

Examiners' Report Summer 2008

GCSE

GCSE Religious Studies Units A-G (5561-5574)

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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 focussed 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 A (5561/5562)

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

Unit A continues to be the most popular of the sixteen units, no doubt because it is an interesting short course. The examination produced the wide range of performance levels as would be expected from an examination with mainly whole cohort entry.

Section 1

This section was generally well answered. Question 1 was slightly more popular than question 2, possibly because the problem of evil appeared in question 1.

Most candidates now recognise that in order to earn maximum marks on the part (a) questions it is recommended that they should learn the Edexcel glossary definitions (this applies not just to this section but throughout the paper). Candidates who had learnt them performed to a high standard, while those who had not, did not score well on these questions

Question 1(b) caused a few problems with candidates who described an experience that is religious rather than a religious experience. As in previous years those who did this e.g. described a Baptism were not able to score high marks on this question. Question 1(c) was intended to elicit answers as to why the problem of evil caused problems, but frequently candidates only outlined the problem of evil itself.

Question 2(b), which asked candidates to describe a religious upbringing, was generally answered well. Question 2(c) produced some excellent answers and both candidates and teachers are obviously enjoying studying the design argument, although some candidates did think this was about the design of churches and for this reason gained fewer marks.

Both questions 1(d) and 2(d) produced some interesting answers. However, it is important for candidates to be aware that, whilst the question requires them to give their own opinion, it also requires them to explain why people may hold an alternative opinion, and a religious opinion is expected somewhere in the answer.

Section 2

Question 3 was much more popular than question 4, although both produced answers similar in standard. If anything, the answers to question 4 displayed a higher level of understanding.

In question 3 the first of the 'attitudes' questions on this paper appeared. There have been frequent comments in previous Principal Examiners' reports about answering attitudes questions, and candidates should be aware that, when a question asks for different attitudes, more than one attitude must be referred to, otherwise very few marks will be gained. This was the case with question 3(b) when candidates only gave one attitude and therefore limited the marks available to them. On question 3(c) candidates were able either to answer this question very well giving evidence from the Bible to back up their answer or they gave very vague answers most of which were secular rather than religious.

Question 4(b) produced some excellent answers especially from those candidates who had studied Islam. However, candidates who answered using the other religions struggled to give full mark answers due to lack of knowledge. Question 4(c) was answered well by those candidates who recognized that euthanasia is illegal in the UK and not well by those who thought that it was legal.

Section 3

Candidates enjoy the topics they study in this section, and this is obvious from the personal comments and opinions that they add to their answers. However candidates need to remember that their opinion is not credited except in part (d) questions. Question 6 was much more popular than question 5, although both were answered to the same standard overall.

Most candidates found question 5(b) straightforward, although some candidates gave outlines of the purpose of the wedding ceremony rather than the purpose of marriage, and it is worth looking carefully at the question for future examinations. Some candidates found Question 5(c) difficult and simply did not know what the other religions taught about family life. Therefore they were not able to explain why the religion had these views. Better answers were able to refer to the teaching of a religion other than Christianity and were able to give scriptural references about family life.

Question 6(b) was very well answered, and most candidates were able to identify different attitudes to sex outside marriage from one religion other than Christianity. 6c) asked why family life had changed in the United Kingdom, and this should have been related to the increase in the number of divorces, co-habitation and single parent families. Although there were some good answers to this, many simply said that 'kids spend more time away from their parents because of computer games', which was not a valid response. Question 6(d) was generally well answered, with candidates able to give answers which discussed two opinions and included a personal response.

Section 4

Although the social harmony section continues to pose problems for some candidates, there was a clearly perceived improvement in the answers given. That said, although there have been previous comments in the principal examiner reports about the roles of men and women and attitudes to other religions, these questions continue to elicit misinformed responses.

