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Religious Studies Unit A-G

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Examiners' Report

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Contents

Chief Examiner Report 2006	1
Principal Examiner's Report on Unit A - 5561(100%) 5562(80%)	2
Principal Examiner's Report on Unit B - 5563(100%) 5564(80%)	4
Principal Examiner's Report on Unit C - 5565(100%) 5566(80%)	7
Principal Examiner's Report on Unit D - 5567(100%) 5568(80%)	9
Principal Examiner's Report on Unit E - 5569(100%) 5570(80%)	11
Principal Examiner's Report on Unit F - 5571(100%) 5572(80%)	12
Principal Moderator's Report	15
Statistics	17

Chief Examiner Report 2006

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

Despite two comments in previous reports, 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 100% examination and 80% examination, the Quality of Written Communication is assessed in Section 5 only. Quality 3 is awarded only to candidates who use a formal style of writing typified by the use of sentences and paragraphs and by not using bullet points or slang.

Centres are reminded that in the evaluation questions candidates are expected to put forward two points of view with at least two reasons for each point of view. To reach level 4, they are also expected to show clearly either which point of view they consider to be the stronger, or why they consider both points of view to be equally valid.

Questions on different attitudes have continued to cause problems for some candidates. If a question refers to different attitudes, candidates must refer to at least two attitudes to gain top marks. GCSE Religious Studies, as well as the National Framework for RE at key stage 3, expects candidates to be aware that there are different attitudes within a religion. Candidates should therefore be taught that not all members of a faith will have the same attitudes. The adjectives 'most', 'many' and 'some' are particularly useful here, e.g. 'most Christians are against divorce', 'some Muslims are against divorce', 'many Hindus are pacifists'.

Principal Examiner's Report on Unit A - 5561(100%) 5562(80%)

Unit A remains the most popular unit, especially with schools which enter their whole cohort rather than an option group. Consequently, the examination succeeded in producing the full range of performance levels expected. The rise in the number of Year 10 students sitting the paper has not noticeably affected the standard of answers.

Section 1

This section was generally well answered and the questions were fairly even in terms of popularity. Most students answered the a) question correctly although a number misread conversion as conversation and some answered conversion in a non religious context. 1b) asked about causation which caused confusion with a large number of candidates despite it being a c) question last year. Many wrote about the design argument and a significant number answered it as an evaluation question, rather than answering the question set. 1c) was well answered by most candidates. The concept of brainwashing proved difficult for some candidates in part d)

In answering 2b), many candidates wrote about responses to, rather than the problem of, evil and suffering. Some students answered 2c) as a knowledge question and outlined the different religious experiences rather than linking them to belief in God. The d) question produced some excellent responses, but some students confused agnosticism with either a religion or with atheism.

Section 2

Question 4 was answered by the majority of the students. Most students correctly answered the a) questions, although the definition of abortion was not clearly stated in some cases. 3b) caused problems as many students used religious terminology to explain non-religious beliefs, writing about souls, reincarnation and heaven. 3c) was answered well by a number of students, although some candidates did not seem to be aware that there are different attitudes to euthanasia. 3d) was answered mainly from the point of view that it is the woman's right to choose and some candidates lost marks for not linking it to religious teachings.

4b) was generally well answered even though some candidates restricted themselves to beliefs in heaven and hell with the more able also talking about purgatory and immortality of the soul. Although 4c) had some superb answers, some candidates are still convinced that Muslims believe in reincarnation, and even claim it is taught in the Qur'an. The d) question was not always connected to religion and some candidates still confuse abortion with euthanasia.

Section 3

Question 6 was marginally more popular than question 5. In 5b) some students got sidetracked into writing about Islamic arranged marriages although most students answered this well. 5c) was answered more fully than in previous years although a significant number still did not link the church's activities to helping families enough to go beyond level 2.

6a) was answered well by most students, although a small number thought it meant becoming an adult. 6b) was answered well by the majority. 6c) was again more knowledge based in its responses with descriptions of attitudes rather than reasons for them. The d) questions elicited some interesting responses. 5d) was often personalised by candidates whose parents had gone through the process of divorce. Unfortunately, they usually failed to give a religious view and so were unable to get the maximum marks. 6d) aroused some passionate advocacy for marriage as well as some whose parents had been through the divorce process giving them a more cynical view.

