



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (8RS0/01)
Paper 1 Philosophy of Religion

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Religious experiences take many forms and are reported across many religions. • Conversion experiences may cause a change in the life of the individual which has long lasting effects. • Experiences can be ineffable or hard to explain in words yet convey a sense of the ultimate reality. • They may be passive where an experient receives, rather than creates, the experience. • Religious experiences may be able to be explained in physiological or psychological terms.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6-8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Answer
2	<p>3 marks AO1, 6 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting the AO2 descriptors described below.</p> <p>Candidates who refer to only movement or only cause and effect cannot normally proceed beyond level 2.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Aquinas argued that everything is moved or changed by something other than itself. • It can be observed there is a series of cause and effect and something cannot be both cause and effect but is caused by something other than itself. • Assuming there cannot be an infinite series of these moves or causes it is postulated there is a Prime Mover or First Cause. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The notions of movement and cause and effect are based on <i>a posteriori</i> observation and therefore they are supported by evidence. • The idea of movement coming from something else is not strong because humans and animals can move themselves thus an external mover is not required. • We observe cause and effect in the universe but these need not mean it applies to the universe; or that it is not just a conjunction of two things that appear caused like the ship and the wake analogy. • Quantum physics suggests that particles can come into existence with no apparent cause which undermines the argument, although perhaps we will understand their 'causes' in the future. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	4–6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	7–9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2)

Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>If candidates examine more than ONE theodicy/solution, read all and credit the best material.</p> <p>This exemplar uses the Augustinian theodicy.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • God made a perfect world; humanity turned from God and caused sin and suffering which is then passed on to all humanity. • Evil is not a thing in itself but it is the absence of goodness, as darkness is the absence of light. • God sent his Son to offer salvation to humanity. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Augustine's theodicy is strong because it is compatible with Biblical texts about creation being 'good' and shows God's love through the offer of salvation to fallen humanity. • It is a strong theodicy because it removes the blame for evil and suffering from God who did not create evil and places that responsibility with humans and their free will. • It may not be considered strong however, because science supports the idea of movement from chaos to order not descent from perfection into chaos and natural evil is not convincingly explained. • Humans are not all related to one original couple; even if they were it would seem unjust to punish all humanity for the sins of distant ancestors thus questioning the benevolence of God, as does the existence of Hell in this theodicy. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	7-9	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates who answer using only one topic rather than two cannot normally proceed beyond level 2.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • <i>A posteriori</i> arguments are those based on experience, on observation and evidence. • They appeal to empirical data gathered through the senses and are thus accessible. • <i>A posteriori</i> arguments may be unreliable though as empirical information can be interpreted in different ways as is evident in Wisdom's Parable of the gardener. • <i>A priori</i> arguments operate before, or separate from, experience; they are based on reason alone. • The Ontological argument is <i>a priori</i> as it uses logic alone, separate from experience of God or the world.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The Ontological Argument is <i>a priori</i> so it is based on logic alone and focuses on the definition of God. • God is 'that than which nothing greater can be conceived' and so exists as it is better to exist than simply be an idea. • Necessary existence is greater than contingent existence so God, as the greatest conceivable being, must exist necessarily in order to be God. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • As a deductive argument, the Ontological Argument is strong because if you accept the definition of God the conclusion naturally follows. • Descartes' idea that God has all perfections is compatible with the classical definition of God and as such it makes sense that God would have existence as part of God's perfect nature. • Anything you can think of existing you can also think of not-existing and therefore the very idea of necessary existence that is crucial to this argument is nonsensical, so the argument is not successful. • Existence is not a predicate, it tells us nothing more about the thing and you need evidence to show if there is a thing or not; therefore as this argument is only based on words, and not evidence, it cannot succeed as a proof for existence. • The argument may be convincing as a logical exercise but it is fundamentally flawed, even Aquinas argued not everyone accepts the same definition of God and this is what the whole argument is based on, therefore if the definition is rejected, the argument fails. • This type of argument does not add to the probability of God existing since it is a proof that works or fails given its deductive nature; however on balance the leap from words to reality is too big for this to offer a successful proof for the existence of God. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–5	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues may be selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2).
Level 2	6–10	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2).
Level 3	11–15	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2).
Level 4	16–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).