an end.



This was a Level 3 response with some degree of appraisal, showing secure religious knowledge.



Pay close attention to the bullet points in the question. If the question asks for non-religious points of view and you don't give them, you can get no more than 6 marks. If a question doesn't ask for non-religious points of views and you give them all the same, those points of view won't be credited at all and you will have wasted precious time. Non-religious points of view allow for non-religious appraisal too - such as whether something is logical or contradicts our scientific understanding.

## Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Any technical vocabulary used in the question paper will also be in the Specification. Check your understanding of this vocabulary, especially where there are similar looking words with different meanings (arti and artha, karma and kama). It would also seem to be a worthwhile exercise to make sure that you understand some of the technical terms in the Specification that are not subject specific for example, is the difference between 'three beliefs about **the nature of Brahman**' and 'three beliefs about Brahman'?
- Allow yourself enough time to both read *and* understand the questions. Make sure that you explain things that require explaining and that you are in fact answering the question that has been set. If you don't address the specific question asked, you will lose valuable time in the exam, writing an answer that can only access some of the marks.
- The Specification gives some key texts for each section of the exam. Take time to learn some of these. When you use the quote in your exam, make sure that it is 'doing something' in your answer and not just dropped in as an afterthought. The quote will gain marks only if it is developing one of the points you've made.
- Read the bullet points in part **d** questions carefully and make sure that you cover them - if you are asked to provide non-religious reasons, make sure you do. If non-religious reasons are not asked for, you can save yourself time in the exam by not giving them. Remember that reasons from another religion are not *non-religious* and will not be considered as such.
- **d** questions require you to say how effective or 'strong' the elements of the argument you are giving are - but do not limit yourself to saying that *x* is a strong argument; tell the examiner why *x* is stronger than *y*. Is it supported by a more authoritative text for example? The mark scheme talks about 'superficial appraisal' so try to go beyond the superficial. Answers where every paragraph ends either 'This is a strong argument because it is supported by scripture' or 'This is a weak argument because it is just an opinion' are always going to seem a little superficial.

## Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