In question 7(c) there were many 'stereotypical' descriptions of the role of women in Islam which were far from accurate and therefore could not achieve many marks. Three times more candidates chose to answer question 7 than question 8, possibly because candidates felt they knew the answer to the question about Christian attitudes to other religions in 7(b) and to the different attitudes to the role of women in 7(c), both of which caused some candidates problems. Several candidates answered Question 7(b) in terms of one attitude being that Christians love all other religions and think they are equal to Christianity. Answers must refer to two attitudes to gain marks.

Question 8 produced a wide range of answers. Question 8(b) was well answered by many candidates, especially by those who had studied Islam, many of whom were able to describe Qur'anic teachings. It was less well answered by those who had guessed or gave single sentence answers. Question 8(c) produced some excellent answers from candidates who referred to the different attitudes that different groups held. These answers were able to refer to different denominations and gave biblical evidence for the basis of these attitudes.

Section 5

Question 10 was slightly more popular than question 9 this year, and in common with the other sections, answers tended to produce similar levels of response.

Question 9(a) was usually well answered with the majority of candidates aware of the different types of programmes, and most were able to give examples of each. However, it should be noted that programmes such as Vicar of Dibley and Father Ted are not specifically religious programmes. They do not aim to educate religiously, and they are simply programmes with a religious theme. This report has commented previously that the specification says candidates can study either soap operas or the national daily press; therefore specific questions on soap operas have to give the option of answering on the national daily press which was the case with question 9(b). Candidates were could not score the highest marks on this question if they did not identify the soap opera, the newspapers or the moral/religious issue, and so some otherwise good answers achieved lower marks. Some candidates who chose the national daily press and simply wrote about an issue such as abortion, discrimination or euthanasia rather than how it was dealt with again were not able to achieve the highest marks. Question 9(c) was, on the whole, attempted well, and candidates were able to give a variety of reasons for the two sides of the stimulus question. It should be remembered that it is important that candidates identify specific programmes in the section otherwise the level they can achieve is limited.

In Question 10(a) the majority of candidates chose to discuss Christian Aid. Many candidates produced excellent answers, and they had clearly used the excellent website run by the charity. Some students could not gain the available marks here because they chose either a non-existent organization or a non-religious one such as Oxfam or the Red Cross. Question 10(b) was well answered, with many candidates able to explain clearly the problems some countries face which cause them to be poorer than others. In question 10(c) candidates produced good answers; however these were frequently one sided, and often they did not refer to a specific religion. As a result this meant such candidates did not score many marks.

Unit B (5563/5564)

Religion and life based on a study of Christianity

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 1 was more popular than question 2. Many candidates in Question 1(b) described an experience or a religious act, such as marriage or baptism, rather than an example of a religious experience. In Question 1(c) most candidates answered this question well. For question 1(d) many candidates responded to the question to whether God answers prayer, rather than the connection between answered prayer and Gods existence.

In question 2(b) candidates generally gave excellent answers. However for question 2(c), some candidates answered it as a knowledge question rather than an understanding question. Such candidates gave details of the design argument but did not link this to belief in God. Question 2(d) was generally well answered.

Section 2

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

In question 3(b), most candidates were able to outline two different attitudes, however, many candidates could not always identify the correct Christian groupings that held the attitude. In question 3(c) most candidates understood why Christians would believe in life after death and in the best answers were able to give reasons why some Christians believed in resurrection and others in immortality of the soul. In question 3(d), most candidates were well prepared on the key issues of euthanasia but failed to use their knowledge to answer the question.

Many responses to question 4(b) showed candidates were less familiar with the Bible passages in the specification and often used this question to give information about abortion and euthanasia. In question 4(c) many candidates did not give reasons why the law should be changed and often did not know that euthanasia was illegal. Question 4(d) was generally well answered.

Section 3

This section produced better answers than in previous years. Most candidates were limited to 'to have sex' and 'to have children' in response to question 5(b). In general question 5(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. Most candidates in answering question 5(d) understood secular arguments but neglected to use Christian reasons for not supporting divorce.

