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**Edexcel**

## Mark Scheme (Results)

Summer 2022

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.

Question number	Answer
<b>1</b>	<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. Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Symbols are a non-cognitive form of language, offering an anti-realist perspective.</li> <li>• Symbols offer insights which are not intended to be interpreted literally, but which convey spiritual and religious truths.</li> <li>• They are commonly used within narrative forms, such as creation myths, resurrection stories, accounts of the miraculous.</li> <li>• Symbols participate in that which they convey, going beyond signs which provide information. e.g. the cross participates in ideas of sacrifice, salvation, atonement and ransom.</li> <li>• Symbols cross cultural barriers and are accessible as a means of universal language although they may also be era dependent.</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
2	<p data-bbox="312 273 687 297">4 marks AO1, 8 marks AO2</p> <p data-bbox="312 331 1434 459"><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="312 495 1422 589">Candidates may choose from a range of critiques of religious belief, such as the sociological, psychological or moral critiques. Mark scheme exemplar refers to the popularist critique of Richard Dawkins.</p> <p data-bbox="312 622 1166 651"><b>Candidates may refer to the following in relation to AO1.</b></p> <ul data-bbox="360 687 1390 927" style="list-style-type: none"> <li data-bbox="360 687 1390 752">• Dawkins argues that religion is responsible for misleading education and child abuse.</li> <li data-bbox="360 759 1390 857">• He maintains that religious belief is a trigger for violence, including terrorism, attacks on abortion clinics and intimidation of those who hold opposing views.</li> <li data-bbox="360 864 1390 927">• Dawkins claims that religious belief is irrational and absurd, promoting supernaturalism and superstition above science, reason and logic.</li> </ul> <p data-bbox="312 987 1434 1081"><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="312 1117 1177 1146"><b>Candidates may refer to the following in relation to AO2.</b></p> <ul data-bbox="360 1151 1449 1666" style="list-style-type: none"> <li data-bbox="360 1151 1449 1249">• Dawkins' arguments are persuasive, and his delivery is charismatic and challenging therefore his relentless questioning is effective in identifying inconsistencies and flawed use of evidence.</li> <li data-bbox="360 1256 1449 1422">• Dawkins' appeal to evidence and reason is rooted in tried and tested scientific methodology and he makes use of historical and contemporary events and their interpretations, such as Paul's theology of atonement based on the historical death of Jesus and the 9/11 attack on the Twin Towers as an expression of religiously inspired moral action.</li> <li data-bbox="360 1429 1449 1494">• However, Dawkins limits his challenges to obviously extremist expressions of religious belief and hence is guilty of the Straw Man Fallacy.</li> <li data-bbox="360 1500 1449 1565">• His focus is entirely on the negative aspects and outcomes of religious belief and fails to consider its positive social, emotional and cultural contributions.</li> <li data-bbox="360 1572 1449 1666">• Dawkins does not consider that it is possible for religious belief to be compatible with a scientific world view, thus disregarding the work of leading thinkers such as John Polkinghorne and Alistair McGrath.</li> </ul> <p data-bbox="312 1727 1273 1798"><b>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</b></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 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, 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>• In the extract, the Believer attempts to qualify their views to accommodate the lack of evidence to support their claim that a gardener tends the spot.</li> <li>• On the other hand, the sceptic attempts to build a cumulative case to demonstrate that the Believer’s claims are false.</li> <li>• The exhaustive range of tests fail to produce evidence to verify the Believer’s claim and as a result, dissipates their original assertion.</li> <li>• Ultimately, the original hypothesis is so qualified that it is rendered meaningless.</li> <li>• Hence, it ‘dies the death of a thousand qualifications’ since the Believer accepts a revised assertion which incorporates the lack of evidence.</li> <li>• Flew’s challenge is based on the analogy drawn between the Believer in the Gardener and the Believer in God who, he claims, will not allow anything to falsify their claims and thus, nothing counts against their belief.</li> </ul>

