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Edexcel

## Mark Scheme (Results)

Summer 2022

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



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Summer 2022

Question Paper Log Number

Publications Code 8RS0\_01\_2206\_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.

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><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Process theodicy challenges the traditional view that God is perfect.</li> <li>• Process theodicy negates the problem of the inconsistent triad.</li> <li>• Process theodicy is based on the foundational premise that everything that is in the world is in a state of flux.</li> <li>• Process theodicy claims that God is also the sufferer who understands; that God is not considered omnipotent and does not know the future.</li> <li>• Classical theism argues that God is, to some degree, transcendent to the world, whereas, in the process theodicy God is immanent and not separate to the world's processes.</li> </ul>	(8)

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	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 principle of testimony argues that people usually tell the truth and in most cases we can believe what we are told.</li> <li>• The principle of credulity argues that experience is normally reliable and thus it is more likely to be true than not.</li> <li>• Both of these principles rely on the possibility that God does actually exist and thus can be experienced by human beings.</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 principles of testimony and credulity affirm the rationality of people believing they may have had a religious experience because, in the absence of special considerations, such as if a person is known to lie, things experienced are probably as they appear to be.</li> <li>• These principles support the claim that religious experiences are veridical experiences and therefore they support the claim that God exists.</li> <li>• People who claim to having had religious experiences should be considered to be telling the truth until proven otherwise because, if the principles of testimony and credulity were false, we would have little reason to believe many of the things that we actually do believe; we would, in effect, have no knowledge of history or science.</li> <li>• However, an atheist is not going to be convinced by these principles, because they are likely to object that they depend on a religious believer's interpretation of the experiences encountered which, in turn, will depend on a believer's religious pre-conceptions.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	<b>(9)</b>

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>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</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>• 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	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>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 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 amount of evil and suffering in the world presents a fundamental challenge to the very existence of an omnibenevolent God.</li> <li>• Challenges to belief in the existence of God may be identified in both moral evil, caused by the abuse of human free will, and in natural evil, caused by natural disasters.</li> <li>• The inconsistent triad argument reflects the challenge that God’s attributes are inconsistent with suffering.</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 existence of evil and suffering challenges belief in God because if God is all-powerful why doesn’t he prevent evil in the first place or stop evil altogether when he is supposedly considered to be omnipotent?</li> <li>• Further, belief in the existence of a God that is all-knowing, all-powerful, and all good can be challenged because it implies that God acts as an accomplice to evil because he knows what will happen before the action is done, and yet he does nothing to get involved.</li> <li>• The amount of gratuitous evil and suffering in the world appears to challenge God’s existence because how can acts of evil and suffering such as the Holocaust be justified?</li> <li>• However, Irenaeus argues that we need evil and suffering to exist in order for humanity to appreciate and practise goodness.</li> </ul>

		Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.
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>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</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>• 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	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><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The Kalam version is a modern development of the Cosmological Argument that originally was developed by Muslim philosophers in the Middle Ages.</li> <li>• The Kalam version challenges the idea of an infinite universe.</li> <li>• The Kalam version promotes the idea that the universe must have had a definite starting point.</li> <li>• The Kalam version is compatible with the Big Bang theory.</li> <li>• The Kalam version ultimately leads to the possibility of God as the reason for the existence of the universe.</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	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>• The Cosmological Argument attempts to demonstrate that it is reasonable to look to an uncaused cause, unmoved mover, an eternally existing being to have created the universe.</li> <li>• Aquinas is one of the main proponents of the Cosmological Argument and argued that the universe exists, so something must have made it; that something can only be God.</li> <li>• Cosmological Arguments reason from the existence of the world to the existence of 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>• The Cosmological Argument is convincing because it is <i>a posteriori</i> and uses inductive reasoning enabling the evidence to reach conclusions through observation and therefore as a consequence proving God’s existence through looking at the order of the world.</li> <li>• Aquinas’ version of the Cosmological Argument, (from motion, cause and contingency) is convincing because if nothing comes from nothing and the universe exists then something must have caused it; and that cause can only be God.</li> <li>• The First Cause aspect of the Cosmological Argument for God’s existence is convincing because it suggests that every finite and contingent thing has to have a cause; however, causes cannot go back in an infinite chain, therefore there must be a First Cause.</li> <li>• The Principle of Sufficient Reason version of the Cosmological Argument is convincing because it contends for everything that exists there is a sufficient reason for why it exists rather than not existing.</li> <li>• The Kalam version of the Cosmological Argument is convincing because it rejects the idea of an infinite universe, since otherwise time is always being added.</li> <li>• The Cosmological Argument for God’s existence is unconvincing because if everything requires a cause, why doesn’t God need a cause? It is a self-contradiction here or is God a special case?</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	1–5	<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>
Level 2	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>
Level 3	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>
Level 4	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>