In answer to question 6(b) most candidates were able to describe features of a Christian wedding, some however confused secular tradition and religious practices. Question 6(c) was, in general, not answered well. Most candidates answered the question by concentrating on why there had been an increase in divorce but did not link this to its affect on family life. In question 6(d) many candidates did not adequately answer the question set.

Section 4

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

Most candidates had difficulty giving an example of discrimination rather than a definition. Candidates often gave the definition of prejudice in the answer to question 7(b), however, this question was generally well answered candidates referring to inclusivism, pluralism and exclusivism. In question 7(c) very few answers identified advantages beyond an increase in understanding and increased tolerance. For question 7(d) most candidates responded to religious people deserving equal respect rather than answering about religions.

In question 8(b) 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. In question 8(c) 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 why they hold this view and other views about women priests/ministers was generally weak. In response to question 8(d) candidates tended to focus on why no one has the right to convert you, the alternative point of view was often unsupported.

Section 5

Question 10 was again more popular this year. Question 9 was not well answered this year.

In Question 9(a), most candidates could identify a variety of religious programmes. A disappointingly high number of candidates still named the Vicar of Dibley as a religious programme. In question 9(b), candidates tended, as reported in previous years, to spend much of their answer describing the story line and not identifying how the issue was covered. In Question 9(d), most candidates wrote in favour of religious programmes being on TV however, struggled to give reasons for this point of view.

Several candidates in question 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 question 10(b) in terms of the causes of world poverty. The answers to this question were generally accurate and well written. In question 10(c), the vast majority of the answers talked in general terms about how everyone should work to reduce poverty and whether religious or not. Answers did not focus on whether Christians should do more than anyone else.

Unit C (5565/5566)

Religion and life based on a study of Catholic Christianity

Unit C continues to be a popular unit, no doubt because it is an interesting course on Catholic Christianity which fulfils all the requirements of the Bishops' Conference for RE at Key Stage 4.

An important general point that needs to be made is that many candidates do not appear to have read the questions carefully. This was most evident in part (c) of questions 1-8, where candidates frequently failed to address the issue of how or why, that the question asked for. Equally, many candidates did not gain marks as they did not refer to the Christian or Catholic element required in a particular question.

Section 1

This section was generally well answered, with both questions being attempted in equal numbers.

Question 1(a) was answered correctly by the majority of candidates. Question 1(b) elicited some good, thoughtful answers, but a number of candidates confused a religious experience with an experience that is religious (such as baptism) and therefore could not go above level 1. Question 1(c) produced some very good answers from many candidates, though there was a tendency for some simply to answer a question on how a Catholic might respond to evil and suffering rather than explain why these might cause problems over believing in God. In question 1(d) many candidates failed to relate their answers to the issue of God's existence, which was the main thrust of the question.

Question 2(a) proved difficult for many candidates, showing a need for glossary definitions to be learnt more thoroughly. However, candidates answering question 2 generally performed well especially on parts (b) and (d). Question 2(c) showed evidence of detailed knowledge about the Design argument, though answers did not always address the question of how this could lead to or support belief in God, and there was confusion amongst some candidates between design and causation.

Section 2

Question 3 was by far the more popular question in this section, and was also better answered. In both questions, the (a) parts were well answered, although in question 3(a) there was a confusion in some candidates between euthanasia and assisted suicide. The different attitudes to abortion were generally well outlined in question 3(b), although some candidates failed to identify specific groups. In question 3(c), the best answers demonstrated a clear knowledge of Catholic teaching but too many candidates referred to the paranormal, near death experiences or reincarnation as reasons why Catholics believe in life after death. Teachers must be careful to ensure that candidates are aware of the specifically Catholic aspects of the course content. Question 3(d) was well argued by many candidates but some excellent answers did not gain full marks as there was no reference to Christianity.

Question 4 was answered by less than 20% of the candidates. Those who did answer this question generally answered part (b) well. Part (c) on the other hand was not well answered by most, with few candidates able to give full answers to the question, many simply giving Christian views on euthanasia and reasons for not changing the law. In part (d) many candidates again did not gain marks because they did not refer to Christianity.

