

Examiners' Report January 2007

GCE

GCE Religious Studies (8562/9562)

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Contents

6771:	Coursework	1
6772:	Philosophy of Religion	5
6773/01:	Old Testament/Jewish Bible	7
6773/02:	Religious Ethics	9
6774:	New Testament	11
6775:	Christianity	15
6776:	World Religions	17
	Statistics	19

6771: Coursework

Religious Studies coursework is an invaluable component of the specification that provides candidates with an opportunity for independent learning. It is clear that many candidates have seized the chance to research a topic of interest to them and as a result produced an interesting, scholarly piece that exemplified a high level of sustained critical investigation and analysis. The increasing number of students who are achieving an excellent mark witnesses to the seriousness with which coursework is approached by the centre and the student.

An increased number of candidates achieved Level 5 in both AO1 and AO2 assessment objectives. It is a privilege to moderate work of such a high standard. Successful candidates maintained a reasonable balance between the demands of Assessment Objective 1 (AO1) and Assessment Objective 2 (AO2). There was evidence of thorough investigation for AO1 that was presented in a scholarly fashion fully justifiable through a sound referencing system and bibliography. It was encouraging to note obvious interest in the subject evidenced through reading and research. Candidates were engaged with their topic and encouraged to produce good quality work using a range of appropriate resources. The standard of work produced by the best candidates showed that previous years' high standards have been maintained and in many cases raised.

Good practice was clearly evident in that centres have been marking efficiently and professionally referring to AO1/AO2 in the mark scheme either on the coursework or on the assessment form. These centres fully justified their marks and there was strong evidence of internal moderation. Essays that achieved the higher levels of AO1 used a range of sources and candidates demonstrated clear understanding of the issues involved through the perspectives/structure brought to their work. Higher levels of AO2 clearly argued a case throughout the essay, which culminated in a thoroughly justified conclusion.

Less able candidates tended to tackle the AO2 component in an 'add on' fashion which resulted in a one paragraph conclusion. A number of good candidates produced good research but failed to answer the question set. There is room for improvement in both assessment objectives - this might involve choosing a question that steers clear of unnecessary biographical detail or improving research through using resources that are aimed at a higher level. Too many candidates at the lower end used material that is intended for GCSE work or downloaded material from the internet which they used in a cut and paste style. Internet sites must be used critically to avoid using material that is difficult to digest or that clearly does not meet AS requirements.

There are study skills issues that emerge each year that merit attention and would help to improve the quality of work of weaker candidates. Some work can be improved by a systematic attempt to improve paragraph techniques that avoid brief paragraphs devoid of analytic content. On the other hand candidates who write very long paragraphs, which show a lack of discrimination in the selection of material, would benefit from learning how to sign post their paragraphs efficiently to relate to the overall essay plan.

Administration

Most centres sent their work in to meet the deadline and followed the procedures accurately with a minority of these centres showing an exemplary standard of administration.

However, there was a range of administration problems, which create issues which centres should be aware of. These include:

- The coursework was not sent until requested by the moderator. Coursework should be sent to arrive with the moderator by the deadline published each session on the examinations timetable.
- Work is sent to the wrong address. Please send work only to the address provided with the OPTEMS form.
- The work of the highest and lowest candidate is not sent if they were outside the pre-selected sample. Please ensure that the work of the candidates with the highest and lowest mark is included with the sample if it is not already part of the sample.
- OPTEMS forms. The top OPTEMS form should be sent to Edexcel and the yellow copy should be included with the sample sent to the moderator.

Conclusion

It is a unique privilege to be involved in coursework assessment and to enjoy the excellent range of work produced by candidates who clearly are engaged with the subject and who want to excel in their work. Indeed any candidate who produces work that matches the best of their ability is to be congratulated for acquiring skills that will enable further progression. The hard work and dedication of centres empowers our students to engage with religious studies and coursework itself provides the opportunity for in depth engagement that short exams cannot provide.

Comments on Specific Topics

Philosophy of Religion

Popular topics included an in-depth study of important scholars related to mind-body topics, existentialism, psychology and sociology of religion such as Descartes, Kierkegaard, Marx, Freud and Jung. In this section the studies offered were of a consistently high standard with the best works being of undergraduate level. Less able candidates generally penalised themselves in the AO2 section rather than on the AO1 element.