<b>Level</b>	<b>Mark</b>	<b>Descriptor</b>
	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 is 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>• R M Hare coins the term 'blik' to explain religious claims as inherently unfalsifiable but not meaningless because they make a difference to the believer's life.</li> <li>• Basil Mitchell uses the parable of the Partisan and the Stranger to explain how the believer does not allow anything to count decisively against their claims.</li> <li>• Both approaches recognise the distinctive nature of religious assertions as having meaning and significance which defies falsification.</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>• Hare's concept of bliks is helpful as he recognises that they are not related to religious matters alone. We have bliks about everyday things as well as overarching interpretations of the world. We recognise sane and insane, rational and irrational bliks but understand that we cannot say that we don't have bliks, even if they are not religious.</li> <li>• Hare's use of the parable of the lunatic and the dons effectively illustrates the power of a blik to make a difference to the individual's life. The logical consequence of such a blik is not insignificant even if the blik itself is irrational.</li> <li>• However, the religious believer may feel it is unfair to use an example of an obviously insane blik to respond to Flew's challenge. Religious bliks are by no means so self-evidently false or based on irrational perceptions.</li> <li>• Mitchell's parable is helpful because it places the believer in a situation of intimacy and personal connection with the Partisan, like the I-You relationship between the believer and God.</li> <li>• Mitchell's Partisan is able to face up to the conflict between their beliefs and assertions and the evidence of experience without discarding their claims as merely provisional hypotheses or allowing them to be rendered no more than vacuous formulae to which experience makes no difference.</li> <li>• However, Mitchell's Stranger is human so his failure to make interventions in situations of peril or the apparent ambiguity of his actions can be justified on at least some occasions, whilst the apparent lack of awareness or action by an omnipotent God may not be so justifiable.</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	1–4	<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 one or more arguments for the existence of God. This exemplar is based the use of several arguments, but the full range of marks could potentially be achieved by referring to a single argument.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Classical <i>a posteriori</i> arguments, such as the Design Argument, are based on observations which may lead to a number of possible conclusions, and as such are therefore not decisive proofs.</li> <li>• An <i>a priori</i> argument, such as the Ontological Argument, is based on an analytic premise which offers the impression of certainty, if the premise is universally accepted.</li> <li>• In line with Richard Swinburne, arguments based on religious experience may be thought to tip the balance in favour of God as the decisive factor in a cumulative argument.</li> </ul> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Arguments from Design draw on a wide range of observations, such as purpose and goal, beauty and anthropic principles. Cumulatively, they could effectively increase the probability of the existence of God.</li> <li>• Arguments from Causation such as the Cosmological Argument, depend on rejecting hypotheses such as infinite regress or the inherent necessary existence of the universe, which may arguably be no less probable than the existence of a necessary being.</li> <li>• <i>A posteriori</i> arguments rely on an inductive leap between premises and conclusion, therefore exposing the likelihood of other, equally strong or stronger explanations for the world and its features.</li> <li>• However, alternative explanations for experiences of God such as temporal lobe sensitivity, hypnosis or hallucination may be more persuasive. Such experiences may therefore do no more than reveal information about the mind of the experient, rather than provide knowledge of God.</li> <li>• The Ontological Argument offers a proof for the existence of God based on definition and which is therefore ostensibly irrefutable as an attempt to show the absurdity of atheism.</li> <li>• The Prologue to the Fourth Gospel describes the Logos as a pre-existent agent in creation thus suggesting that it is logical to look for an ultimate cause as an explanation for the existence of the world. (Link with New Testament)</li> <li>• Moral Arguments for the existence of God may serve to increase the probability of the existence of God based on the principle that morality is</li> </ul>

not self-explanatory; moral laws demand a moral commander. (Link to Ethics)

- Arguments based on personal experience are invariably self-authenticating to the religious believers and therefore go beyond an explanation for the world to a personal conviction to which the cognitive fall out of alternative explanations is irrelevant. (Link to the 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"> <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> </ul>

		<ul style="list-style-type: none"><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>
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