Section 3

This section produced both excellent, insightful answers as well as some which showed that candidates were relying on general knowledge rather than classroom learning.

Most candidates answered question 5(a) correctly, though a significant minority gave the definition as couples simply remarrying after divorce, which is not sufficient to gain marks. Question 5(b) caused confusion for some candidates who outlined the features rather than the purposes of marriage, but most showed a depth of understanding of the purposes of the sacrament. Some found question 5(c) difficult, many either failing to or incorrectly identifying the denomination holding the attitude, with others simply describing different Christian attitudes to homosexuality rather than explaining why different groups hold them. Question 5(d) was generally well answered.

Question 6(a) was very well answered with most candidates giving the correct definition. Answers to question 6(b) were generally good, with candidates demonstrating a good knowledge of a Catholic wedding ceremony and often linking features to their symbolic meaning. Again, question 6(c) was generally well answered, with a good range of reasons being given, including the effects of technology on family life. Question 6(d) produced some thoughtful answers, however many candidates were unable to give good reasons for not supporting the statement and often failed to refer to Christianity.

Section 4

This section produced better answers than seen in previous years. However, despite previous comments in the Principal Examiners' reports about the roles of men and women and attitudes to other religions, these questions continue to pose problems for some candidates.

Question 7(a) was a straightforward question, but many candidates gave a definition rather than the example asked for, while others confused discrimination with prejudice. In question 7(b) many candidates were able to express different attitudes to other religions, but were often confused about which group they were held by. It was pleasing to see terms such as exclusivism, inclusivism and pluralism occurring more frequently, even though at times they were incorrectly applied. Question 7(c) was well answered by those candidates who recognised that the question was about a multi-faith society and less well answered by those who thought it was about a multi-ethnic society. This phrase is a clear part of the specification and candidates should be made aware of the difference. Question 7(d) generally produced good responses.

Questions 8(a) and (b) were answered well by most. In part (b) the majority chose Martin Luther King and correctly outlined his work. A few referred to Church agencies, which brought a welcome diversity. Part (c) produced some excellent responses from candidates who were able to give clear and detailed answers regarding the attitudes of different Christian groups to the role of women and the biblical basis for these attitudes, but many gave a purely sociological answer. Part (d) was often well answered, although many candidates failed to give any evaluation of the question.

Section 5

In this section, question 10 was by far the most popular, with approximately 80% of candidates choosing it.

In question 9(a) many candidates demonstrated a clear understanding of the different types of religious programmes on television, but it is worth noting that the Heaven and Earth Show is no longer being broadcast, and it would be expected that candidates would be aware of current programmes. Some candidates referred to comedy programmes or programmes such as soap operas with religious characters or themes, and therefore could not be awarded marks. Question 9(b) was a difficult question and many candidates simply described an issue in a soap opera rather than explain how the issue was dealt with. Very few candidates chose an issue from the national press. Question 9(c) was, on the whole, attempted well and candidates were able to give a variety of reasons for both sides of the question. Unfortunately, some candidates used examples from satellite television or failed to refer to specific programmes.

Most candidates in response to question 10(a) wrote about the SVP (St Vincent de Paul Society), demonstrating a good knowledge of its work. A number wrote about agencies such as Cafod whose work is focused on world development, rather than in the UK. Most candidates answered part (b) well, showing a very good understanding of the issues involved in world poverty. In Question 10(c), answers were often very generalized, with many candidates finding it difficult to put the arguments well and therefore not achieving full marks by not relating the issue to Catholics.

Unit D (5567/5568)

Religion and life based on a study of Islam

Candidates from the Islamic faith, either from Islamic schools or mainstream schools, had clearly understood the requirements of the specification and there were some excellent answers. However it was on the part (c) questions that candidates did not gain marks because they were unable to give reasons in answer to the question stem 'explain why'.