The number of essays on Religious Experience continues to grow and the standard of work in this topic varies. Less able candidates are not sufficiently familiar with the range of reading that is required for an in-depth investigation of this topic.

Old Testament/Jewish Bible

Candidates at the top end produced impressive pieces of work with commendable scholarship and use of an outstanding range of academic material. Middle/lower range candidates used material that they did not understand or found it difficult to critically analyse.

Candidates who dealt with Religion and Science topics produced interesting work. The best candidates produced a well-researched piece of work and the middle/lower range candidates produced work, which could be improved by the use of scholars who are currently contributing to this debate.

Religious Ethics

As in previous series the coursework in this field ranged from high standard work to that which made little progress beyond GCSE level. The best essays were well informed and explorative and offered a scholarly exegesis of how religious teachings and philosophical influences impact on ethical issues.

Essays on abortion and euthanasia still predominate. It is often in these essays that candidates present a great deal of information, but fail to focus on the philosophical and ethical arguments related to the debates and depending on the demands of their selected study. Some candidates presented too much biological information or a range of definitions and pictures that were a prelude to a piece of work hovering around GCSE level. Many essays could have benefited from the use of an ethical structure that lent itself to better quality analysis of key concepts such as autonomy, quality of life, sanctity of life, ensoulment and personhood.

Candidates answering the Martin Luther King and Malcolm X questions tended to be too biographical/historical and did not include enough theological assessment in the evaluation and comparison of their lives. This topic required attention to the ethical issues surrounding human rights and equality - again the bibliography used by many candidates was of GCSE level.

New Testament

As in previous series the coursework in this field was of a high standard, with excellent presentation and generally good use of scholarship and resources. The most popular topics were homosexuality and miracles. There were a few pieces on the ordination of women.

More able candidates produced scholarly work with an impressive attention to detail and focus on argument. Candidates (in the minority) at the lower end relied on sources that are of GCSE standard.

Christianity

The topics presented were varied, with good knowledge on aspects of church teaching. There were some outstanding essays on the influence of Christian thought, which employed a range of sources and arrived at a substantial conclusion. Roman Catholicism was studied with rigour and essays were well informed and argued. Candidates at the lower end struggled to move beyond generalised views and found it difficult to distinguish between denominational views.

World Religions

A large number of candidates produced very well researched essays and the best candidates supported their argument with careful critical scholarship. There was an awareness of different points of view, however, in titles which demanded a balanced knowledge of two religions there was a great deal of depth shown on one view and a limited view for the comparison religion - this one sided approach meant that the demands of the question could not be fulfilled. This was particularly evident in essays that were comparing the teachings of Islam with another world faith. Many candidates also included much irrelevant detail that was not required for the question they were answering.

A great majority of candidates appreciated differences in belief and their research conveyed the desire to understand in greater depth a view they did not ascribe to. The candidates offering an essay in World Religions produced work reflecting a serious interest in religious belief that was generally supported by well-informed teaching and good resources

Final Comments

Congratulations to so many students who display excellent powers of investigation, competent referencing and bibliographical skills. There was great evidence of genuine interest in Religious Studies and rigorous attempts to pursue this in greater depth. Coursework offers an opportunity for rewarding independent research that short exams cannot begin to verify. Good practice is evident in the majority of centres and candidates are aware of the dangers of plagiarism and have progressed in their efforts to substantiate their argument with properly referenced sources. Many candidates know how to address explicitly AO1 and AO2 objectives. Areas for improvement have been noted and centres should feel proud of their achievement in the January 2007 session.

6772: Philosophy of Religion

Question 1

Many candidates knew the key ideas of the design argument. The better quality scripts identified three key ideas, rather than present a generalised account of the design argument. In order to reach the higher levels it was important for candidates to make explicit reference to the strengths of the argument rather than merely repeat an account of the argument. Candidates made effective use of key concepts such as analogy, probability, providence, purpose and *a posteriori* arguments in their examination of strengths. The better quality answers in part (c) made explicit reference to the question concerning the extent to which the argument may be rejected. Candidates drew on a range of scholarship, including contemporary debates about 'intelligent design' and rejections of this from an atheist stance.