Section 4

This section had a fairly even split in terms of popularity. 7b) was answered by many students in a generalised way, rather than giving specific teachings or beliefs and a number thought that it was Jesus who was the Good Samaritan. In 7c) some students confused race with religion but there were some very thoughtful and well-informed answers. 7d) answers were often amusing, but very few students answered in terms of religious teachings, and some of those who did were often inaccurate about the teachings. 8b) was answered very well by a number of students but far too many outlined the lack of equality for women rather than its growth. 8c) produced some very insightful and well-thought out responses, given the current world situation. 8d) was answered well by most students and gave answers which looked at those religious people who believe only their religion is right, compared to those who believe all religions have some truth.

Section 5

Questions 9 and 10 were fairly equal in popularity. Question 9 was answered better than in previous years and did not seem to cause the same confusion about specifically religious programmes as opposed to dramas. However, many students did not identify a religious theme in 9b) but rather just described the plot of the film and some misunderstood the phrase "whether it was fair to religious people" to mean whether it was fair to the characters in the film. This meant that some students wrote about how the crucifixion in 'The Passion of Christ' was unfair to Jesus. 9c) was generally well written although too many students did not use examples and so lost marks.

10a) was answered with clarity by a number of students and Biblical teachings were written about. Part b) caused problems for some who turned the question into one about the causes of poverty, rather than the need for world development. Most students wrote about re-distribution of wealth and cancelling debt, or about the tsunami and natural disasters in general. A number also wrote about the need for more housing due to exploding population numbers. 10c) gave rise to a some very generalised and often inaccurate answers about religious agencies being corrupt and only helping members of their own faith. Some did write about the work of specific religious agencies but did not then link their work to the question asked. Very few candidates used their knowledge of the causes of world poverty to discuss whether it was too big for religious agencies alone to solve.

On both questions, most students wrote in sentences rather than bullet points but most failed to get the first QWC mark and many failed to get the third as they did not write in paragraphs.

Principal Examiner's Report on Unit B - 5563(100%) 5564(80%)

This unit is steadily increasing in popularity. The examination produced a wide range of performance levels at a similar standard to last year.

Section 1

This section was generally answered well. Question one was more popular than question two. Many candidates in 1(b) confused causation with the design argument. In 1(c) most candidates were able to use the argument that lots of people believe in God and they can't all be wrong and to use the common features of religious upbringing and religious experience. Some candidates answered this as an evaluation question giving their opinions of religions practised in their local area. 1(d) produced many good answers and most candidates were aware that atheists might equally be said to brainwash their children.

In question 2(b) many candidates answered the question how do Christians respond to evil and suffering rather than the one asked. Some candidates answered (c) as a knowledge question rather than an understanding question. Such candidates gave a list of religious experiences but did not link them to belief in God. 2(d) was often poorly answered because candidates did not know the meaning of agnostic.

Section 2

Question 4 was the more popular question, although performance over the two questions was equal.

In 3 (b) most candidates were able to outline two reasons, mainly ghosts and near death experiences. In 3(c) most candidates understood why Christians would oppose euthanasia but very few gave religious reasons for accepting euthanasia or showed understanding of the doctrine of double effect. In 3(d) most candidates were well prepared on the key issues of abortion but failed to use their knowledge to answer the question.

Many responses to 4 b) were limited to the good people go to heaven and the bad people go to hell. However, where candidates had been taught immortality of the soul and resurrection, the answers were detailed and well written. In 4(c) many candidates did not give more than a definition of the sanctity of life, they were less familiar with the Bible passages in the specification and often used this question to give information about abortion or euthanasia. Many candidates in 4(d) wrote long answers on contraception but failed to relate contraception to making happy families therefore did not answer the question.

Section 3

This section was better answered than in previous years. Most candidates answered 5 a) correctly. Most candidates could give developed answers in opposition to sex outside marriage in 5 b), and many referred to both pre-marital sex and adultery. Most candidates appeared to have a good range of knowledge of how churches help parents bring up children, but failed to relate this information to keeping the family together. Most candidates in (d) understood secular arguments but neglected to use Christian teachings.

