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Religious Studies (4425)

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Teacher's Guide

London Examinations IGCSE

# Religious Studies (4425)

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Authorised by Kathy Evans

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# Introduction

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This guide has been produced to help teachers who are preparing candidates for the London Examinations IGCSE Specification in Religious Studies (4425), which will be assessed for the first time in May 2006.

It is essential that it is read in conjunction with the Specification (publication code UG014335) and the Specimen Papers and Mark Schemes (publication code UG014345), to both of which frequent reference is made.

The guide has the following aims:

- to expand on the information about course requirements contained in the Specification
- to provide additional information about the relationship between the generic specification content and the religion-specific content in Papers 1 and 2, and about how this translates into the content, nature and style of the questions set in Papers 1 and 2
- to provide additional information about assessment procedures (the three assessment objectives; the nature and style of the questions set for the three assessment objectives; the role of levels of response; and the relationship between the levels of response and suggested answers in the mark scheme)
- to provide detailed discussion of specific examples from the Specimen Papers and Mark Schemes for both papers
- to provide detailed discussion of candidate responses to IGCSE-style questions
- to provide information about coursework (design, management and discussion of exemplar assignments)
- to provide some suggestions about course planning and delivery.

# Specification aims and assessment objectives

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## Aims

The aims of the specification are to encourage candidates to:

- acquire knowledge and develop understanding of the beliefs, values and traditions of one or more religion(s)
- consider the influence of the beliefs, values and traditions associated with one or more religion(s)
- consider religious and other responses to moral issues
- identify, investigate and respond to fundamental questions of life raised by religion and human experience, including questions about the meaning and purpose of life
- develop skills relevant to the study of religion.

These aims will be achieved through study of at least one of the six major world religions:

**Buddhism**

**Christianity**

**Hinduism**

**Islam**

**Judaism**

**Sikhism.**

While their knowledge and understanding of the religious dimension of human experience will be enriched by studying more than one of these six religions, it is important to emphasise that candidates can fulfil all the requirements of the course by studying no more than one of them.

However, for **Paper 1**, candidates will need to be aware of **key religious ideas**, which are not specific to any one religion, and which may not be found in the specific religion they are studying. For example, candidates approaching Paper 1 through a study of Christianity will need to be familiar with the idea of rebirth, while those approaching it through a study of Buddhism will need to be familiar with the idea of resurrection.

For **Paper 1**, candidates will also need to be aware of **non-religious ideas** about, and responses to, fundamental questions of life raised by human experience.

The **specification content for Papers 1 and 2** (and the coursework alternative to Paper 2) is given in generic form on pages 10-14 of the Specification, and all the key religious and non-religious ideas with which candidates need to be familiar for **Paper 1** appear on pages 10-13.

**Appendix 2** of the Specification (pages 21-50) contains the specification content in the context of the beliefs, values and traditions of the six religions.

Appendix 3 of the Specification (pages 51-54) contains a **glossary of generic keywords**. Candidates need to study and learn these keywords in order to answer the examination questions, particularly in Paper 1. There is further reference to these keywords later in this guide.

## Assessment objectives

There are three assessment objectives:

**AO1: Knowledge** requires candidates to demonstrate the ability to recall, select, organise, and deploy knowledge of the specification content (weighting: 40%)

**AO2: Understanding** requires candidates to demonstrate the ability to describe, analyse and explain the relevance and application of a religion or religions (weighting: 40%)

**AO3: Evaluation** requires candidates to demonstrate the ability to evaluate different responses to religious and moral issues, using relevant evidence and argument (weighting: 20%).

**Paper 1** tests AO1, AO2 and AO3.

**Paper 2** tests AO1 and AO2 only.

**Component 3** (the coursework alternative to Paper 2) tests AO1 and AO2 only.

# Scheme of assessment

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There are three examination components. All candidates take Paper 1 and either Paper 2 or Component 3 (coursework).

The scheme of assessment consists of a single tier, in which all components target the complete range of grades A\* - G. Candidates who fail to achieve grade G will be awarded 'Ungraded'.

	Mode of assessment	Weighting	Length
Paper 1	Examination Paper targeted at grades A* - G	80%	2 hours
Paper 2 OR	Examination Paper targeted at grades A* - G	20%	1 hour
Component 3	Coursework, targeted at grades A* - G	20%	-

## Paper 1

Paper 1 consists of five sections.

Each of Sections A - D contains two three-part questions, and candidates must answer one question from each section. Section E contains eight questions, of which candidates must answer two.

Each Section A - D three-part question is worth a total of fifteen marks. Each Section E question is worth ten marks. The total for the paper is 80 marks.

The length of the examination is two hours, and it is recommended that candidates spend just over twenty minutes on each Section A - D question and just over fifteen minutes on each Section E question.

## Paper 2

Paper 2 consists of six sections: one section for each of the six religions covered by the Specification.

Each section contains five two-part questions, with ten marks for each part. The total for the paper is 40 marks, scaled to 20% of the overall assessment

Candidates are required to answer two questions, which may be taken from any part of the paper, in sixty minutes. Therefore, it is recommended that candidates spend about fifteen minutes on each part of each question.

## Coursework

See pages 31-34 below.



# Paper 1

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## Generic and religion-specific content

On pages 10-14 of the Specification, the content of Papers 1 and 2 is set out generically.

This generic presentation of the specification content is more than just a convenient way of summarising the religion-specific content. It also emphasises the fact that all six religions address the same fundamental questions of existence, however much their answers may differ.

The nature of the questions set for Paper 1 will reflect the fact that the six religions have common concerns. The questions will be **generic**, which can be answered from the standpoint of one, or more than one, religion.

However, some questions will require knowledge/understanding of key religious ideas which are not specific to any one religion and non-religious ideas and responses (see page 2 above).

For the purposes of preparing for **Paper 1**, teachers and candidates will need to be aware of the generic specification content for **Paper 1** (see Specification, pages 10-14) and the religion-specific content for the religion, or religions, they are studying (see Specification, pages 21-24: Buddhism; 26-29: Christianity; 31-34: Hinduism; 36-39: Islam; 41-44: Judaism; 46-49: Sikhism).

There are five sections:

**Section A: Human Beings and their destiny**

**Section B: The meaning and purpose of life**

**Section C: Sexuality, marriage and family life**

**Section D: Relationships with other people**

**Section E (with questions covering the previous four sections).**

Therefore, while candidates will study a specific religion, or religions, the questions set in Paper 1 will not explicitly ask for knowledge or understanding of the religion, or religions, they have studied. Question content will be taken from the generic specification, but candidates will answer the questions from the standpoint of the religion, or religions they have studied.

Candidates will be asked, for example:

- What is religious *nurture*?
- Outline the changing patterns of relationships between the sexes.
- Explain why evil and suffering raise questions for people who believe in God.

Sections A - D of Paper 1 will contain a limited number (not more than five) of part (b) questions which ask candidates to answer from the standpoint of **one chosen** religion.

These questions will always be phrased:

‘Choose **one** religion. Outline.....’

or ‘

‘Choose **one** religion. Describe...’.

