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**Edexcel**

# **Mark Scheme (Results)**

**Summer 2018**

**Pearson Edexcel GCE**  
**In Religious Studies (9RS0/01)**  
**Paper 1: Philosophy of Religion**

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Summer 2018

Publications Code 9RS0\_01\_1806\_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 1: Philosophy of Religion Mark Scheme – June 2018

Question number	Answer
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><b>If candidates explore more than one solution read the whole answer and credit the best material.</b></p> <p><b>The exemplar used for this MS is Augustine.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Augustine taught that creation was good.</li> <li>• Evil is not an entity in itself but a privation, or lack, of good.</li> <li>• Human beings are responsible for evil, not God, as by turning away from God via their free will they created the gap between what there is and what there ought to be.</li> <li>• God is justified in allowing evil to remain as it is sin or punishment for sin.</li> <li>• God's love is shown by God sending Jesus as a remedy for sin for those who choose to accept it so it is a soul-deciding theodicy.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	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>
Level 2	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>
Level 3	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
2	<p data-bbox="421 304 794 333">4 marks AO1, 8 marks AO2</p> <p data-bbox="421 367 1493 495"><b>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.</b></p> <p data-bbox="421 528 1278 557"><b>Candidates may refer to the following in relation to AO1.</b></p> <ul data-bbox="421 562 1353 786" style="list-style-type: none"> <li data-bbox="421 562 1278 622">• The Big Bang theory may explain the origins of the universe without reference to God.</li> <li data-bbox="421 627 1353 723">• Scientific methodology uses methods of observation, reason and experiment, conclusions can be tested and repeated which differs from religious belief.</li> <li data-bbox="421 728 1222 786">• Creation themes in religious belief rely on myth and the miraculous which contain a different sort of truth.</li> </ul> <p data-bbox="421 819 1469 916"><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="421 949 1278 978"><b>Candidates may refer to the following in relation to AO2.</b></p> <ul data-bbox="421 983 1334 1368" style="list-style-type: none"> <li data-bbox="421 983 1278 1043">• The methodologies of science and religion are very different therefore it is impossible for them to be compatible.</li> <li data-bbox="421 1048 1310 1176">• Some thinkers hold that science itself needs an explanation therefore there may be room for both a scientific and religious understanding of the origin of the universe and other creation themes.</li> <li data-bbox="421 1180 1310 1272">• The idea that God is beyond the universe and non-empirical is fundamentally unscientific and therefore these two fields can never work together.</li> <li data-bbox="421 1276 1334 1368">• There are issues surrounding whether knowledge can be gained in other ways than just sense experience, therefore the case for dismissing religious knowledge is not watertight.</li> </ul> <p data-bbox="421 1402 1453 1460">Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	0	No rewardable material.
Level 1	1–4	<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>
Level 2	5–8	<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>
Level 3	9–12	<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(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Copleston highlights the ineffable nature of religious experience when he says it is an 'unclear' awareness of 'some object ... which cannot be pictured or conceptualized'.</li> <li>• He suggests religious experience is transcendent as it is of 'something that transcends the self, transcending all normal objects of experience'.</li> <li>• Religious experience is utterly convincing for the experient.</li> <li>• Copleston argues it cannot be explained simply subjectively.</li> <li>• An 'objective cause' is the easiest explanation for the experience.</li> <li>• Copleston believes the best explanation of religious experience is the existence of God.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	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>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• 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).</li> </ul>
Level 2	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>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• 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).</li> </ul>
Level 3	7-10	<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 of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(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>• The argument based on religious experience suggests that because people have experienced God, God must exist.</li> <li>• The nature of reported experiences makes them hard to verify.</li> <li>• There are alternative explanations for the experiences reported.</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>• The nature of religious experiences include their ineffable and non-empirical nature therefore in the absence of empirical evidence to persuade otherwise they need not be believed.</li> <li>• It could be argued that the nature of the experiences as ineffable and transcendent add weight to the idea they are of a transcendent being and therefore strengthen the argument for God based on these experiences.</li> <li>• Most religious experiences are reported by religious believers and therefore it is not clear that these are not simply a product of faith which undermines the strength of the argument.</li> <li>• The impact of a religious experience is often long-lasting and there are numerous conversion cases which supports the argument that these experiences prove the existence of God because they can transform the lives of individuals.</li> <li>• There are psychological and other explanations for religious experience such as temporal lobe epilepsy, as these have a basis in empirical evidence they are far more convincing explanations than the experiences being from God and evidence for God's existence.</li> <li>• The idea that religious experiences have a veridical role in underpinning religions is weak because there are conflicting claims from different religions which significantly undermines this claim.</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.
Level 1	1–4	<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 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> </ul>
Level 2	5–8	<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 with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<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, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<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, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 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>• Debates about verification and falsification accused religious language of being meaningless.</li> <li>• Religious language can be seen to be meaningful as analogical or symbolic.</li> <li>• Wittgenstein’s Language Games theory suggested the meaning of a word can be best understood by examining its use.</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>• The verification principle argues religious language is meaningless but it fails its own criteria therefore it can be dismissed and the notion that religious language is meaningful can be retained.</li> <li>• There are legitimate problems raised by issues of falsification and these can undermine the case for religious language being meaningful because it ‘dies the death of a thousand qualifications.’</li> <li>• This is to misunderstand religious language as it does allow things to count against it but should be understood as a commitment of faith and therefore it operates in a different way.</li> <li>• Religious language is analogical, serving to talk of the unknown in terms of the known, therefore it can only be properly understood if seen in these terms.</li> <li>• Language Games, despite its weaknesses, is the best explanation of how religious language functions and therefore once this is understood the challenges to religious language as meaningless fade away and it can be seen as meaningful in this context.</li> <li>• Ethical language suffers from many of the same challenges as religious language therefore if these cannot be resolved then the impact upon ethics and ethical decision-making is significant. (This shows links with Religion and Ethics).</li> <li>• Fundamental beliefs about Jesus’ identity and role are based on texts that some see ‘simply’ as mythological, unverifiable and therefore meaningless; for this reason unless a clear understanding of the meaning of the language contained within them is reached key Christian beliefs may be influenced and/or challenged. (This shows links with New Testament Studies).</li> <li>• Sources of wisdom and authority in different religions are the basis for much key teaching and belief, therefore if it is unclear how to interpret the language of these sources meaningfully, the validity of key beliefs may be undermined. (This shows links to Study of Religion).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>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.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<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>• 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> <li>• Conclusions are provided but are simplistic and/or generic (AO2).</li> </ul>
Level 2	7–12	<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> <li>• Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li> </ul>
Level 3	13–18	<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>• 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> <li>• Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 4	19–24	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of the elements in the question (AO2).</li> <li>• Reasoned judgements are supported by the appraisal of some evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 5	25–30	<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> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li> </ul>

