



Mark Scheme (Results)

Summer 2024

Pearson Edexcel GCE
In Religious Studies (9RS0) Paper 1

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Summer 2024

Question Paper Log Number P75730A

Publications Code 9RS0/01 2406_MS

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Paper 1: Philosophy of Religion – 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>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • <i>A posteriori</i> arguments are those based on experience, on observation and evidence. • They appeal to empirical data gathered through the senses and are thus accessible. • <i>A posteriori</i> arguments may use empirical information which can be interpreted in different ways as is evident in Wisdom's Parable of the Gardener. • <i>A posteriori</i> arguments reflect inductive logic arising from observational evidence. • The teleological and cosmological arguments for the existence of God are <i>a posteriori</i>.

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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Process theodicy removes the problem of the inconsistent triad. • God is not to blame for suffering as God is part of the creative process not in full control of it. • Humanity struggles to overcome the problem of suffering in the world and God is the 'fellow sufferer who understands'. <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"> • As God is not viewed as omnipotent in this theodicy the logical problem of the apparent contradiction of the attributes of God and the reality of suffering is removed therefore making the theodicy a strong explanation for suffering. • Process theodicy is strong because it highlights the personal nature of God and the relationship between humanity and God in the fight against suffering; God is alongside humanity sharing their suffering which makes it appealing to many. • It is not a very strong theodicy because it removes a key attribute of God, reducing God to part of the process rather than responsible for creation, and therefore significantly weakens the traditional notion of God. • The model of God in Process theodicy is not strong because a 'fellow sufferer' who cannot prevent suffering is less worthy of worship in the eyes of many thus undermining the strengths of Process theodicy. <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).

Level	Mark	Descriptor
		<ul style="list-style-type: none"> 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 who only refer to one of the ideas cannot proceed beyond level 2.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> Contingent things come into and go out of existence and rely on something else for their cause. All things in the universe are observed as contingent and caused, "...there is a contingent being, it follows a necessity that there is a Necessary Being." The universe as a sum of contingent parts can be seen by some as a contingent thing, relying on something else for its existence. Necessary existence has no beginning nor end and is the reason for its own existence. The Cosmological Argument suggests a being with necessary existence. A First Uncaused Cause and Unmoved Mover is a sufficient explanation for why there is something rather than nothing and this being is 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"> • The Cosmological Argument assumes that there must be an explanation for why there is something rather than nothing. • The Cosmological Argument rejects an infinite series of causes as an explanation for the existence of the universe. • It suggests God, a necessary being, is the best explanation for the universe and its observed movement, causation and contingency. <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 Cosmological Argument is wrong in assuming all effects have a cause other than themselves. This is supported by quantum physics and because this undermines a key assumption of the argument it can be understood to fail. • Although an infinite series could hypothetically be possible, and the oscillating universe theory would support this, it fails to convince on a practical level and therefore the argument may be right to reject this and consequently is not a failure. • The argument makes the fallacy of composition in assuming the universe itself needs a cause; therefore, it could be that if all things in the universe are explained then so is the whole, and so the universe does not need an explanation and as a consequence the argument fails. • It moves from finite effects to infinite causes erroneously. We have no knowledge of the causes of universes and to assume we do results in the argument failing. • The notion of necessary existence is not convincing. Nothing has the reason for its own existence, and if it were possible, it could be the universe itself, so the conclusion of a necessary being is itself a failure of the argument. • It is an inductive leap to assume that any 'Uncaused Cause' of the universe must equate to the God of Classical theism. Therefore, this leap in logic also renders the argument a failure as a proof. <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"> • According to the verification principle, religious statements are neither logically true nor empirically verifiable, and so are meaningless. • The falsification principle maintains that any statement that purports to express a non-analytical factual assertion about the world (including the super-natural world) must be in principle falsifiable – or else it is cognitively meaningless. • Wittgenstein’s Language Games theory suggested the meaning of a word can be best understood by examining its use. <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"> • Ayer’s verification principle argues that religious language is meaningless because there is no way of verifying the truth or logic of claims such as ‘God is good’ etc. • Flew argued that statements are meaningless if they cannot be falsified, and as a result, he pointed out that religious language cannot be proven true or false because religious believers do not accept any evidence against their belief. • Despite the popularity of the verification principle, it failed to show that religious language is meaningless because verificationism itself cannot be verified and is a self-defeating theory that fails its own standard of meaningfulness. • There are problems raised by issues of falsification as these can undermine the case for religious language being meaningful because it ‘dies the death of a thousand qualifications’. • Wittgenstein argued that meaning comes from the way in which words are used, because he claimed language is like a game, therefore you can only understand somebody if you understand the rules of the game they are playing. • Ayer’s claim that religious statements are meaningless has contributed to the recognition that religious theories of ethics have problems in justifying a connection between morality, as it is practised throughout the world, and the supposed moral commands from God that dictate such practice. (This shows links to Religion and Ethics). • If religious language is meaningless then the claims made by Jesus to be the Messiah or the Son of Man in the Gospels could be challenged, and as a result the beliefs that undergird the Christian faith themselves become uncertain. (This shows links to New Testament Studies). • 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 a 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>
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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).

		<ul style="list-style-type: none"> • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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