For example:

- Choose **one** religion. Outline its teaching about the relationship between human beings and other creatures.
- Choose **one** religion. Outline its teaching about the ultimate reality.
- Choose **one** religion and outline its teachings about racial harmony.

## Paper 1 content coverage

All elements of the Paper 1 specification content will be covered over a five-year cycle. This does not mean that, within any given five-year cycle, a particular element of the Paper 1 specification will be used only once. It may be the case that the same subject is used on more than one occasion: but to test a different assessment objective.

Take, for example, one of the questions on the previous page:

- Outline the changing patterns of relationships between the sexes.

This tests AO1 (Knowledge). However, the following question, based on the same element of the Paper 1 specification, tests AO2 (Understanding):

- Explain why the pattern of relationships between the sexes is changing.

Thus, over any given five-year cycle, each element of the Paper 1 specification will feature in a question at least once.

# Paper 1: assessment objectives, question styles and levels of response

Sections A - D assess AO1 (Knowledge) and AO2 (Understanding).

Section E assesses AO3 (Evaluation).

## Sections A - D

For each of these sections, there will be two three-part questions, of which candidates must answer **all** parts of **one** question.

Part (a) tests AO1, and will always relate to the key words for a particular section, which are listed in Appendix 3 of the Specification (see pages 51-54).

Candidates will be required either to provide a definition of a key word, or to give an example of it.

For example:

- What is meant by *materialism*?
- What is *polytheism*?
- Give **one** example of *freewill*.

Two marks are awarded for a correct answer or example, and **one** mark for a partially correct one.

Part (b) of each question also assesses AO1.

Usually, candidates will be required to **outline** (that is, survey the main elements of) a religious (or non-religious) belief(s), teaching(s), or practice(s) from a particular section.

Occasionally, candidates may be asked to **describe** (that is, give a more in-depth account of) a particular belief, teaching, or practice, or an aspect(s) of one of these.

For example

- Outline the differences between linear and cyclical views of human life.
- Outline non-religious ideas about the meaning and purpose of life.
- Choose **one** religion and outline its teaching about divorce.
- Describe **one** religious response to remarriage.

Answers are assessed against the following three levels of response, to a maximum of five marks (see Specimen Papers and Mark Schemes, pages 16-23)

Level 1 (1-2 marks) for an isolated example of relevant knowledge

Level 2 (3-4 marks) for basic relevant knowledge presented within a limited structure

Level 3 (5 marks) for an organised outline/description, deploying relevant knowledge with limited use of specialist vocabulary.

Part (c) of each question assesses AO2.

Candidates will be required to explain a religious (or non-religious) belief(s), teaching(s), or practice(s) from a particular section. Most of the questions will be of the 'explain why...' type. However, there will be some 'explain how...' questions.

For example:

- Explain why some people do not believe that human beings have a soul.
- Explain why the rights of children are important.
- Explain how the search for meaning and purpose in life may lead to, or support, belief in God.

Answers are assessed against the following four levels of response, to a maximum of eight marks (see Specimen Papers and Mark Schemes, pages 16-23):

Level 1 (1-2 marks): for a simple, appropriate and relevant idea

Level 2 (3-4 marks): for a basic explanation, showing understanding of a relevant idea

Level 3 (5-6 marks): for a developed explanation, showing understanding of the main idea(s), using some specialist vocabulary

Level 4 (7-8 marks): for a comprehensive explanation, showing a coherent understanding of the main idea(s) and using specialist language appropriately.

It is important to emphasise that part (c) answers are assessed as **explanations**, not **descriptions**. Therefore, answers which describe, rather than explain, cannot go beyond Level 1.

The above examples of questions from Sections A - D underline how important it is that candidates know and understand the generic key words in Appendix 3 of the Specification.

## Section E

This section consists of eight questions, each requiring an extended answer. Candidates must answer **two** of these questions. The section assesses **AO3**, and the questions take the form of controversial statements relating to the beliefs, teachings and practices covered in the previous sections.

Candidates are asked whether they agree with the statement, and to give reasons for their opinion.

For example:

- Euthanasia is wrong in any circumstances.
- Agnosticism is the only sensible attitude to belief in God.
- Religions still deny women their rights.

Answers are assessed against the following four levels of response, to a maximum of **ten** marks (see Specimen Examination Papers and Mark Schemes, pages 24-27):

**Level 1** (1-2 marks): for an opinion supported by one relevant reason

**Level 2** (3-5 marks): for a basic for and against, or a reasoned opinion supported by religious/moral evidence

**Level 3** (6-8 marks): for a reasoned evaluation, using religious/moral argument, evidence or examples, referring to another point of view

**Level 4** (9-10 marks): for a coherent and reasoned evaluation, based on religious/moral argument, evidence or examples, giving a balanced account of an alternative point(s) of view to reach a personal conclusion.

It is important to emphasise that, in order to go beyond Level 2, answers must

- give an opinion
- refer to another point of view
- refer to at least one named religion

and, in order to go beyond Level 3, they must:

- give a balanced account of alternative points of view
- and reach a personal conclusion.

These examples of questions from Section E underline how important it is that candidates know and understand the generic key words in Appendix 3 of the Specification.

The content of the questions set for Paper 1 will not depart from the specification content and the way that content is worded on pages 10-13 of the Specification.

## Paper 2

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In contrast to Paper 1, all the questions in Paper 2, which covers the six religions in the context of The Religious Community, will refer explicitly to specific religions.

For example:

- Outline what happens at a Christian marriage service.
- Explain why the Ganges is important to Hindus.
- Explain why the Hajj is more than just a journey for Muslims.

### Content coverage

As with Paper 1, within any given five-year cycle each element of the Paper 2 specification will feature in a question at least once. Again, this does not mean that, within a five-year cycle, a particular element of the Paper 2 specification will be used only once, as the same element may be used to test a different assessment objective.

For example, one of the questions on the previous page tests **AO2** (Understanding):

- Explain why the Ganges is important to Hindus.

The following question, based on the same element of the Paper 2 specification, tests **AO1** (Knowledge):

- Outline Hindu beliefs and practices associated with pilgrimage to the source of the Ganges.

The content of the questions set for Paper 2 will not depart from the specification content and the way that content is worded in the relevant pages of the Specification: pages 25 (Buddhism), 30 (Christianity), 35 (Hinduism), 40 (Islam), 45 (Judaism) and 50 (Sikhism).

## Paper 2: assessment objectives, question styles and levels of response

Paper 2 contains a total of **thirty** two-part questions on The Religious Community, covering:

- a) Worship and Celebration
- b) Leadership and Authority
- c) Rules for living
- d) Founders, gurus, avatars and prophets
- e) Places of worship and pilgrimage.

Five questions will be set on each of the six religions covered in the specification. Candidates must answer **two** questions, which may be about **one** religion, or **two** different religions. Each question is worth a total of twenty marks, with ten marks for each part. Candidates must answer both parts of each question.