In answering 6 b) most candidates were able to describe how family life had changed, but 6(c) was not answered well. Candidates knew what Christian Churches taught and about modern attitudes to homosexuality, however, they did not refer to these attitudes causing Christians problems. Many candidates used this question as an opportunity to express their own views about homosexuality. In d) many candidates failed to refer to the question in their answer.

Section 4

Social harmony continues to pose problems for candidates and once again produced the lowest levels of response.

Most candidates had difficulty expressing a clear definition of equality in order to answer 7 a). In 7(b) candidates were aware of the view that women should be homemakers and should not speak in church, but their knowledge of which Christians have this view and other views about women priests/ministers was generally weak. In 7(c) very few answers reflected the problems caused in a multi-faith society if people tried to convert believers from other religions. Most answers simply highlighted the idea of conflict and intolerance. Some candidates used the question to explain exclusivism in Christianity but did not address the question. 7(d) Most candidates confused racism with religious discrimination. Occasionally candidates mentioned Christians who had been racist and referred to the Klu Klux Klan.

In 8(c) most candidates gave a biography of Christians who worked for racial harmony, highlighting how they achieved this, but did not identify specifically why they fought for social harmony. Generally Martin Luther King was chosen and there was a good knowledge of his work but not why he did it. In response to 8(d) candidates tended to focus on the similarities and differences between religions. Very few answers dealt with the idea that one particular religion has the truth.

Section 5

Question 10 was again more popular this year, but question 9 tended to produce a higher level of response than question 10, mainly because candidates had so few religious facts to use in their answers on Religion: Wealth and Poverty.

In 9 (a) Songs of Praise was the most common choice. Most candidates could identify features of the programme. In 9(b) candidates tended, as reported in previous years, to spend much of their answer describing the story line and not identifying the issue or its treatment. Answers tended to give a response to whether the treatment of the issue would offend Christians to determine if it was 'fair' or not, rather than whether the presentation of the theme itself had been presented in an unbiased way. In 9 (d) most responses showed understanding of the importance of television and its influence on its vast audience and a few also showed the pitfalls of presenting issues on television. Surprisingly few talked about others ways of putting across religious and moral issues.

Several candidates in 10 a) wrote about CAFOD and Christian Aid rather than a Christian organisation working in the UK. However, there were some good answers given using religious agencies working in the candidates' local areas. Most candidates answered 10 b) in terms of the causes of world poverty not the need for world development. The answers to this question were generally vague and fairly basic. Ideas of interdependence, need for raw materials and lack of conflict were rarely mentioned. Some candidates interpreted development in terms of the environment. In Question 10c), the vast majority of the answers talked in general terms about how money can reduce poverty and whether religious agencies could be trusted more than non-religious agencies. A few candidates talked about debt but generally the answers did not really focus on getting rid of poverty completely and did not really show understanding of the causes of poverty and how these could be addressed.

Principal Examiner's Report on Unit C - 5565(100%) 5566(80%)

This unit had a much larger entry than in previous years and there is obviously some good teaching to the specification taking place. In general candidates struggled with questions that required them to refer to different attitudes and ignored the demand for a Christian or Catholic response to the d) part of questions.

Section 1

Q1(b) - Most candidates were unaware of the argument from causation or confused it with the design argument. Stronger candidates were able to answer this question in a few lines and pick up maximum marks. In Q1(d) good answers referred to the Catholic upbringing and the promise that parents make to raise their children as Catholics, poorer answers gave a personal response and did not consider an alternative.

Q2 produced much better answers than Q1. For Q2(a) most candidates knew their glossary definitions very well. Q2(b) candidates appeared to relish answering this question which had clearly been well taught to the majority of candidates. Q2(c) caused problems to some candidates who gave knowledge based answers about religious experience and were unable to explain how these may lead to belief or support belief. In Q2(d) many candidates discussed the proof for and against God and ignored the statement that this should cause everyone to be an agnostic.

