



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (9RS0/01)
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.

Paper 1: Philosophy of Religion – June 2019

Mark scheme

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>The exemplar used in this mark scheme is the causal argument.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Everything that began to exist has a cause. • The universe began to exist and therefore has a cause. • The cause of the universe must be something that lies outside of it as something cannot exist before it exists in order to cause itself. • An infinite series of causes does not provide a sufficient explanation for the existence of the universe. • The best explanation of the cause of the universe is God, an uncaused necessary being.

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>4 marks AO1, 8 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 when responding to the question, and in meeting AO2 descriptors described below. Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Plato argued that the soul is non-physical and belongs to the realm of the Forms. • Descartes believed that the soul is a separate substance to the body and is indivisible and so can survive the death of the body. • There is evidence of various phenomena that supports the continued existence of the soul after the death of the body. <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"> • Materialists argue that there is no part of a person that is not physical therefore it is clear no part of the person can survive the death of the body. • Descartes assumed that being able to conceive of existing without a body was evidence that there was a soul which is a false assumption because not everything that can be imagined is true. • Evidence of Near Death Experiences and other phenomena like child prodigies can be dismissed on many grounds and other explanations offered, therefore the view is significantly undermined. • There are powerful arguments from Ward and Swinburne for the human being more than the sum of its physical parts and this therefore strengthens the view that the soul can survive the death of the body. <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 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"> • Flew had argued that religious claims were not assertions because they did not allow for anything to count against them and so were meaningless. • Mitchell agrees that to be meaningful, theological utterances ‘must be assertions’ and as such falsifiable. • He acknowledges that Hare’s idea of a blik in the parable of the lunatic and the dons does not allow anything to count against them, as ‘nothing can count against bliks.’ • Mitchell asserts that you cannot ‘have reasons for bliks’ but that the partisan has a reason for committing himself to his belief which is the character of the Stranger. • Mitchell argues that the partisan in his parable recognizes that evidence ‘does count against what he believes’ and so he is making an assertion when he says ‘The Stranger is on our side.’ • The issue for Mitchell is one about a commitment made to trust the Stranger, in the face of contrary evidence, and ‘this situation constitutes the trial of his faith.’

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"> • The verification debate arose from logical positivism and sets out the rules by which it can be determined if language is meaningful or not. • Ayer argued that a statement is meaningful if it is analytic, or for a synthetic statement if it can be verified empirically. • Religious language is neither analytic nor empirically verifiable and so it is deemed meaningless. <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 verification principle is based on the ideas of Hume and is compatible with our emphasis on empiricism today and therefore this is a strength. • It is right that the statements about God cannot be verified empirically according to the aims of the strong verification principle which challenges the meaningfulness of religious language. • The verification principle was challenged because it ruled out some areas of science that cannot be verified by sense experience, and events from the past, which were considered meaningful which led to a revision of the principle, this demonstrates its original weakness. • Religious language should not be subject to rules about empirical verification as it deals with God who is by definition non-empirical therefore the challenge misunderstands the type of language it is and that it can be meaningful in other ways. • Hick defended religious language as meaningful as it could be eschatologically verified thus allowing for the verification principle to be met and undermining the challenge. • The verification principle itself cannot be verified and therefore it cannot significantly challenge the meaningfulness of religious language. <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 the 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"> • There is a logical inconsistency presented by the reality of suffering and the notion that God is omnipotent and omnibenevolent. • The evidential problem also highlights the view that God's nature is inconsistent in allowing the degree of suffering present in the world if God is all-loving. • Theodicies and solutions to the problem of suffering attempt to defend God's nature in the light of the problem of suffering. <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 logical problem demonstrates the inconsistency in the nature of God and challenges God's existence because it points out the clash of attributes and reality if an all loving and all powerful God does not act to overcome suffering. • Arguments that humans are responsible for suffering and God is justified in allowing it to remain do not convince many critics because of the sheer scale of suffering permitted, notably indiscriminately, which continues to undermine the nature of God and/or God's existence. • Hick's view that a world with suffering provides the right environment for 'soul-making' is strong because it demonstrates God's consistent nature as a God who acts out of love to enable humans to develop into God's image and likeness and achieve God's loving goal for humanity. • The idea that all will achieve this perfection in heaven is persuasive for some in suggesting suffering is temporary, however it can be seen to undermine the value of moral action now if all go to heaven in the end, which could argue that God's nature is inconsistent. • Process theodicy is not convincing to some because it compromises the nature of God by removing the attribute of omnipotence, however this can eradicate the challenge to God's nature of inconsistency in the light of suffering as God is no longer believed to be a being who could stop it. • God as love is a fundamental tenet of some religious ethical decision making processes, if God is shown to be unloving in this context or arbitrary in will, then it undermines the bases of moral action when it is linked to religion. (This shows links with Religion and Ethics). • The New Testament presents Jesus as an updating of the Old Testament vision of an angry partisan God and instead presents a God of love who acts to save those in need and this presents a challenge to the notion of a consistent nature of God. (This shows links with New Testament Studies). • Sources of wisdom and authority in different religions often present an idea of God and are the basis of key religious beliefs and teachings; if these notions of God are challenged by the problem of suffering this may have significant implications for the central beliefs of religion. (This shows links to Study of Religion). <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"> • 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 a limited range of 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).