**Part (a)** of each question assesses **AO1 (Knowledge)**.

Candidates will be required to **outline** (that is, survey the main elements of) or **describe** (that is, give a more in-depth account of) an aspect of The Religious Community, in the context of one of the six major world religions.

For example:

- Outline the Buddha's experience of the four sights.
- Describe what happens at the sacred thread ceremony.
- Outline the role of the rabbi in the Jewish community.

Answers are assessed against the following four levels of response, up to a maximum of ten marks (see Specimen Examination Papers and Mark Schemes, page 31)

**Level 1** (1-2 marks) for an isolated example of relevant knowledge

**Level 2** (3-5 marks) for basic relevant knowledge, presented within a limited structure

**Level 3** (6-8 marks) for an organised outline/description, deploying relevant knowledge with limited use of specialist vocabulary

**Level 4** (9-10 marks) for a comprehensive outline/description, deploying specialist vocabulary appropriately within a coherent structure.

Part (b) of each question assesses AO2 (Understanding).

Candidates will be required to **explain** an aspect of The Religious Community, in the context of one of the six major world religions.

Usually, questions will be of the 'explain why...' type, but there may be some 'explain how...' questions.

For example:

- Explain why the resurrection of Jesus is important for Christians today.
- Explain why the Hajj is more than just a journey for Muslims.
- Explain why the khanda is an important Sikh symbol.

Answers are assessed against the following four levels of response, up to a maximum of ten marks

Level 1 (1-2 marks) for a simple, appropriate and relevant idea

Level 2 (3-5 marks) for a basic explanation, showing understanding of a relevant idea

Level 3 (6-8 marks) for a developed explanation, showing understanding of the main idea(s), using some specialist vocabulary

Level 4 (9-10 marks) for a comprehensive explanation, showing understanding of the main idea(s) and using specialist language appropriately.

Again, it is important to emphasise that answers are assessed as **explanations, not descriptions**.

Therefore, answers which describe, rather than explain, cannot go beyond Level 1.



## Examples from the specimen paper and mark scheme (Paper 1)

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This section is designed to provide guidance about how to answer questions in Paper 1, through discussion of a range of examples from the Specimen Papers and Mark Schemes.

It is important to keep in mind the role of the mark schemes for Paper 1 and Paper 2, which is to **guide** examiners in their marking.

The **mark schemes** (which will be published by Edexcel International at the end of each examination series) indicate a range of likely/expected answers to a question. They do not prescribe the only possible answer(s) to a question.

This is why, at the end of each suggested answer in the mark scheme, the following statement appears:

‘Other approaches are possible and must be rewarded according to the levels.’

It is entirely possible that a candidate will interpret a question in a different way from the one anticipated, and provide an answer, which, although it does not feature among the suggested answers in the mark scheme, nonetheless deserves credit. Such answers will be rewarded appropriately by the examiner, according to the levels of response.

### Examples from Sections A - D

The examples used are **Question 3 (a) and (b)** from Section B of Specimen Paper 1 (see Specimen Papers and Mark Schemes, pages 3 and 18)

- What is *religious nurture*?
- Outline non-religious ideas about the meaning and purpose of life

and **Question 2 (c)** from Section A of Specimen Paper 1 (see Specimen Papers and Mark Schemes, pages 2 and 17).

- Explain why some people do not believe that human beings have a soul.

## Sections A - D part (a) questions

These test AO1 (Knowledge), and the maximum mark available is **two**.

### Question 3 (a): What is *religious nurture*?

The mark scheme refers to bringing children up to believe in, and follow, a religion. However, as the mark scheme states, any similar phrase would also receive full marks, while a partially correct one would receive one mark out of the possible two marks available.

As stated above, the Section A - D part (a) questions relate to the key words in Specification Appendix 3 (see pages 51-54), and it is essential that candidates know and understand these.

## Section A - D part (b) questions

These also test AO1 (Knowledge), and the maximum mark available is **five**.

### Question 3 (b): Outline non-religious ideas about the meaning and purpose of life.

The specimen mark scheme suggests four possibilities:

- life can have meaning without reference to an afterlife
- belief in God is not necessary to give meaning and purpose to life
- many people find meaning and purpose in such things as helping others, fulfilling their ambitions, or in bringing up a family and continuing the human race
- there is no meaning and purpose in life, so we have to make the best of our existence.

As the mark scheme states, other approaches are possible. Candidates may be able to think of other **relevant** non-religious ideas about the meaning and purpose of life. However, in order to reach Level 3, an answer, whether using the non-religious ideas about the meaning and purpose of life, mentioned in the mark scheme, or other relevant ones, is likely to contain **at least two such ideas** (as stated in the mark scheme), which are presented in the form of an **organised outline**, and show **limited use of specialist vocabulary** (see the AO1 Level 3 descriptor under Question 3 (b) in Specimen Papers and Mark Schemes, page 18).

Therefore, as well as containing at least two relevant non-religious ideas about the meaning and purpose of life, the answer must be structured, and contain at least some specialist vocabulary, in order to achieve the maximum marks available.

Examples of specialist vocabulary from the mark scheme include 'afterlife', 'belief in God', 'fulfilling their ambitions' and 'continuing the human race'.

Specification Appendix 3 (see pages 51-54) contains specialist vocabulary that can be used in Section A-D part (b) answers.

### Section A - D part (c) questions

These questions test AO2 (Understanding), and the maximum mark available is eight (Level 4).

**Question 2 (c) Explain why some people do not believe that human beings have a soul.**

The specimen mark scheme suggests four possible reasons:

- there is no evidence for the existence of a soul
- materialism rules out the possibility of there being a soul
- the soul is simply a symbol for the individual personality
- there is no evidence that a soul moves from one body to another.

As the mark scheme states, other approaches are possible. Candidates may be able to think of other appropriate non-religious reasons.

However, in order to reach Level 4, an answer, whether using the non-religious reasons mentioned in the mark scheme, or other appropriate ones, must contain at least two **developed reasons** (as stated in the mark scheme). This means that the explanation must be well structured, with detailed coverage of the **(at least) two reasons**.

The Level 4 descriptor expresses this as a **comprehensive explanation**, showing a **coherent understanding of the main idea(s)** and using specialist language appropriately.

Therefore, to answer this 'explain why...' question at Level 4 standard, candidates must provide a well structured and detailed explanation, which makes it clear that they have a good understanding of the reasons they are giving, and which contains appropriate use of specialist language.

Examples of specialist language from the mark scheme include: 'soul', 'materialism', 'symbol for the individual personality' and 'moves from one body to another'.

Specification Appendix 3 (see pages 51-54) contains specialist language that can be used in Section A-D part (c) answers.

It must also be emphasised that what is being sought here is an **explanation**, so the answer must **give reasons** in response to the 'explain why...' question.

A simple test is whether the word **because** appears in, or could be inserted into, the answer. Answers may well begin: 'Some people do not believe that human beings have a soul, because...'.

Where an outline or description (however good it may be) is given as an answer to a question requiring an explanation, this will be treated as being no more than a

**simple idea** (see the Paper 1 AO2 level descriptors under Question 2 (c) in Specimen Papers and Mark Schemes, page 17), and the answer will not go beyond Level 1.

