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Edexcel

## Mark Scheme (Results)

October 2020

Pearson Edexcel GCE AS Level  
In Religious Studies (8RS0)  
Paper 1: Philosophy of Religion

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Autumn 2020

Publications Code 8RS0\_01\_2010\_MS

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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.

**Paper 8RS0 01: Philosophy of Religion - Mark scheme - 2020**

Question number	Answer	Mark
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p>If candidates explore more than one solution or theodicy, read all the material and credit the best.</p> <p><b>This exemplar selects the Augustinian theodicy.</b></p> <p><b>Candidates may refer to the following:</b></p> <ul style="list-style-type: none"> <li>• God created the world out of nothing and 'saw that it was good'.</li> <li>• Evil is a privation, or lack, of goodness and was not created by God but came about through the Fall of Adam and Eve when they chose to disobey God using free will.</li> <li>• All suffering is sin, or punishment for sin.</li> <li>• All were seminally present in Adam and God is just in allowing suffering to remain in the world.</li> <li>• God sends Jesus to save those who chose to believe which highlights his loving nature.</li> </ul>	(8)

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

Question number	Answer	Mark
2	<p>3 marks AO1, 6 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"> <li>• The Ontological Argument is an <i>a priori</i> argument and is therefore based on logic and reason, separate to evidence and experience.</li> <li>• It argues that to exist is part of the definition and nature of God and seeks to prove this rationally.</li> <li>• In order to fulfil the definition of God the being must exist with necessary existence; therefore, God exists necessarily.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• Anselm argues that if you accept the definition of God it can be understood to entail God's existence, however not everyone shares the same definition of God and therefore the argument does not prove that God exists.</li> <li>• Existence is not a predicate as it adds nothing to the definition of something and therefore this argument fails to prove God exists in reality because you cannot add 'and exists' to a definition and then it appears in reality.</li> <li>• The argument fails as a proof of God's existence in reality, because it makes an illegitimate leap from something being true 'de dicto' to existence 'de re' for which evidence is required.</li> <li>• Although there is a leap from logic to reality that some cannot make, the Ontological Argument can be said to prove God exists in reality because it can be understood within a coherence theory of truth, where this is a rational proof of the lived reality for those who accept this definition of God.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(9)

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

Question number	Indicative content
3	<p data-bbox="316 300 683 331">3 marks AO1, 6 marks AO2</p> <p data-bbox="316 376 1437 533"><b>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.</b></p> <p data-bbox="316 577 1145 609"><b>Candidates may refer to the following in relation to AO1:</b></p> <ul data-bbox="316 618 1417 909" style="list-style-type: none"> <li data-bbox="316 618 1417 734">• If something is experienced it exists and there have been many reported experiences of God over the centuries that have been used as evidence of God’s existence.</li> <li data-bbox="316 743 1417 824">• The nature of mystical experiences as noetic, ineffable, passive and transient points to the reality of their source being divine.</li> <li data-bbox="316 833 1417 909">• Unless there are valid reasons to the contrary we should accept the accounts of those who report religious experiences.</li> </ul> <p data-bbox="316 976 1394 1093"><b>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.</b></p> <p data-bbox="316 1137 1145 1169"><b>Candidates may refer to the following in relation to AO2:</b></p> <ul data-bbox="316 1178 1433 1854" style="list-style-type: none"> <li data-bbox="316 1178 1433 1339">• It is reasonable that a loving Creator would wish to interact with his creation which coupled with the large number of accounts of experience of God make it a persuasive argument because these people could not all be lying or mistaken.</li> <li data-bbox="316 1348 1433 1509">• There are many alternative explanations for so called ‘religious’ experiences, such as temporal lobe epilepsy, therefore the argument is not persuasive as a proof because these events can be explained without the need for God as a cause.</li> <li data-bbox="316 1518 1433 1680">• Flew challenges Swinburne’s cumulative argument with his leaky buckets idea, therefore this suggests that religious experience is not a persuasive proof for the existence of God as even when added to other arguments for the existence of God they do not hold water.</li> <li data-bbox="316 1688 1433 1854">• The effects of a religious experience like conversion make the argument very persuasive because people change their lives based on the veracity of this experience therefore, for those that have them at least, the argument from religious experience is a persuasive proof for the existence of God.</li> </ul> <p data-bbox="316 1966 1356 2040">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.
<b>Level 1</b>	1-3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
<b>Level 2</b>	4-6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
<b>Level 3</b>	7-9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>



Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p>Candidates who explore only one strength cannot normally proceed beyond level 2. If candidates present more than two strengths read all and credit the best material.</p> <p><b>Candidates may refer to the following:</b></p> <ul style="list-style-type: none"> <li>• Analogy is one strength in the Design Argument as the world is like Paley's watch example in its complexity and organisation of parts to achieve an end or purpose as in the human eye.</li> <li>• Aquinas' analogy of the archer and the arrow is also strong given things that operate to achieve a goal tend to be directed so to do.</li> <li>• Analogy helps people to understand something that seems beyond our comprehension in terms of something that we do understand by drawing parallels which is a strength.</li> <li>• Probability is a second strength; matter is not self-ordering and the chances of all the conditions for life being 'just right' randomly are remote.</li> <li>• The chances of these conditions appearing without intention are so slim that God as mind, and as a loving Creator, is the best explanation for them.</li> </ul>

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

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"> <li>• Like effects do not always have like causes so the analogy in the Design Argument is a weakness.</li> <li>• There is evidence of flaws in the apparent design of the world such as earthquakes and disease.</li> <li>• There is an inductive leap from 'a designer' to it being God.</li> </ul> <p><b>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.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• Kant argued that we may impose order upon an unordered world and this undermines the argument because if there is no real order after all we cannot use it to infer the existence of God.</li> <li>• The weakness of the analogy undermines the argument because for something complex on such a scale, if like effects have like causes it would lead to many designers and not to the one designer: God.</li> <li>• Evolution can explain the existence of order and complexity in terms of a series of small changes and this undermines the argument because there is no need for a designer God to explain the apparent design or purpose.</li> <li>• The evidence of poor design in the world seriously undermines the argument because it would question the nature of such a designer and make it hard to conclude it is the God of Christian belief.</li> <li>• The level of beauty that is unnecessary for survival though strengthens the argument because this outweighs the problems and is evidence of a loving designer.</li> <li>• The weakness of the inductive leap to the designer being God is over-ruled for many by the chances of all of these variables coming about by chance being so slim that God does seem to be the best explanation; therefore, the argument is not ultimately undermined by its weaknesses.</li> </ul> <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.
<b>Level 1</b>	1–5	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues may be selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements made with no attempt to appraise evidence (AO2).</li> </ul>
<b>Level 2</b>	6–10	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> </ul>
<b>Level 3</b>	11–15	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
<b>Level 4</b>	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