Question 2

Some candidates outlined descriptive accounts of aspects of Aquinas first three ways, but sometimes these did not explicitly focus on the key ideas. The AO1 demands of the question required a selection of the key ideas and also an examination of the ways these may strengthen the argument. If there was only a partial answer, candidates limited themselves to the lower levels of the mark scheme. AO2 in part (b) required comment on the claim that the argument is so weak it must be rejected. In order to achieve the higher levels explicit attention had to be given to the precise wording of the question.

Question 3

There were few responses to this question and these tended to be at a simple, basic level that tended to stereotype science and religion.

Question 4

This was a popular question and attracted competent answers. AO1 spanned parts (a) and (b). In part (a) the better quality scripts focused on the issue about suffering posing problems about the nature of God. In part (b) most candidates referred to Augustine and Irenaeus and these were good choices, noting that a variety of other solutions to the problems of suffering are relevant in this context. The better quality scripts presented clear assessment of their effectiveness as solutions.

Question 5

This question had AO1 requirements across both parts (a) and (b). Part (a) was generally good with a commendable range of material, given the allocation of marks. Part (b) required candidates to focus on the view that there are valid philosophical reasons for believing in miracles. Some concentrated solely on Hume's criticisms against belief in miracles but this was not the thrust of the question. Such material could have been made relevant, if it had been adapted to the demands of the question.

6773/01: Old Testament/Jewish Bible

General Comments

There were a number of very good scripts and centres are to be congratulated on the high standard of preparation among their candidates. Most candidates did question 1, and about 70% of candidates answered questions 1 and 5 together.

Candidates who achieved the highest marks produced two essays of 3-4 sides each and made points concisely and were able to quote and use a range of scholarship. The level of background knowledge and understanding of the material was good.

To access the higher marks, candidates should:

- Pace themselves properly and not spend too much time on their first question.
- Not concentrate too much on the factual aspect and display sufficient discussion and evaluation (AO2).
- Answer the question set rather than 'write all they know about...'

Candidates at the lower end of the mark range did not write in sufficient depth or detail and answers were sketchy, tending toward a simple re-telling of the biblical text.

Question 1

This was the most popular question. The best answers displayed a detailed knowledge of the textual narrative, together with an understanding of the concept of faith and the ability to select relevant incidents and to apply biblical scholarship. The real discriminators were, firstly, the amount of useful detail included in the answer, based on a sound knowledge and, secondly, fluency of expression and argument.

Question 2

Few candidates answered this question, but those that did, answered very well. The finest answers displayed good textual knowledge and an appreciation of the background and symbolism. More able candidates could recognise the nature of the covenant relationship.

Question 3

A fairly popular question which attracted a variable range of answers. Part (a) was sometimes used by less able candidates as an opportunity to write about Moses in general though the more able candidates were selective and discussed the issues well. Part (b) produced variable responses. Some did well, others however, speculated, rather than referring to text and scholarship.

Question 4

This question was attempted by a limited number of candidates, most of whom knew the material very well indeed.

Question 5

A very popular question. The best answers displayed considerable knowledge of the text and an awareness of scholarship. Most of the less able candidates simply told the story. A considerable number of candidates were too heavily tied to their pre-prepared answers and were unable to make a useful evaluation of the issues raised and therefore did not really address the question.

6773/02: Religious Ethics

General Comments

Overall, given that it is fair to assume that most candidates taking this exam were retaking or if taking for the first time were high powered enough to be tackling the AS/A2 course in a year, the standard was disappointing. Overall, given the smaller entry, the average mark was lower, and there were few examples of exceptional work. More than ever questions 7 and 8 were by far the most popular and centres should bear in mind that the new specification does not allow for candidates to answer on both Utilitarianism and Situation Ethics in the same paper.

Question 6

The link between morality and religion, when attempted, was one of the more coherent responses and in some cases a full and well rounded answer was in evidence. Nevertheless, some answers did show a lack of knowledge in this topic and several candidates were unable to unpack the meaning of the claim, but produced a 'fits all' answer.