## Section E

Section E questions test **AO3** (Evaluation), and the maximum mark available is **ten** (Level 4).

The example used is Question 10 from Section E of Specimen Paper 1 (see Specimen Papers and Mark Schemes, pages 6 and 24):

**‘Euthanasia is wrong in any circumstances.’ Do you agree? Give reasons for your opinion, showing that you have considered another point of view. In your answer you should refer to at least one religion.**

The statement is a controversial opinion, with which candidates may agree or disagree. After each of the eight questions in Section E, candidates are asked whether they agree with the statement, and to give reasons for their opinion (and no judgement is made about their opinion: **there is no ‘right’ or ‘wrong’ opinion**), showing that they have considered another point of view. In their answer, they must also refer to at least one named religion.

The mark scheme restates the issue with which the question is concerned, and indicates the way in which a Level 4 answer would be likely to deal with it.

This would be by contrasting the view that euthanasia involves taking life, and is therefore against all moral and religious principles, with the view that the relief of suffering must be the overriding moral concern, so that euthanasia is acceptable, if it reduces suffering.

The mark scheme makes it clear that other approaches are possible. Thus, candidates may use different reasons from those indicated as reasons for holding the view that euthanasia is always wrong, or for holding that it is acceptable in some circumstances.

The important point is that, as the Level 4 descriptor makes clear (see the Paper 1 AO3 level descriptors under Question 10 in Specimen Papers and Mark Schemes, page 24), in order to reach this level, candidates must give a **coherent and reasoned evaluation** of the statement, which is based on **religious/moral argument, evidence or examples**.

This involves giving a **balanced account of an alternative point, or points, of view**; so, whatever candidates’ opinions about (in this case) euthanasia, and however powerful they consider their reasons for holding them to be, they must not confine their answer to a statement of their views and the reasons for holding them. They must also provide a fair account of the alternative view (there may be more than one) and of the reasons for holding them. They may totally disagree with the alternative view, but that is not the issue. They need to show that they are aware that other people have different views and of their reasons for holding them.

Further, to reach Level 4, they must reach a **personal conclusion**: that is, having examined both sides of the argument, they must clearly state their own opinion, showing why, as far as they are concerned, the reasons on which their point of view is based outweigh those on which the alternative points of view are based.

The difference between a Level 3 answer and one that reaches Level 4 is that the Level 3 answer, while it is a **reasoned evaluation**, which uses **religious/moral**

**argument**, and refers to another point of view, does not give a **balanced account** of the alternative point(s) of view; and, while it gives an **opinion** for or against the statement, it does not reach a clear, **personal conclusion**, as described above.

Thus, the **balanced account of an alternative point(s) of view** and the **personal conclusion** are the key criteria for distinguishing between a Level 3 and a Level 4 answer in Section E.

For both levels, there must also be reference to **at least one named religion**.

Answers which do not give an opinion, do not refer to another point of view, and do not refer to at least one named religion, cannot go beyond Level 2 (see the Paper 1 A03 level descriptors under Question 10 in Specimen Papers and Mark Schemes, page 24).

Specification Appendix 3 (see pages 51-54) contains specialist vocabulary that can be used in Section E answers.

It is important for all candidates to understand that these questions are not intended to test whether their own opinions are right or wrong. **There are no right or wrong opinions**. For this reason, no marks are awarded for the opinion itself, although candidates will lose marks if they do not give an opinion.

So, in response to the first example, candidates may agree or disagree with the view that 'euthanasia is wrong in all circumstances'. They will not gain marks for their opinion, but for the quality of the information, examples, arguments and reasons they use to support their opinion. However, if they answer the question by only giving the views of those who agree and disagree with the statement, but do not give their own opinion, they will not gain marks beyond Level 2.

## Examples from the specimen paper and mark scheme: Paper 2

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This section is designed to provide guidance about how to answer questions in Paper 2, through discussion of a range of examples from the Specimen Papers and Mark Schemes. It is important to keep in mind all the points made about the role of the mark scheme, made in the previous section.

### Examples from the specimen paper and mark scheme

The examples used are Question 7 (a) (see Specimen Papers and Mark Schemes, pages 9 and 34):

- Outline Christian teaching about the authority of the Bible

and Question 16 (b) (see Specimen Papers and Mark Schemes, pages 11 and 38):

- Explain why the celebration of Id-ul-Fitr is important for Muslims.

#### Paper 2 part (a) questions

These questions test **AO1** (Knowledge), and the maximum mark available is ten (Level 4).

#### Question 7 (a): Outline Christian teaching about the authority of the Bible.

The specimen mark scheme suggests four teachings:

- the Bible is believed to be the word of God, revealed to human beings over a long period of time
- it has final authority in deciding on matters of faith and practice
- for Christians, the New Testament supersedes the Old Testament
- there are different Christian teachings about how the Bible is to be interpreted and applied in the modern world.

As the mark scheme states, other approaches are possible. Candidates may be able to think of other Christian teachings about the authority of the Bible.

However, in order to reach Level 4, for which it must be a **comprehensive outline** (see the Paper 2 AO1 level descriptors in Specimen Papers and Mark Schemes, page 31), an answer, whether using the teachings mentioned in the mark scheme, or other relevant ones, is likely (as stated in the mark scheme) to outline **at least two** Christian teachings about the authority of the Bible. An answer which outlines only one teaching is unlikely to be sufficiently **comprehensive** to reach Level 4. A Level 4 answer also needs to have a **coherent structure**, and to use **specialist vocabulary** appropriately.

Examples of specialist vocabulary from the mark scheme include: 'Bible', 'Old Testament', 'New Testament', 'revealed', 'final authority', 'faith', 'practice' and 'interpreted'.

As with Paper 1, Specification Appendix 3 (see pages 51-54) contains specialist vocabulary that can be used in Paper 2 part (a), underlining the importance of candidates familiarising themselves with these.

### Paper 2 part (b) questions

These questions test **AO2 (Understanding)**, and the maximum mark available is **ten (Level 4)**.

**Question 16 (b): Explain why the celebration of Id-ul-Fitr is important for Muslims.**

The specimen mark scheme suggests four reasons:

- it is an opportunity to give thanks for the successful completion of the fast during Ramadan
- it is an opportunity to put into practice some of the lessons of the fast by giving to charity
- it is an opportunity to share a celebration with family and close friends
- it completes the obligation to fulfil one of the five pillars of Islam.

As the mark scheme states, other approaches are possible. Candidates may be able to think of other appropriate reasons.

However, in order to reach Level 4, an answer, whether using the reasons mentioned in the mark scheme or other appropriate ones, must (as stated in the mark scheme) contain **at least two reasons, which must be developed**. Unless it contains at least two reasons, the answer will not be a **comprehensive explanation** (see the Paper 2 AO2 level descriptors in Specimen Papers and Mark Schemes, page 31). A Level 4 answer must also show **understanding of the main ideas**, and use **specialist language appropriately**.