Section 2

In Q3(b) candidates had to give non religious reasons for belief in life after death and this produced knowledgeable answers from candidates who had clearly enjoyed learning about the paranormal, however some candidates misread the question and answered it as if it read religious reasons. In Q3(c) some candidate failed to give different attitudes which limited their answer to level. For Q3(d) many candidates did not see the Christian part and gave reasons for and against abortion. Non-religious answers to (d) parts are awarded a maximum of level 2.

In Q4(b) there were some excellent answers and reassuringly candidates knew the Catholic teaching on life after death very well. For Q4(c) some candidates produced very well argued answers with evidence given from biblical and canonical sources. In poorer answers candidates gave lots of information about moral issues such as euthanasia and abortion rather than answering the question. In Q4(d) many candidates did not answer the question and gave arguments for and against contraception. Pleasingly the majority of candidates did give a religious response but many ignored the idea of contraception making happy families.

Section 3

In Q5(b) it was necessary to give a variety of attitudes and most candidates were able to do this. It is worth noting that this type of question needs at least two attitudes to be described. In Q5 (c) good answers included the many ways that churches help families from the practical to the teaching of the Church. Some answers however, were very general. Q5(d) was generally well answered, but many candidates did not refer to Catholic Christianity and so limited their marks to Level 2.

Q6(b) produced knowledgeable, but varied answers. Q6(c) caused difficulties for some candidates as it had the two ideas of Christian teaching and modern attitudes to homosexuality. This type of question requires candidates to make the links carefully. They would do well to plan these before starting to answer the question. Q6(d) was answered very knowledgeably on the whole.

Section 4

In Q7(b) this question is a familiar one and one that needs to be taught as the role of men and women bringing out the differences between the roles deemed appropriate by different denominations. In this question only half of this was expected - the role of women and it should have therefore been straightforward. However many candidates ignored 'in Christianity' and described purely social roles of men and women or inaccurate ideas about women in the Bible neither of which answered the question. Q7(c) produced some excellent thoughtful ideas and, sadly, some candidates were able to give personal experiences of the problems it might cause. Q7(d) proved very difficult for candidates who had no experience of Catholics being racist and confused this with being discriminatory to other religions.

Some candidates still confused prejudice with discrimination in answering Q8(a). Q8(b) was well answered by those who had learnt it. Q8(c) produced too many purely biographical answers, usually of Martin Luther King. The demand here was to explain why the person / group worked for racial harmony and this was frequently ignored. Q8(d) included a phrase good candidates had heard before and were able to respond to.

Section 5

Q9 was on the whole was not well done. In Q9(a) the instruction to describe a 'specifically religious' programme was missed by many who described films and dramas. In Q9(b) the religious theme was too often not referred to and then the answers were frequently descriptive rather than commenting on the fairness of the treatment. In Q9(c) specific programmes were not mentioned in candidates' answers despite it being requested in the question. Candidates would do well to read the questions carefully, the requests attached to 'quotes' do change.

Q10 was three times more popular than Q9. In Q10(a) CAFOD was the most often used example. This was unfortunate as candidates were then unable to say how they work to relieve poverty in the UK. The exam paper has to cover the whole specification, and this means centres must teach an organisation that is Catholic and works to relieve poverty and suffering in the UK eg SVP, as well as a Catholic Agency working for world development eg CAFOD. In Q10(b) many answers read as if they were answering last year's question rather than why we need world development. Less able candidates described in lots of detail the causes of world poverty, but didn't answer the question. Q10(c) was usually answered well with references to the Bible from more able candidates.

Principal Examiner's Report on Unit D - 5567(100%) 5568(80%)

The entry for this unit represents a very wide range of ability. This includes some very able candidates who show the full range of skills required and who obtain the highest marks. The main weaknesses continue to lie in answers to (d) questions, where some still confine themselves to recognising only one point of view, and in some (c) questions where candidates give descriptions rather than explanations. This applies particularly to questions asking for an explanation of why there may be different attitudes within the Muslim community towards some contemporary issues, such as contraception. However, more answers than previously appeared to show an awareness of differences of opinion.