Section 1

Many candidates had difficulties with questions 1(c) and 2(c), which dealt with the more philosophical aspects of the course. In question 1(c) many candidates gave good explanations as to why there was evil and suffering in the world but did not explain how these can cause problems for some people. In question 2(c) answers were very general and did not link the wonders and complexity of creation with the idea of design and purpose.

Section 2

This section was answered well. Many candidates could give different attitudes to abortion in question 3(b). However, they then found question 3(c) more difficult as they gave reasons against euthanasia rather than considering why some people believe that the law in Britain should be changed to make it legal. Question 4 was answered extremely well with many candidates having an excellent knowledge and understanding of the Islamic teaching on life after death.

Section 3

The (a) and (b) parts of both questions were answered well, but candidates struggled with both questions 5(c) and 6(c). In question 5(c) many candidates simply described what happened at the mosques without linking this with the family and how it might help to keep the family together, so only managed to reach level 1.

In question 6(c) many candidates simply described problems with families e.g. divorce, without linking this to changes, like the rise in single parent families and reconstituted families. Again answers were mainly descriptive and did not go beyond level 1, unless there were some reasons given.

Section 4

This section was the most poorly answered. Most candidates only gave one attitude to different religions in questions 7(b) and in 7(c), simply describing the advantages of living in a multi-faith society without explaining why these were advantageous. Consequently they did not go above a level 1.

In question 8(c) many candidates made no reference to different Islamic teaching on the role of women in Islam and simply stated that women should stay at home and teach their children how to be good Muslims. Good candidates gave excellent answers which not only quoted from the Qur'an and Hadith but also referred to the example of Khadijah.

Section 5

Again this year question 10 was the more popular question in this section.

Candidates who answered Question 9(b) simply described the issue and were unable to explain how the issue they had chosen was dealt with. In part (c) there seemed to be some confusion as to what constituted a specifically religious programme and so very few candidates achieved high levels in this question.

Question 10 was generally answered well with some excellent answers to part (c) where candidates displayed an understanding of the responsibilities of belonging to the Ummah and were able to quote from both the Qur'an and the Hadith to support their arguments. In part (b) there was a huge difference between the responses seen with many candidates knowing why some countries were poorer than others and giving clearly defined answers whilst other candidates struggled and resorted to bland statements like 'they are too lazy to work'.

Unit E (5569/5570)
Religion and life based on a study of Judaism

Report to follow.

Unit F (5571/5572)

Religion and life based on a study of Hinduism

In this paper most of the questions were accessible and meaningful to candidates and elicited a range of answers throughout the mark range. It was noticeable that most of the candidates responded to the questions in a manner which suggests that the comments made in Edexcel publications, INSET and previous Principal Examiners' Reports had been heeded. Candidates tended to address the questions asked directly and expressed their answers well. Exceptions to this and other notable approaches to specific questions are commented upon below.

Section 1

Question 1 was not nearly as popular as question 2, this is possibly because candidates judged question 1(c) to be difficult and avoided it. Those candidates who did answer Question 1 tended to get full marks for part (b).

Question 2 was very popular indeed. Answers to question 2(c) were of high quality but few candidates dealt with the issue of purpose very thoroughly. Part (d) was approached from a wide variety of angles which were of equal value and as such was a very successfully answered question.

Section 2

Question 3(b), about abortion, is a good example of a question which was answered much better this year than similar questions on this paper in the past. Some candidates still only gave one view on abortion though and only gained marks by development of this view. Question 3(c) was very well answered by those who read the question carefully. Quite a few candidates talked about the issue very intelligently but did not gain many marks because they did not address the question directly.

Question 4 was popular and generally answered very well. Part (c), however, inspired some answers which were superb and very focussed on the question but many which were simply about the candidates own beliefs, which was not asked for in the question.

Section 3

Question 5 was very well answered and equally popular. The most noticeable thing about this question was that 5(d) was particularly well answered in comparison with similar questions in the past and produced some very well balanced arguments.