Therefore, to answer this 'explain why...' question at Level 4 standard, candidates must provide an explanation which contains at least two developed reasons (to be comprehensive); which is well structured and detailed (to show understanding of the reasons they are giving); and which contains appropriately used specialist language.

Examples of specialist vocabulary from the mark scheme include: 'fast', 'Ramadan', 'charity' and 'five pillars of Islam'.

Specification Appendix 3 (see pages 51-54) contains specialist language that can be used in Paper 2 part (b) answers.

As with Paper 1 (c) questions, it must also be emphasised that what is being sought here is an **explanation**, so the answer must give reasons in response to this 'explain why...' question. Again, a simple test is whether the word **because** appears, or could be inserted into, the answer. Answers may well begin: 'The celebration of Id-ul-Fitr is important for Muslims, because...'

Where an outline or description – however good it may be – is given as an answer to a question requiring an explanation, this will be treated as being **no more than a simple idea** (see the Paper 2 AO2 level descriptors in Specimen Papers and Mark Schemes, page 31), and the answer will not go beyond Level 1.



## Discussion of specimen answers

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These examples should be read in conjunction with the levels of response for Section A - E answers. See Specimen Papers and Mark Schemes, pages 16 and 24.

Candidates' answers are reproduced as they appeared in scripts without any alteration to content, grammar, punctuation or spelling. The answers were taken from candidates' responses to equivalent GCSE papers, and the answers to Sections A - D questions are predominantly written from a Christian viewpoint.

### Paper 1, Sections A - D, part (a) questions, testing AO1 (Knowledge)

**Question** What does 'benevolent' mean?

**Answer** Benevolent means good, kind and loving.

**Comment** This is an example of a **correct** answer, and gained two marks (see Specification Appendix 3, page 52).

**Question** What is racial harmony?

**Answer** Racial harmony when there is no racism in the world.

**Comment** This is an example of a **partially correct** answer, which was awarded one mark. To gain full marks, it would need to give the definition in the glossary (see Specification Appendix 3, page 54): 'People of different races/colours living together happily', or a similar phrase.

**Question** What is faithfulness in marriage?

**Answer** Faithfulness is being truthful and honest in a marriage.

**Comment** This is an example of an **incorrect** answer. The correct answer is: 'Staying only with a partner in marriage and having sexual relations only with that partner' (see Specification Appendix 3, page 53), or a similar phrase.

Paper 1, Sections A - D, part (b) questions, testing AO1 (Knowledge)

Question Outline an argument for God's existence, based on the appearance of design in the world.

Answer 1

If you found a watch on the ground, you would see that it was complex and intricately designed. This would lead you to believe that the watch had a designer, as it could not just appear on its own. The world is much more complex than a watch, and it also is more intricately designed. The only designer capable of creating something as fantastic as the world is God, so God must exist. The world could not have appeared by chance. This is the design/teleological argument created by William Paley.

Comment This is an example of a Level 3 answer. It gives an **organised outline** of an argument for God's existence, based on the appearance of design in the world, which deploys **relevant knowledge** and uses **limited specialist vocabulary**, e.g.: 'complex and intricately designed'; 'design/teleological argument'; 'William Paley'.

Answer 2

Many people argue for the belief in God. Many religions say that God built the world in seven days but others believe in the 'Big Bang'. This causes many arguments in the belief in God.

Religions believe that the design and structure of the world was too intelligent for a big bang and must have been designed some how and by some one.

Comment This is a Level 1 answer. The content of the first paragraph is not relevant to the question. However, in the second paragraph, the candidate makes the point that the design and structure of the world are too complicated ('intelligent') just to be the result of a Big Bang. Therefore, it must have been designed by 'someone': that is, God. This is an **isolated example of relevant knowledge**, and would be awarded two marks.

Question Choose one religion and outline its teachings about racial harmony.

Answer

Christians believe that everyone is equal and that it does not depend on race. When Jesus was on Earth he socialised with a black person and he wanted everyone to follow what he has done. God created us and created all races, and he would have wanted them to mix together and be united.

Comment The response to this question provides an example of a Level 2 answer to a question testing AO1. It gives basic, relevant knowledge, presented within a limited structure.

Paper 1, Section A-D, part (c) questions, testing AO2 (Understanding)

Question Explain why such things as earthquakes, floods and volcanoes may make it difficult to believe in God.

Answer 1

God is meant to be benevolent, omnipotent, omniscient and omnipresent. If he is benevolent, he would not want suffering caused by natural disasters to occur. If he is omnipotent and omnipresent, he would be able to stop these natural disasters, and if he is omniscient, he would have known that creating the world would create this suffering.

However, today there are natural disasters such as earthquakes and volcanoes in the world.

This leads some people to question God's personality- whether he is benevolent, omnipresent, omnipotent and omniscient.

Questioning God's personality leads some people to question whether God exists at all. Therefore, some people find it hard to believe God exists, because of natural disasters such as these.

Comment This is an example of a Level 4 answer. It gives a comprehensive explanation of why such natural disasters as earthquakes, floods and volcanoes may make it difficult to believe in God, which shows a coherent understanding of the main ideas (that it is difficult to reconcile belief in an omnipotent and benevolent God, who created the world, with the existence of suffering, caused by natural evil, in the world he created), and uses specialist language appropriately, e.g.: 'benevolent'; 'omnipotent'; 'omniscient'; 'natural disaster'; 'creating'.

### Answer 2

Natural disasters, like volcanoes, floods and earthquakes, kill and destroy many people's lives. This leads to extensive suffering e.g. in Bangladesh where floods occur frequently. Some people question, that if there is a God, why does he create all this suffering from these natural disasters and believe that if he is meant to be powerful then he should be able to stop them happening and therefore decrease the suffering which takes place. Religious people know that God creates this evil so they can help and show their kindness and loyalty. However a lot of people don't stand get this and feel that God should stop it all! Non-religious people, especially find it very hard to believe in God because they feel that if he exists he would do more to help and not have all this suffering in the world. They don't understand how he could let these bad things happen, if he was such a caring being. Therefore do not believe in him because they think he would prevent natural disasters taking place.

**Comment** This is a Level 3 answer. If we compare it with the previous answer, we can see that, although it explains why such things as earthquakes, floods and volcanoes make it difficult to believe in God, by **showing understanding of the main ideas** (that it is hard to understand why a powerful and caring God allows the suffering that is caused by natural disasters), the response has a certain lack of **coherence**. Whereas the Level 4 answer opens with a discussion of God's attributes (benevolence, omnipotence and omniscience), the sort of world we would expect such a God to create, and, therefore, the difficulties of reconciling belief in such a God with the presence of suffering in the world, in this answer, God's attributes are not clearly stated (being 'powerful' is not the same as being omnipotent) and their implications are not fully discussed (the idea of God being 'caring' is not mentioned until the penultimate line). Thus, while the answer provides a **developed explanation** of why natural disasters may make it difficult to believe in God and contains **specialist vocabulary** (e.g., 'natural disasters', 'suffering', 'caring'), it **does not show a sufficiently coherent understanding of the main ideas** to reach Level 4.