Section 1

With a few exceptions, candidates found this section straightforward, and answered the questions thoroughly. The exceptions were Q1(b) where many were unfamiliar with the argument about causation and confused it with the argument based on design; Q1(c) where most knew the reasons why some people are atheist or agnostic, but many could not resist the opportunity to explain, at some length, why they should not hold those views, which was not required by the question; and Q2(b) about the problem of evil and suffering for those who believe in Allah. Many candidates simply presented the teaching about life as a test from Allah, without reference to any problem to do with the suffering of innocent people. However, some did actually recognise the reality of the problem but went on to show that, for Muslims, this problem is overcome by accepting that the purposes of Allah are beneficial. Some very good answers to Q1(d), about brainwashing, presented clear arguments on both sides, showing understanding of the differences between brainwashing and upbringing, and the importance of the principle of freewill in Islam.

Section 2

This section appeared to present few problems. The exceptions were Q3(b) where many candidates simply asserted that non-religious people cannot believe in life after death, and in some cases, why; Q4(b), where the majority gave a general account of life after death, some without reference to resurrection at all, and where a few asserted that Muslims emphatically do not believe in resurrection, apparently confusing it with reincarnation; and Q4(d), where many ignored the last part of the statement about euthanasia ('so Muslims should agree with it'), or failed to see the point of the statement, arguing that Muslims cannot agree with it, but atheists could. The better answers showed why Muslims are concerned to reduce suffering as far as possible, but why they must also accept the purposes of Allah.

Section 3

Most questions were found to be straightforward for the majority of candidates. Some interpreted Q6(b) as referring to changes in the UK in Muslim family life, rather than generally in British society - an entirely acceptable interpretation, with some well-informed answers showing awareness of changes or adaptations to traditional values as a result of living in a non-Islamic society. This year, some candidates gave a much more wide-ranging response to question Q5(c) about attitudes to homosexuality than they did when a question on the same theme appeared in the past. The two (d) questions in this section resulted in some lively and well informed discussion about divorce, and about the influence of the mosque in the upbringing of children.

Section 4

Candidates generally dealt effectively with all the questions in this section, though some were less well-informed about such issues as equal rights for women in the UK in Q7(b), asserting instead that all women's rights have been upheld in Islam from the beginning. Few candidates achieved the higher marks on Q7(c) about trying to convert people in a multi-faith society. Most were familiar with the principles of dawa within Islam, but were less clear about the possible problems of promoting the supremacy of one religion in a genuinely multi-faith society. Once again, the (d) questions provoked some lively and considered debate, especially in relation to whether 'all religions are just different paths to the same God.'

Section 5

This section proved to be difficult for a lot of candidates. Although there were occasionally very full and informed answers, the majority achieved less well, largely as a result of failing to address the questions set. For example, many included 'East is East' and 'Yasmin' in Q9(a). They did not deal with the 'best' way, in Q9(c) or in Q10(c). They did not identify and write about a Muslim person, community or organisation working to relieve poverty and suffering 'in the United Kingdom', but instead dealt mainly with organisations working to relieve poverty in other countries. They might have considered, for example, work undertaken by an imam or by local Muslim communities to support the elderly or unemployed in their neighbourhood.

Principal Examiner's Report on Unit E - 5569(100%) 5570(80%)

As last year, the entry for this unit was in single figures and once again it appeared that these candidates had been entered on the basis of their faith. There was an extremely high level of response with candidates showing good knowledge and understanding of their faith and the ability to evaluate controversial issues within Judaism.

Principal Examiner's Report on Unit F - 5571(100%) 5572(80%)

As can be seen below, with the exception of Q3), this was a very successful paper in that most questions were accessible and meaningful to candidates and produced a range of answers throughout the mark range. The striking feature which was common to many answers, as detailed below, was that many students had not been tutored to answer the specific question asked.

Section 1

Q1 was not as popular as Q2. Those students who answered it almost all confused the design argument and the causation argument in part b) - despite years of comment in the Chief Examiner's Reports on this issue. Part c) was generally very well answered and elicited a wide range of answers and frequently gaining high marks.

Question 2) was generally well answered throughout. High marks were common, especially for c) which related to religious experiences.