Question 6 was very well answered indeed and the questions elicited answers which were appropriate to the questions and showed a good grasp of the course material.

Section 4

This section saw a good balance between the candidates who answered Question 7 and those who answered Question 8.

Answers to Question 7(b), however, frequently showed that some candidates are not aware that there are a variety of views within Hinduism on this issue. Similarly, question 8 was generally well answered but many answers to part (b) made no reference to 'racial' harmony at all and talked about 'religious' harmony instead. This is a classic example of candidates not answering the question asked.

Section 5

Section 5 saw a much more balanced response than in some previous years and both questions 9 and 10 were popular. They were well answered in general but both part (b) questions did, yet again, show that some candidates are not practised at answering questions which require them to explain why a particular attitude is held by certain people and not others.

Unit G (5573/5574)

Religion and live based on a study of Sikhism

Unit G continues to attract a large number of entries from pupils not of a Sikh background. While key terms were generally used appropriately more use could be made of the Glossary.

Section 1

Many candidates attempting Question 1(b) did not take the opportunity to discuss any of the religious experiences associated with Guru Nanak and, therefore, provided very general answers. Moreover, question 1(c) was poorly attempted as few candidates referred either to the cosmological arguments or to arguments from the existence of different religions.

Section 2

This section was generally well answered, though in both questions the d) parts could have been better answered. Candidates could be encouraged to provide reasons for different views in part (d) in addition to stating them.

Section 3

Few candidates answered question 7(b) well. They either explained how Sikhism was pluralistic or why it rejected earlier traditions. 'Different' in a question should trigger candidates to providing more than one viewpoint.

Section 4

There were good answers to question 8(b) as candidates were able to see Hindus, Muslims and Sikhs as separate nations as well as religious traditions. Question 8(c) asked for different attitudes and many candidates were able to contrast the traditional cultural attitudes with the religious attitude.

Section 5

Question 10 was far more popular than question 9, which was only attempted by a small minority of candidates, but which was answered well. In attempting 10(a) some candidates found it difficult to identify the work in the UK of a particular organization. Other candidates, however, were able to discuss the range of contributions to community cohesion, for example, facilities for the elderly, food for refugees and asylum seekers and visits to prisons made on behalf of any particular gurdwara.

Statistics

Unit A - Religion and life based on a study of Christianity and at least one other religion

5561

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	68	53	39	31	23	15	7
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5562

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	100	84	68	52	41	31	21	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	65	53	42	30	24	18	12	6
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit B - Religion and life based on a study of Christianity

5563

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	44	34	25	16	7
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5564

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	101	87	73	60	48	36	24	12
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	66	56	46	37	29	21	14	7
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

5565 - Unit C - Religion and life based on a study of Catholic Christianity

5565

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	83	70	57	44	34	25	16	7
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5566

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	98	85	72	59	47	35	23	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	63	54	45	36	28	20	13	6
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit D - Religion and life based on a study of Islam

5567

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	87	73	59	45	35	25	15	5
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5568

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	107	91	75	60	47	35	23	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	70	59	48	37	29	21	13	6
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit E - Religion and life based on a study of Judaism

5569

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	87	73	59	45	35	25	15	5
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5570 - there were no candidates for this unit

Unit F - Religion and life based on a study of Hinduism

5571

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	87	73	59	45	35	25	15	5
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5572

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	107	91	75	60	47	35	23	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	70	59	48	37	29	21	13	6
Raw mark boundary for coursework 02	69	65	58	51	45	36	28	20	12

Unit G - Religion and life based on a study of Sikhism

5573

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	103	87	73	59	45	35	25	15	5
Uniform boundary mark	100	90	80	70	60	50	40	30	20

5574

Grade	Max. Mark	A*	A	B	C	D	E	F	G
Raw boundary mark	120	107	91	75	60	47	35	23	11
Uniform boundary mark	100	90	80	70	60	50	40	30	20
Raw mark boundary for written paper	80	70	59	48	37	29	21	13	6
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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