### Answer 3

Many people question whether there is a god/God. Such things as earthquakes, floods and volcanoes make people wonder why an all powerful, all loving God would let disasters and natural evils occur. It may be very hard for a religious person to continue their belief in God if a close relative for example gets killed in an earthquake. If God was all about love, people may ask why he does not prevent and eliminate all evils.

**Comment** This is a basic explanation. To go beyond Level 2, it would need to consider the attributes of God (omnipotence, omniscience, benevolence), which make it difficult to believe that such a being created the world. It also lacks explicit reference to creation, and, although it refers to God's love, this idea and its implications are not developed.

**Question** Explain why there are different attitudes about what happens after death in your chosen religion.

Answer

There are these different attitudes in Christianity is because some people may interep the bible in there own way, some may look at the old testament and some at the new, some people may interpret what the church says on these matters like most Christians believe that after death if you are good you go to heaven but if bad go to hell sp someone may interpret that by living a dull boring life trying not to break any rules but what its saying is if you at least obey 10 commandments and commit sins god will take you to heaven, as if you ask for forgiveness truly god will forgive you.

Comment This answer is an example of a Level I response to a question testing AO2. It contains one **simple, appropriate and relevant idea**, that differences within Christianity about what happens after death are due to different interpretations by Christians of biblical and church teachings.

**Question** Explain why prejudice and discrimination cause problems in a multi-ethnic society.

Answer

Prejudice and discrimination cause problems in a multi-ethnic society. This is because many beliefs of one religion may offend those of another religion. For example, many Christians believe they should convert others to Christianity just as they were told to do. However, this could be a form of discrimination as trying to convert someone is suggesting that their religion is inferior to yours. Mis-understanding can lead to many of these problems.

Comment This answer did not receive any marks, because it **did not answer the question set**, which is about why prejudice and discrimination cause problems in a multi-ethnic society. However, the candidate has dealt with issues that may arise in a multi-faith society.

## Paper 1, Section E questions, testing AO3 (Evaluation)

Question Ideas like the 'Big Bang' make it impossible to believe in God.

Answer 1

I disagree with this argument as God may have caused the big bang. The big bang may well be God creating more of the world. I believe God doesn't want us to know how the world was made, but to live a good life and to improve our souls. Perhaps one day, if we have prepared for paradise, we will find out many of God's secrets.

On the other hand some people may agree because there is supposedly scientific proof that the world started by a big bang. Some people may comment that science is truth and religion is only faith.

Comment This response is an example of a Level 3 answer, as it is a **reasoned evaluation**, which uses **religious/moral argument/evidence** (that God may be responsible for the Big Bang; that perhaps God has reasons for not revealing how he made the world to human beings; and that there may be scientific evidence to support the theory that the world started as the result of a Big Bang), and refers to another point of view, as well as the candidate's own, which disagrees with the statement. However, although the answer gives an opinion, uses religious argument/evidence, and refers to another point of view, it does not reach a personal conclusion. This would involve reviewing the arguments for and against the statement, and (in this case) making it clear why the reasons against the statement outweigh those for it. Thus, it does not reach Level 4. This is an answer to a GCSE question. It should also be remembered that, for the IGCSE, answers must refer to at least one named religion to go beyond Level 2.

Answer 2

Christians believe that God built the world in 7 days and that there is no such thing as the Big Bang. They also believe that the design and structure of the world is too clever for just a bang. Scientists believe that there is no such thing as God and that the world was created by a bang.

I believe that the world was formed by the Big Bang due to the evidence showing it was created by the big bang.

Comment This is a **reasoned opinion supported by religious/moral evidence**, and is, therefore, a Level 2 answer. The candidate considers both the Christian and scientific claims about the origin of the world (and the reasons why Christians believe that God made the world), which are seen as opposed to each other, and concludes that scientific evidence is in favour of the Big Bang explanation.

Answer 3

I disagree because such a bang could not of caused every human having its own DNA, the earth is to delicate to be caused by a big bang on the other hand people may disagree because science could explain the creation of the earth.

Comment This is a Level 1 answer, because it is an **opinion** (disagreement with the statement), **supported by one relevant reason** (that the Big Bang theory cannot explain the complexity - 'delicacy' - of the world or individual human identity). There is a hint of another point of view, but, to reach Level 2, this would need to be supported by a reason: for example, that scientific research into the origins of the universe had not identified God as a necessary part of the process.

## Paper 2

Part (a) of each question addresses **AO1 (Knowledge)**, and candidates are required to **outline** (survey the main elements of) or **describe** (give a more in-depth account of) certain aspects of faith or practice.

Part (b) of each question addresses **AO2 (Understanding)**. Therefore, when awarding marks for part (b) answers, examiners will be looking for key words, which indicate reasoning on the basis of knowledge: e.g., 'because', 'therefore', 'as a result of' and so on.

The examples should be read in conjunction with the generic mark grid for Paper 2 and coursework, which sets out the levels of response. See Specimen Papers and Mark Schemes, page 31.

Candidates' answers are reproduced as they appeared in scripts without any alteration to content, grammar, punctuation or spelling.

### Questions testing AO1 (Knowledge)

**Question:** Outline the contribution of one human Guru to Sikhism.

Answer

One human Guru who contributed to Sikhism was Guru Nanak. Guru Nanak was the first Guru and he founded Sikhism. He was the person who God chose to tell everyone about the way they should live their lives. Guru Nanak said that the most important thing for Sikhs was the way they live their lives and this is still believed by Sikhs even though the Guru has been dead for hundreds of years. Guru Nanak spent his life telling people about God, he travelled to many different places like Makkah and Sri Lanka. The people who listened to what Guru Nanak said to them were the first Sikhs, without him the religion wouldn't be here today. There were ten Gurus altogether and Guru Nanak started the chain off because he chose the man who would be the next Guru after him. As well as all this Guru Nanak wrote down many beautiful hymns which were put in the Guru Granth Sahib (this is the Holy Book for all Sikhs). As well as this Guru Nanak said many things that people hadn't heard before: he said God thought that everyone was equal and that people should share their food - Sikhs still do this today when they go to the Gurdwara.

**Comment** This is an example of a Level 4 answer. The question asks for an **outline**, and, therefore, it was not necessary to describe any single contribution in great detail. However, the candidate did need to show breadth of knowledge by outlining several different ways in which Guru Nanak had contributed to Sikhism, and this is a **comprehensive** outline. The candidate has used **specialist vocabulary appropriately**: e.g., 'gurdwara' and 'Guru Granth Sahib', and the answer has a **coherent structure**.



Question Outline how Sikhs worship in the Gurdwara.

Answer

When Sikhs go to the Gurdwara they go to pray with different other people and start meditating on God's name, when they meditate on God's name they have a clear thought and they become God centred. After they have prayed they will go to the langar and have food which is just vegetarian. Anybody is allowed in the Gurdwara and can eat as much as they like because Sikhs believe that all people are equal.