Section 2

Q3 was very rarely answered. It is not clear whether this relates to the fact that students found Q4 attractive in itself or that the topics of contraception and/or non-religious ideas concerning life after death, covered in Q3 had not been taught in detail in the centres which entered students for this exam.

Q4(b) was typically, and reasonably, answered with reference to the nature of life after death rather than to the processes which ensure it or evidence for it which the mark scheme anticipated. Answers which took this approach were rewarded in the same way as those which followed the mark scheme. Q4(c) was well answered and high marks were very common.

Section 3

Candidates frequently answered Q5(b) by outlining Hindu ethics regarding marriage and cohabitation rather than referring to changes in attitudes in the United Kingdom. The relatively poor marks which the above approach elicited were usually offset by very good answers indeed for Q5(c).

Q6(b) was often answered in terms of how family life has changed for those Hindu families that have moved to the UK from abroad.

Section 4

Q7 was much less popular than Q8 and was not answered by many students at all. When it was attempted part (c) was either answered very well or very poorly indeed.

Q8 was very well answered and parts (c) and (d) elicited some particularly interesting and high quality answers.

Section 5

Q9 was very rarely answered, clearly this option is not commonly taught in preparation for this exam. When it was attempted it was usually by highly intelligent candidates who clearly had no formal instruction relating to this section of the course.

Q10, by contrast, was almost universally chosen as the Section 5 option. Part (a) was frequently, indeed usually, answered with detailed reference to the work of Sewa International or BAPS throughout the world rather than answering the question asked. Question (b) produced much better quality answers but was sometimes answered in terms of 'why are people poor in the first place?' or 'why should Hindus help the poor'

Principal Examiner's Report on Unit G - 5573(100%) 5574(80%)

Unit G had a great increase in the number of candidates this year. There was also a pleasing improvement in the level of performance. It seems that candidates from new centres had been well prepared for the demands of the examination.

Section 1

This section was generally well answered, although many candidates had problems with Q1(b) on causation, answering it as religious experience leading to belief in God. Several candidates treated question Q1(c) as an evaluation rather than an understanding question. Such candidates gave a brief response on why some people are agnostic or atheist, then spent a lot of time and wasted effort on why they are wrong. Only the first part of their answer could receive marks. Most candidates knew events from the life of Guru Nanak, but a few chose incidents which had nothing to do with encouraging belief in God. Few candidates considered alternative points of view in either evaluation question.

Section 2

Candidates answered well on this section on all questions except Q3(b) where the word 'non-religious' tended to be ignored. Many candidates wrote about Christian reasons for life after death. Question 4(c) also caused problems with many candidates writing about the importance and purpose of human life rather than reasons for Sikhs believing that life is sacred.

Section 3

This section was well answered, though some candidates found problems with Q5(b) and Q6 (b) where they thought the word Sikh had been omitted. Although some marks were awarded for this approach, full marks were only awarded for candidates who wrote about the United Kingdom. Candidates are expected to know about more couples living together without marriage, later marriage, fewer religious marriages, more re-marriages, the growth of single-parent families, re-constituted families etc.

Section 4

Social harmony was the best answered section on the paper with some interesting Sikh insights into conversion in a multi-faith society and issues concerning racial harmony. However, because of their Sikh beliefs, many candidates found it impossible to think of an argument against women being religious leaders Q7(d)) or against all religions being paths to the same God Q8(d).

Section 5

Question 10 was much more popular than question 9, but some of the best answers (using Sikh worship programmes on Alpha Punjabi and the film 'Bend it Like Beckham') were on question 9. Most candidates found Q10(a) difficult because they only knew about Sikhs helping in LEDCs not in the United Kingdom even though the latter is clearly mentioned in the specification. They also found Q10(c) difficult because they did not use their knowledge of the causes of world poverty to argue against the quotation. Most candidates used a formal style of English in their answers to section 5.

Principal Moderator's Report

The performance of candidates in the coursework tasks was of a similar standard to that of last year. Most centres submitted candidate work on schedule, correctly annotated with correctly scored coursework record sheets. Overall, it was a successful moderation process that highlighted the obvious enthusiasm of most of the entrants for taking the coursework option.

