



Pearson
Edexcel

Mark Scheme (Results)

October 2020

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
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.

Paper 1: Philosophy of Religion – Mark scheme - 2020

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 are described as an encounter with God ‘something akin to a sensory experience’, and can provoke a sense of awe, mystery and fascination. • They can be experienced as public events such as an interpretation of the natural world, or as an event like the Toronto Blessing where many people experienced the Holy Spirit including speaking in tongues. • Private experiences, such as personal visions, can be harder to describe (ineffable) yet can convey a sense of new knowledge and absolute certainty (noetic) of the numinous. • William James also included features of being passive, where you are taken over by the experience, and transient, where it is short-lived but has long lasting impact, in his description of mystical experiences. • Conversion experiences transform the life of a person and have long-lasting effects; the fruits of these experiences demonstrate its power in the life of a believer.

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 data-bbox="316 277 687 309">4 marks AO1, 8 marks AO2</p> <p data-bbox="316 353 1437 510">AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</p> <p data-bbox="316 555 1449 667">NB Candidates may answer this question through assessing a broad range of types of religious language or by focusing on a narrower sample and marks will be awarded according to the level descriptors.</p> <p data-bbox="316 712 1150 743">Candidates may refer to the following in relation to AO1:</p> <ul data-bbox="323 752 1262 1025" style="list-style-type: none"> <li data-bbox="323 752 1262 824">• The Verification Principle from A.J. Ayer argues that a statement is only meaningful if it is analytic or empirically verifiable. <li data-bbox="323 833 1262 945">• Flew argues that statements are only meaningful if they can be falsified, if it can be shown what it would take to demonstrate the falsity of that statement. <li data-bbox="323 954 1262 1025">• The Logical Positivists and other critics argue that as religious language falls into none of these categories it is meaningless. <p data-bbox="316 1070 1398 1182">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 data-bbox="316 1227 1150 1258">Candidates may refer to the following in relation to AO2:</p> <ul data-bbox="323 1267 1406 1742" style="list-style-type: none"> <li data-bbox="323 1267 1406 1379">• God is understood to be non-physical and transcendent; therefore because the very being of God precludes empirical verification it is correct to argue that God-talk is meaningless. <li data-bbox="323 1388 1406 1500">• Hick argues that, in principle, God's existence could be verified eschatologically; however this is not a falsifiable belief so religious language remains meaningless. <li data-bbox="323 1509 1406 1581">• The Verification Principle fails its own criteria and therefore this cannot be used to conclude that religious language is meaningless. <li data-bbox="323 1590 1406 1742">• Religious language is non-cognitive; it can be understood as having meaning in the form of life of the believers in a particular language game and therefore religious language is not meaningless but operates in different ways to cognitive language. <p data-bbox="316 1787 1358 1859">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	1-4	<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	5-8	<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	9-12	<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(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge and 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"> • Mackie believes that the problem of evil can be adequately resolved if one is prepared to give up one of the propositions that constitute it. • Process theologians are 'prepared to deny God's omnipotence' and thus resolve the clash of the inconsistent triad by denying one aspect of the traditional notion of God as God cannot stop evil. • Other solutions might include the idea that there are 'a number of things an omnipotent being cannot do' and this might be to over-ride human free-will or to create free beings that always choose the good. • Monists would argue that 'evil is an illusion' and that if we could understand the bigger picture we would appreciate this is not the true reality and suffering is not real. • Augustine's theodicy argues that evil is a 'privation of good' and does not exist in its own right. It was not created by God as everything God created was good; so 'evil' does not consist of anything that exists and is really 'opposed to good'. • These ideas would constitute 'adequate solutions' to Mackie by resolving the inconsistent triad but for many believers these are not successful as they may involve compromising the nature of God.

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). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
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). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<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 of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(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"> • Augustine’s theodicy fails to be compatible with modern science and this is a weakness. • The evidential problem of evil is not satisfactorily resolved in any solution. • Process solutions compromise the nature of God and cannot successfully solve the problem of evil. <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 removes blame from God who created a perfect world, humans are to blame for creating evil; but the logical error reveals there must have been knowledge of evil which can only have come from God, therefore this is not a satisfactory solution. • Augustine’s theodicy is compatible with Biblical narrative which is a strength for many, however modern science has shown we are not all descended from one couple which questions the nature of God as all loving if God punishes people for ‘original sin’, and this undermines this solution. • Process theodicy offers great comfort to believers as God is the fellow sufferer who understands but this is not satisfactory for many as it compromises the nature of God by removing God’s omnipotence and changes the very definition of God. • The idea of heaven for all in Irenaeus’ theodicy appears unjust to many; however it can be argued this is compatible with God’s all-loving nature and it may seem unfair to humans but God’s love would exclude no-one, thus it is a satisfactory solution. • Irenaeus’ solution is optimistic and gives suffering a purpose of soul-making, however this is not satisfactory to everyone as the scale and gravity of suffering that seems to be required is hard to accept when the innocent suffer so much. • Atheists and sceptics would challenge any theodicy or solution as ‘dying the death of a thousand qualifications’ because believers advocate the idea of God as mystery and there being an overall reason for suffering even if we cannot comprehend it, but this is meaningless to the atheist for whom the problem of evil is the rock of atheism. <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	1–4	<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 selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<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 with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<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, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<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, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p>5 marks AO1, 25 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"> • Scientific method is transparent and based on reason, observation and experiment and allows for things to count against it unlike religious belief. • Creationism has been undermined by modern scientific knowledge about the Big Bang and evolution. • Many religious scientists and other thinkers acknowledge there can be other types of knowledge to the scientific and the two can be compatible. <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"> • Observational evidence for theories such as the Big Bang provide explanations for the origin of the universe without the need for God; therefore there is a conflict between the two as the idea of God is redundant. • For some believers the notion of a creator God remains compatible with the mechanics of creation as explained by some scientific theories because God explains science itself. • Many believers acknowledge that the Biblical material is of its time and contains myth; it is the truth it reveals about God as the source of existence that is important and this is not undermined by scientific understandings such as evolution which God may have guided. • Science works on methods of falsification and critics point out that believers refuse to allow anything to count against their convictions, now or in the future and this renders their belief meaningless and incompatible with scientific truth. • A religious understanding of the creation and purpose of the world may influence and be influenced by modern ethical approaches to care for the environment, which may be undermined if scientific knowledge is shown to diverge from religious ethical belief about duties of stewardship (this shows links with Religion and Ethics). • The apparent conflict between science and religion is heightened in relation to the miracles of Jesus in the New Testament when scientific laws appear to be broken; this may undermine the view of scientific truth or the truth of these accounts if they are deemed incompatible (this shows links with New Testament Studies). • The view that there is a conflict between science and religion challenges the authority of sacred texts in religions because they may contain truth that is not considered of a scientific nature for example in some interpretations of

Genesis in Christianity; and where it is considered as more literal truth in some Christian circles, or in Islam, it also remains in conflict with modern scientific knowledge (this shows links to Study of Religion).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-6	<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). • 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). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7-12	<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). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13-18	<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). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19-24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).

Level 5	25–30	<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).• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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