Comment This answer was awarded Level 1. It contains **isolated examples of relevant relevant knowledge**, but is far from **comprehensive**. The task is to outline the ways in which Sikhs worship in the Gurdwara, but the candidate has referred to only one way in which this is done. The second part of the answer is not relevant to the question. Overall, this is far too short to deserve anything beyond one or two marks.

Part (b) questions, testing AO2 (Understanding)

Question Explain why Muslims celebrate Id-ul-Fitr.

Answer

Muslims celebrate Eid-ul-Fitr because it comes after the month of Ramadan and on that day you can eat and drink. Muslims are not allowed to eat in the daytime during Ramadan and so when the month ends and everyone can stop feeling hungry it is a reason to celebrate. But this is not the only reason for celebrating. Although Ramadan is hard, muslims think that it is a good thing because it teaches you many things like respect for Allah (because you have shown that you can give things up for God), it also teaches Muslims to understand how others might feel who don't have enough to eat. These are important lessons and Muslims celebrate and thank Allah for teaching them to us. Ramadan is also celebrated because on that day muslims are expected to join in with family and friends and this makes us stronger as a community. Any muslims who are not very rich will be happy to celebrate at Eid-ul-Fitr because Muslims are expected to give to charity on this day and this means that the poorest people can celebrate with the richest. All Muslims have to give to charity and so Muslims should celebrate this chance to follow the Five Pillars. Lastly Muslims celebrate at Eid because it is a spiritual event and all Muslims feel closer to Allah at this time.

Comment This is also a Level 4 answer. The candidate has been asked to address AO2 (explain why...), and it is clear, on a first reading of the answer, that he/she has tried to do this by the use of words which suggest reasoning: e.g., 'because', 'and so...'. The candidate has given at least four different reasons in answer to the question, and this suggests a **comprehensive explanation**, which shows **understanding of the main ideas**. There are several examples of **specialist language**, used **appropriately**, e.g.: 'Ramadan', 'Five Pillars'. The answer is clearly of Level 4 standard.

Question Explain why the Shari'ah is important for Muslims.

Answer

The Shari'ah is important for Muslims because it tells a Muslim of how they should follow the rulings of Islam. According to Islam the Shari'ah is known as the Islamic Law or the Divine Law. Also in Islam there are four types of Shari'ah law for example the Qur'an, which is the words of God. The Qur'an teaches a Muslim how to live their life, it tells them what is permissible and what is prohibited. The second is known as the Sunnah, which has the teachings and practices of the Prophet Muhammad (SAW). The Sunnah is also known as the secondary source because it tells a Muslim how the Prophet lived his life. The third is the joint agreement of the companions of the point of the Islamic law. The best one is where the Muslims find information by using an analogy. Basically the Shari'ah tells us everything. If one source doesn't have enough evidence then Muslims can seek it from the other sources.

Comment This answer started off well: 'The Shari'ah is important for Muslims because ...'. However, the candidate did not go further. After the initial response, the answer turned into a description, rather than an explanation. Although the candidate has demonstrated a sound knowledge of the subject, this knowledge has not been used to address the issue raised by the question. Therefore this answer was only awarded Level 2: a basic explanation, showing understanding of a relevant idea.

## Coursework

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Coursework is an alternative to Paper 2, and is available to centres that are designated as International Teaching Institutions, specifically approved by Edexcel International to offer coursework.

Details of application procedures for recognition as an International Teaching Institution are set out in Appendix 1 (pages 18-19) of the Specification, and details of coursework moderation procedures are set out in Appendix 4 (pages 55-58) of the Specification.

Coursework is set and marked by the teacher, and candidates are required to complete **one** coursework assignment. As coursework is an alternative to Paper 2, it tests the same two assessment objectives: **AO1** (Knowledge) and **AO2** (Understanding). Therefore, it needs to be in two parts (for each of which **ten** marks will be available), with the first part addressing **AO1** and the second part addressing **AO2**.

It is recommended that coursework assignments have an overall length of approximately **1,500** words; and, while there is no penalty for falling short of, or exceeding this length, it should be kept in mind that it might be difficult for shorter assignments to fulfil the assessment objectives at the higher levels, while no additional credit is given just for writing more than 1,500 words.

While teachers may give candidates advice about their coursework, the final assessed piece must be the candidate's own, unaided work, and teachers are required to sign a declaration to this effect on the cover sheet for each candidate's work. After the coursework has been marked, a sample will be sent to London Examinations for moderation.

The coursework must address **two** aspects of **The Religious Community**, chosen from the five aspects covered by Paper 2. These are

- a) **Worship and celebration**
- b) **Leadership and authority**
- c) **Rules for living**
- d) **Founders, gurus, avatars and prophets**
- e) **Places of worship and pilgrimage.**

These aspects of **The Religious Community** are described in detail in the Specification (page 14).

## Assignment selection

Assignments are normally set by the teacher in consultation with candidates. The Specification (pages 6-7) contains a list of suggested coursework assignments, covering all six religions, and two of these are discussed below. These assignments are intended as suggestions only; teachers may prefer to design their own assignments, using, for example, local religious practices.

Teachers may set the same assignment for all candidates; they may provide a limited choice of assignments; or they may let candidates pursue individual interests and choose their own assignments. However, when designing coursework assignments, teachers must bear in mind that they must enable candidates to fulfil the assessment objectives being tested.

Therefore, it is strongly recommended that teachers use the suggested assignments at least as a starting-point; and, if they are unsure about the suitability of a coursework design, they should choose one of the suggested assignments instead.

Centres that design their own coursework assignment should ensure that a copy of it accompanies the assignment samples sent to London Examinations for moderation.

**If centres would like to have advice about coursework design, they should contact Edexcel International (see page 18 of the Specification for contact details).**

## Discussion of exemplar coursework assignments from the Specification

The exemplar assignments discussed are

1. (a) Give an account of the life and teachings of the Buddha.  
(b) Explain the significance of his life and teachings for Buddhists today.

and:

4. (a) Give an account of the main features of the pilgrimage to Mecca (the Hajj).  
(b) Explain why the Hajj is a spiritual journey.

### **Assignment 1 (a): Give an account of the life and teachings of the Buddha.**

Candidates need to write an outline of the life and teachings of the Buddha in 750 words, which focuses on the important events in his life and his principal teachings, devoting more or less equal space to each aspect.

Teachers and candidates should keep in mind the levels of response for **AO1** (Knowledge) on page 59 of the Specification.

To achieve Level 4, this part of the assignment needs to provide a **comprehensive outline** (that is, one which covers the important events and principal teachings) and **deploys specialist vocabulary within a coherent structure**.

### **Assignment 1 (b): Explain the significance of his life and teachings for Buddhists today.**

Here, candidates need to explain why the Buddha's life and teachings are significant for Buddhists today. Again, teachers and candidates should refer to the levels of response on page 59 of the Specification.

A Level 4 answer must provide a **comprehensive explanation** of why the Buddha's life and teachings are significant for Buddhists today, which shows **understanding of the main ideas**, discussed in this part of the assignment, and **uses specialist language appropriately**.