However, a worrying number of centres still do not follow the instructions in the specification relating to the marking of candidates work and the completion of coursework record sheets, consequently awarding the wrong marks to their candidates. Some centres incorrectly applied the guidelines for Quality of Written Communication (QWC) clearly set out in the specification. A number of centres did not forward the work of the highest and lowest scoring candidates. All these centres have been informed in their centre reports and would be well advised to attend the coursework feedback Inset.

As the vast majority of centres selected Religion and The Media for Module 1 and A Place of Worship for Module 2, this report will only give specific feedback on these questions.

Religion and the Media

Ai Weaker candidates listed programmes from the television schedule and wrongly included programmes such as The Vicar of Dibley and Father Ted as being specifically religious with no description of the programme content. More able candidates were able to give good descriptions of the range and variety of religious broadcasts and the impact they had on different audiences.

Aii Most candidates referred to Eastenders, the most frequent themes being abortion, adultery and murder. Weaker candidates gave a description of the story line without explaining the implications of the character's actions in regard to moral or religious issues. More able candidates were able to analyse the themes in the context of religious teachings concerning taking life and deceiving others.

Aiii The candidates used a wide variety of films and television dramas to illustrate the way in which religious themes are dealt with. Those who use 'The Green Mile' produced some analysis of the conflict with religious teachings and a much more detailed description of the film with some quotes from sacred texts. Some candidates who selected 'Bend it Like Beckham' failed to recognize that the main character was Sikh. Less able candidates for all films tended to write solely about the story line.

B This was significantly weaker as candidates tended to give less developed reasons than would be expected on the Options Section of the exam. Those candidates who did approach the task as a piece of coursework gave developed and comprehensive reasoning with two viewpoints being evaluated. They gave excellent examples of programmes supporting each viewpoint, concluding with opinions supporting, disagreeing or seeing the validity of each argument concerning the stimulus statement.

A Place of Worship

Candidates attempting these tasks generally performed very well. Most candidates were clear in their descriptions of the features of a particular religion's place of worship. Unfortunately, with the exception of candidates attempting Unit K, a significant number of responses to Ai) failed to mention a specific place of worship. Candidates gave generic descriptions that could be found in most places of worship connected to a particular religion.

Most candidates also gave high level explanations and descriptions of the leader's function in each place of worship. The role and function of each religion's place of worship in the community was clearly and comprehensively explained in the majority of cases. As with other options, weaker candidates tended to describe rather than give explanations or reasons when required.

Part B of the option was particularly well answered as most candidates had strong opinions whether the requirement of collective worship is more important than individual beliefs. However, weaker candidates often gave only one viewpoint to the stimulus statement.

Statistics

5561 (Unit A) Religion and Life: Christianity and one other religion (66296 candidates)

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	81	67	53	39	31	23	15	7
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5562 (Unit A) Religion and Life: Christianity and one other religion (15554 candidates)

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	100	84	68	52	42	32	23	14
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper 01	80	64	53	42	30	25	19	13	8
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

5563 (Unit B) Religion and Life: Christianity (20797 candidates)

5565 (Unit C) Religion and Life: Catholic Christianity (23674 candidates)

5567 (Unit D) Religion and Life: Islam (2439 candidates)

5569 (Unit E) Religion and Life: Judaism (5 candidates)

5571 (Unit F) Religion and Life: Hinduism (74 candidates)

5573 (Unit G) Religion and Life: Sikhism (127 candidates)

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	79	66	53	41	33	25	17	9
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5564 (Unit B) Religion and Life: Christianity (4066 candidates)

5566 (Unit C) Religion and Life: Catholic Christianity (4474 candidates)

5568 (Unit D) Religion and Life: Islam (858 candidates)

5570 (Unit E) Religion and Life: Judaism (2 candidates)

5572 (Unit F) Religion and Life: Hinduism (26 candidates)

5574 (Unit G) Religion and Life: Sikhism (1 candidates)

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	83	68	54	44	34	25	16
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper 01	80	63	52	42	32	26	20	15	10
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

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

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

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

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

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

An example:

A candidate achieves the following raw marks for their papers:

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

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

UMS grade boundaries

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

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

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