Questions 7 and 8

The most popular questions answered were 7 & 8 (Utilitarianism and Situation Ethics). A good number were answered well in the knowledge and understanding sections. The major problem was the lack of evaluation. There was very little argument in these sections and a lack of academic language that would aid evaluation. Such words as 'however', were used sparingly. Other evaluative words such as 'nevertheless', 'on the other hand', 'consequently' were hardly, if ever used. As far as knowledge of the material is concerned, there were more attempts to approach both topics from a broader and more scholarly perspective, but this was often abandoned when candidates reached the evaluative part of the question. Case studies, used without any critical reference, are still present in answers.

Question 9

On the question for sexual ethics and conscience, a great deal of time was given to examples as opposed to clear information. Candidates included stories that appeared made up, only some of these were referenced to the original. There was very little understanding of conscience itself, a few references to Aquinas, Butler and Newman were in evidence in some scripts. In all, this question for the most part contained very little academic evidence. Candidates struggled to find two ways in which religious teaching may help resolve dilemmas in sexual ethics, and were often unable to unpack the meaning of the claim in (c).

Question 10

The Just War and Pacifism question, in some cases, was well answered, certainly the Just War theory was noted fairly well. Pacifism was not as well attempted and so left this question in some cases unbalanced. Conclusions to this question were generally very poor and relied on repetition rather than evaluation.

6774: New Testament

General Comments

There were a considerable number of excellent scripts and centres are to be congratulated on the high standard of preparation among their candidates. The overall standard was in line with recent years.

Candidates who achieved the highest marks generally produced two essays of 3-4 sides each and made points crisply and were able to quote and use a range of scholarship. The level of knowledge and understanding of the textual and background material was good.

To access the higher marks, candidates should:

- Pace themselves properly and not spend too much time on their first question.
- Not concentrate too much on the factual aspects and display sufficient discussion and evaluation (AO2).
- Answer the question set rather than 'write all they know about...'

Less able candidates generally did not write in sufficient depth, with answers tending towards a simple re-telling of the biblical text.

Section A: The Gospel according to Luke

Question 1

This was a popular question and generally well answered. Most candidates had a clear knowledge and understanding of all the main elements, although some struggled to evaluate in (b).

Question 2

This was well answered on the whole, with much less story-telling than in previous years. The more able candidates could examine the narratives and highlighted the symbolism and continuity with the Old Testament. Less able candidates stuck firmly to the textual narrative and offered little evaluation of the issues. Some did not address the notion of the humanity of Jesus.

Question 3

There were quite a few responses to this question. Most mentioned parables and incidents but some were able to offer anything on the Sermon on the Plain. Candidates in the middle and lower mark range were vague on what Jesus taught and there was a distinct lack of scholarship and critical awareness. Answers in part (b) were vague and often little more than story-telling.

Question 4

This was a popular question and those at the top successfully linked scholars to the textual narrative. Candidates in the middle and lower mark range relied heavily on the textual narrative and telling the story and few offered little in-depth analysis. Many less able candidates seemed to know little about John the Baptist and were unable to evaluate his contribution to the ministry of Jesus.

Question 5

Only a few candidates chose this question. The less able simply retold the textual narrative, whilst those more able candidates had sufficient knowledge and understanding to make a reasonable attempt at part (a). Part (b) was generally well done, although the status of women still seems to be an area of uncertainty.

Section B: The Fourth Gospel

Question 6

As ever, the most popular question. Most answers did well and some were excellent. However, many were still too long. Scholarship was evident and generally well-used in part (a), but answers in part (b) tended to be rather speculative at the middle and lower end.

Question 7

This was a popular question and many candidates scored quite well on Jesus' teaching, but less so on the Holy Spirit. There was some evidence of both scholarship and the textual narrative, together with useful background discussion. Less able candidates stuck closely to the textual narrative and were unable to offer in-depth analysis of important issues.

Question 8

This was a popular question. Most candidates answered part (a) well with a good range of examples, although many struggled to score significantly in part (b). It was encouraging to see fewer candidates in the middle and lower mark range making sweeping generalisations concerning the place of women in Jesus' time.

Question 9

This question produced a number of very good answers from well-prepared candidates who knew a considerable amount concerning the teachings. In particular, there were many very good critical awareness answers in part (b). Many displayed evidence of background knowledge and understanding of the connection with the Old Testament.