It is important to keep in mind the fact that this part of the assignment requires an **explanation**. Answers which describe, rather than explain, will not go beyond Level 1. Candidates must ensure that they explain why the Buddha's life and teachings are significant for Buddhists today. They must not, for example, use this part of the assignment to outline events in the Buddha's life or teachings that were not covered in part (a).

It is also important that candidates address the specific question set, which refers not just to the significance of the Buddha's life and teachings, but to their significance for Buddhists today.

### **Assignment 4 (a): Give an account of the main features of the pilgrimage to Mecca (the Hajj).**

Candidates need to describe the main features of the pilgrimage to Mecca (the Hajj) in 750 words, keeping in mind the levels of response for **AO1** (see Specification, page 59).

### **Assignment 4 (b): Explain why the Hajj is a spiritual journey.**

Here, candidates need to **explain why** the Hajj is a spiritual journey, keeping in mind that this part of the assignment requires **explanation, not description**. It will not be sufficient, therefore, to describe additional aspects of the Hajj, as this would not go beyond Level 1.

Candidates must also address the actual question set, which focuses on the reasons why the Hajj is a spiritual journey. A Level 4 answer must provide a **comprehensive explanation** of why the Hajj is a spiritual journey, which shows **understanding of the main ideas**, discussed in this part of the assignment, and uses **specialist language appropriately**.

Candidates should keep in mind the levels of response for AO2 (see Specification, page 59).

## Coursework management

Centres choosing the coursework option need to plan it carefully, to ensure adequate allocation of lesson time. Assuming that the GCSE course will be taught over a two-year period, it is recommended that Centres wishing to design their own coursework assignments do so before the start of the course, and that work on assignments begins at an early stage in the first year, so that candidates can complete them before the end of that year. This will leave sufficient time for examination preparation in the second year of the course.

Teachers should be mindful of the weighting for coursework (20%) in the overall assessment, and ensure that the curriculum time devoted to coursework is proportionate to its weighting.

# **Suggestions for course planning and delivery**

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## **Specification coverage**

It is important to ensure coverage of the whole specification, as each element of both the Paper 1 and Paper 2 specification will feature in a question at least once over any given five-year cycle. This can be done by checking that all the topics listed in the generic specification content for Paper 1 (Specification, pages 10-13) and Paper 2 (Specification, page 14) have been covered, and cross-checking with the religion-specific content for the chosen religion or religions (Specification, pages 21-50).

## **Generic keywords**

Candidates need to know and understand the generic keywords in Appendix 3 of the Specification (pages 51-54). Teachers could set aside time each week for discussion of a batch of keywords so that they are covered in a systematic way.

## **Key religious ideas and non-religious ideas and responses**

In addition to the specific religion(s) they study, candidates should be made aware of the key religious ideas, which are not specific to any one religion, and non-religious ideas about, and responses to, fundamental questions of life raised by human experience. Some Paper 1 questions will ask about these (see pages 2 and 6).

## **Teacher-set examinations and tests**

As they progress through the course, candidates will benefit from regular teacher-set tests and examinations to help them prepare for the IGCSE examination itself. The Specimen Papers and Mark Schemes are a valuable source of test and examination questions, and these can be supplemented by past examination papers as they become available.

# Resources

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## Textbooks

For this IGCSE, the following titles are suggested as possible teaching aids only. It should be noted that they are not required reading for the course. In addition, candidates and teachers are reminded of the value of the Internet as a tool for research and learning.

### General

Watton, V. W., *Religion and Life*, 4<sup>th</sup> edn, London, Hodder & Stoughton, 2005.

Lovelace, A. & White, J., *Beliefs, Values & Traditions*, London, Heinemann, 1996.

### Buddhism

Clarke, S. & Thompson, M., *Buddhism*, London, Hodder & Stoughton, 1996.

### Christianity

Clinton, C. et al, *Christianity in Today's World*, London, John Murray, 1998.

Jenkins, J., *Contemporary Moral Issues*, London, Heinemann, 1997.

### Hinduism

Dharma, S., *Beliefs, Values & Traditions: Hinduism*, London, Heinemann, 1997.

Voiels, V., *Hinduism: A New Approach*, London, Hodder & Stoughton, 1998.

### Islam

Maqsood, R., *Examining Religions: Islam*, London, Heinemann, 1995.

Thompson, J., *Teach Yourself Islam: A New Approach*, London, Hodder & Stoughton, 1998.

### Judaism

Forta, A., *Judaism*, London, Heinemann, 1995.

Pilkington, C. M., *Judaism*, London, Hodder & Stoughton, 1991.

### Sikhism

Cole, W. O., *Teach Yourself Sikhism*, London, Hodder & Stoughton, 1994.

Draycott, P., *Sikhism: A New Approach*, London, Hodder & Stoughton, 1996.



## Websites

The following websites are suggested as possible sources of information that is relevant to this IGCSE. It is recommended that teachers and students make use of the internet as a learning resource.

### General

<http://www.bbc.co.uk/gcsebitesize/re>

<http://www.bbc.co.uk/religion>

<http://www.bbc.co.uk/religion/ethics/>

<http://www.bbc.co.uk/schools/religion/>

<http://www.bbc.co.uk/worldservice/people/features/world-religions/index.shtml>

<http://www.faithnet.org.org.uk>

<http://www.multifaithnet.org/index.asp>

<http://re-xs.ucsm.ac.uk/gcsere/index.html>

<http://www.religiousresources.org/>

<http://www.spartacus.schoolnet.co.uk/REVre.htm>

<http://www.world-faiths.com/inex.html>

### Buddhism

<http://www.buddhanet.net/index.html>

<http://www.londonbuddhistvihara.co.uk/>

<http://www.thebuddhistsociety.org/>

### Christianity

<http://www.anglicancommunion.org/site.html>

<http://www.baptist.org.uk/>

<http://www.catholic.org/>

<http://www.cofe.anglican.org/>

<http://britishorthodox.org/>

<http://www.quaker.org.uk/>

<http://www.salvationarmy.org.uk/>

<http://www.urc.org.uk/>

## Hinduism

<http://www.btinternet.com/~vivekananda/schools1.htm>

<http://www.hindu.org/>

<http://www.hindunet.org/>

## Islam

<http://www.al-islam.org/>

<http://www.islamcity.com/>

<http://www.islamherald.com/html>

<http://www.islam101.com/>

<http://www.usc.edu/dept/MSA.html>

## Judaism

<http://www.beingjewish.com/basics/beliefs.html>

<http://www.jewfaq.org/>

<http://www.somethingjewish.co.uk/judaism-guide/index.htm>

## Sikhism

<http://www.sikhnet.com/>

<http://www.sikhs.org/religion.htm>

<http://www.sikhs.org/topics4.htm>

## Non-religious perspectives

<http://www.humanism.org.uk/>

## Support and training

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### Training

A programme of INSET courses covering various aspects of the specifications and assessment will be arranged by London Examinations on a regular basis. Full details may be obtained from

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