Question 10

There were few answers to this question. Many answered well in part (a) but a number of the weaker candidates tended to 'tell the story' without comment. In part (b) many candidates resorted to speculation and there was limited evidence of scholarship or evaluation of issues at the middle and lower end.

Section C: The early Church as reflected in Acts and 1 Corinthians

Question 11

This question was a popular one and was well tackled by most candidates and a range of useful information and scholarship was offered, particularly in part (a). Evaluation of the evidence was sometimes lacking in depth and rather speculative.

Question 12

This was not a very popular question, but it was well answered by the more able candidates, who displayed considerable textual knowledge and scholarship. There were a few middle-range answers that emphasised the textual narrative and simply re-told the story.

Question 13

This question produced a few very good answers, covering the full range of issues but most answers were lacking in depth, both in textual knowledge, and in the evaluation of the issues. Part (b) produced many speculative answers in the mid-range which drew little evidence from the text or scholarship.

Question 14

This was a popular question and, although there were a number of pre-prepared answers, candidates were in command of the material. There were some good scholarly responses in which the issues facing the Council were clearly outlined and there were interesting and scholarly discussions.

Question 15

Very few candidates attempted this question; those that did knew the material for part (a) well. The answers to part (b) were good at the higher level, with interesting scholarly evaluation and discussion. Part (c) answers were rather speculative. Less able candidates relied on telling the story.

6775: Christianity

General Comments

There were more entries for this re-sit opportunity than might have been expected. However the standard of many of the scripts was very low.

Section A: Church History and Christian Thought: The Reformation

Option A: England

Very few candidates were entered for Option A.

Option B: Europe

Question 6

Many of the candidates who answered this question did so by discussing the need for reform rather than the attempts made to reform and so the marks were disappointingly low.

Question 9

Most candidates who answered this question were able to answer part (a) well but made comments which were generally true of Christian teaching in response to part (b) rather than a detailed examination of Zwingli's teaching about God and Christ.

Section B: Church History and Christian Thought: The Nineteenth Century to the Present Day

In both Options A and B the most popular questions were 11, 13, 16 and 18.

Option A: Christian Thought and Development in Europe

Option B: Christian Thought and Liberation Theology

Questions 11 and 16

Part (a) was answered well, candidates gave examples of the Nazi teaching and practice and discussed how they conflicted with Christian belief and practice. In part (b) many candidates interpreted 'statements made' in the modern idiomatic sense of 'making a statement', which led to many of the answers being wider than the mark scheme. However, relevant material was given the appropriate credit.

Questions 13 and 18

This question was answered well by most candidates. In part (a) better responses discussed the Biblical teaching and Martin Luther's teaching as well as Bonhoeffer's teaching on discipleship. In part (b) there were good accounts of Bonhoeffer's life, and better answers highlighted his conflict of beliefs. Some answers to part (c) repeated material from parts (a) and (b), better answers referred to the German Christians and 'religionless Christianity'.

Section C: Christian Belief and Practice

Question 21

In part (a) many of the answers relied on material from the Philosophy of Religion unit. Relevant material was given the appropriate credit. In part (b) very few answers referred to specific teaching, some did not mention Christ's suffering.

Question 22

Answers tended to follow discussion as set out in McGrath's 'Christian Theology: An Introduction'. There was little discussion of Biblical teaching other than the Genesis accounts. Answers to part (b) were not as clear as they might have been in highlighting ideas such as man made in the image of God, man's stewardship over the world, however, some candidates discussed the implications of the teaching for modern Christian practice.

Question 23

Some candidates misunderstood the question and wrote about the 'Quest for the Historical Jesus', many others gave a detailed account of the early Church heresies but did not examine the decisions of Nicea and Chalcedon in sufficient detail. Many of the marks for part (b) tended to be picked up in passing in part (a) in comments about the significance for worship and for salvation.

Question 24

Almost all of the answers referred to the baptismal and Eucharistic practices of the Roman Catholic Church. Many of the answers tended to be superficial discussing the symbolism of various features but leaving out a discussion of original sin and transubstantiation. Better answers discussed the significance of the sacraments in the Roman Catholic Church.

Question 25

Answers to this question were poor. Almost all candidates misunderstood the question in part (a) with the result that (a) gave the answer to (b). There were very few good answers to part (c). AO2 marks that were given were often picked up in passing in parts (a) and (b).

6776: World Religions

Section A: Buddhism

Question 1

The better quality answers addressed the thrust of part (a) by examining the influence of the period of luxury and asceticism on the subsequent life of Gautama. The responses which achieved lower marks were characterised by descriptive accounts of this period, without focusing on its influence. Part (b) attracted better quality answers, noting the demands of both AO1 and AO2 in this part.

Question 2

This question attracted many of the best answers from this section. In part (a) there was a good range of material coupled with specific detail. There was some excellent work on the Dharma as a 'refuge'.

Question 3

There were some answers that received lower level marks because the material in part (a) was predominantly descriptive, without adequate attention being given to an examination of the role of the Sangha. Part (b) however, tended to have better material on the purposes of the Sangha.

Question 4

Some candidates presented accounts of the Eight-fold path. Even if these were quite detailed, the material needed to be selected and adapted to the demands of the question. The better quality answers addressed the question in an explicit manner by examining the quotation about the distinctive context of Buddhist ethics within this path. Part (b) on two of the five precepts attracted competent answers.

Question 5

Part (a) had better answers than part (b). The application of karma to either family life or social justice received vague and generalised answers. The better quality scripts selected appropriate case studies such as sexual codes or pacifism as a means of answering this question.

Section B: Hinduism

Only limited numbers of candidates entered for this option. What can be noted however was the very good practice in many scripts with regard to AO2. There was evidence of good quality debate across all the questions.

Section C: Islam

Question 11

This question had AO1 requirements across both parts though candidates' answers to part (a) were generally more focused than they were in part (b). In part (a) higher level scripts reflected a good detailed knowledge of the various religious beliefs and practices existing in pre-Islamic Arabia whilst others demonstrated a generalised outline. In part (b) the higher level scripts focused closely on the wording of the question, relating the information of the first part to good effect, whereas others simply described the life and call of Muhammad prior to the hijra.

Question 12

A number of responses were descriptive and lacked a tight focus on the question and only the higher level scripts demonstrated a closely argued and developed examination of the prophetic and political life of Muhammad from the hijra to his death.

Question 13

This question was answered well by the majority of candidates. However, it is important to pay attention to the number of marks given to each section and apportion an appropriate amount of time to these parts. A number of students wrote far more for part (b) for the lesser number of marks than those given in section (a).

Question 14

Higher level scripts provided well focused and detailed answers. Lower level scripts were often generalised and lacked clarity. These mentioned beliefs rather than examining them and drawing out their significance.

Question 15

This question had AO1 requirements across both parts and scripts were generally of a competent standard and some were very good. Candidates tended to choose the topics of jihad and family life rather than social justice. In some scripts the work on jihad tended to be of a higher standard than that of family life where a wider range of material could have been used to good effect.

Section D: Judaism

There were no candidates entered for this option.

Statistics

Unit 6771: Coursework

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	50	39	35	31	27	23
Uniform boundary mark	100	80	70	60	50	40

Unit 6772: Philosophy of Religion

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	26	22	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6773/01: Old Testament/Jewish Bible

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	25	22	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6773/02: Religious Ethics

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	25	22	19	16	14
Uniform boundary mark	100	80	70	60	50	40

Unit 6774: New Testament

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	25	22	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6775/01: Christianity - Church History and Christian Thought: The Reformation

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	24	21	18	15	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6775/02: Christianity - Church History and Christian Thought: The Nineteenth Century to the present day

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	24	21	18	15	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6775/03: Christianity - Christian Belief and Practice

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	24	21	18	15	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6776/01: World Religions: Buddhism

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	27	23	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6776/02: World Religions: Hinduism

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	27	23	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6776/03: World Religions: Islam

Grade	Max. Mark	A	B	C	D	E
Raw boundary mark	40	27	23	19	16	13
Uniform boundary mark	100	80	70	60	50	40

Unit 6776/04: World Religions: Judaism (No candidates entered)

Notes

Maximum Mark (Raw): the mark corresponding to the sum total of the marks shown on the mark scheme.

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

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