



Pearson  
Edexcel

Mark Scheme (Final)

November 2021

Pearson Edexcel GCE A Level  
In Religious Studies (9RS0)  
Paper 1: Philosophy of Religion

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November 2021

Question Paper Log Number P66589A

Publications Code 9RS0\_01\_2111\_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
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>• The Ontological Argument is 'a priori' meaning it is based on logic and reason alone.</li> <li>• A key element of the argument is the definition of God, for Anselm 'that than which nothing greater can be conceived.'</li> <li>• It is argued that existence is greater than simply being an idea and thus to fulfil God's definition God must exist.</li> <li>• Necessary existence is a key element of the argument as Anselm argues this type of existence is the greatest and thus inherent in the definition and nature of God, therefore God cannot not exist.</li> <li>• The use of existence as a predicate and of necessary existence is significant in the argument and objected to by many as existence is considered not a true predicate and also it is synthetic and must be tested and so cannot be analytic.</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>4 marks AO1, 8 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 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>• Evolution can explain the steps by which apparent design occurs without recourse to God.</li> <li>• Dawkins points out that the Watchmaker is 'blind' as there is no intention or purpose behind the biological mechanism of the survival of the fittest.</li> <li>• Guided evolution can be used to retain belief in God and in evolution.</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>• There is evidence of gradual change in species in the theory of evolution; therefore the argument that complexity required a designer is refuted as it simply evolves gradually.</li> <li>• There were plenty of features, and species, that have been 'evolved out' therefore as a result evolution undermines the view of God as a loving creator and challenges the idea of 'instantaneous creation.'</li> <li>• Writers such as Dawkins argue that evolution can explain all of the complexity and wonder of life without God or the need for a 'a divine spark' explanation because science understands the way DNA works and how mutations and adaptations are passed on through generations.</li> <li>• Some argue that evolution does not undermine Design Arguments as evidence for God; however, they argue that the process itself requires explanation and for this reason might argue that God 'guided evolution' as the means by which life would appear.</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>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>• Russell challenges the idea that just because particular instances of things have causes the total of things in existence has a cause as well, as a fallacy of composition.</li> <li>• It need not follow that if the universe is made of contingent things it too must be contingent; it could just be a 'brute fact'.</li> <li>• Copleston argues for 'a posteriori' enquiry and not a dismissal of the question 'is there a cause?' when he says 'the statement that there isn't a cause... should come at the end of the inquiry, not the beginning.'</li> <li>• Copleston also argues that for the universe to be uncaused, or 'be its own cause' is impossible, for he believes that everything that exists has a cause outside of itself and the universe, as a sum of contingent things, is also contingent and has an external cause.</li> <li>• Elsewhere in the debate Copleston utilises the example of chocolates (contingent things) adding up to chocolate, not sheep (necessary things), rejecting the idea here that 'there is no reason to suppose that the total has a cause whatsoever.'</li> <li>• Russell contests this by saying not that it is its own cause but that the very issue of 'cause' is not applicable to the whole, just as the human race does not need a mother even though humans have mothers.</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 universe has a beginning and so must also have a cause, external to itself.</li> <li>• God is the best explanation of the cause of the universe.</li> <li>• The universe 'just is' and does not require an explanation.</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>• Aquinas' first three ways demonstrate that things are moved and caused by things other than themselves therefore, the universe must also have a prime mover or cause to explain its existence.</li> <li>• The Principle of Sufficient Reason argues that an infinite series of causes is not a full or complete explanation and as a result, it is correct to seek an external, first cause or explanation for the universe.</li> <li>• It can be argued that an infinite series accounts for each item in the series and thus the whole as well; for this reason the idea that the universe requires a cause itself can be rejected.</li> <li>• Science, in the form of the Big Bang theory supports the notion of a beginning but the oscillating universe theory posits this could be part of an infinite series of universes therefore it need not have 'God' or any other uncaused cause to explain it.</li> <li>• The argument that everything that exists has a cause external to itself would suggest God too requires a cause, but this is simply denied by the cosmological argument; for this reason it can be rejected as a sound conclusion.</li> <li>• Even if the notion of an external cause of the universe was accepted there is nothing to convince the sceptic that the best explanation is 'God', therefore the argument's conclusion can be rejected as an inductive leap based on faith not evidence.</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 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>This exemplar selects reincarnation and resurrection of the body.</b></p> <p><b>If candidates evaluate only one view about life after death, they cannot normally proceed beyond Level 2. If candidates evaluate more than two ideas, read all and credit the best material.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• In Hindu belief the 'atman' persists after the death of the body and is reincarnated in another body and this is repeated until moksha is achieved.</li> <li>• Christians believe in the resurrection of the body based on the evidence of Jesus' resurrection and the teachings of Paul in the New Testament.</li> <li>• Replica theory is one way to explain how the same person can exist after death, in bodily form.</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>• Reincarnation teaches that the true self is the 'atman' or soul and this continues to exist, in new material form, after death. Therefore, this theory is strong in relation to continuity of the self.</li> <li>• There is little validated evidence for this belief though as 'remembered lives' are rare suggesting it is not easy to identify that it is the same 'self' that continues, and in fact these accounts can be explained other ways. As a result, this belief is less strong on evidence and notions of identity of the atman that continues.</li> <li>• Paul describes the resurrection body as 'a spiritual body' that is sown perishable and raised imperishable, there is an element of transformation here but he insists that 'the dead will be raised' in bodily form following the example of Jesus, therefore this is a strength of resurrection as a belief in life after death as it has Biblical authority and is a central tenet of the Creeds.</li> <li>• Hick's replica theory explains how it is coherent that God could replicate the person that has died to continue to exist, with God, in heaven therefore this is a philosophically valid idea.</li> <li>• There is no physical evidence of resurrection of the body though and materialism suggests that at death the self ceases to exist; even if God existed and created a replica it would only be a copy of the self and not the original, so it can be challenged on grounds of identity and continuity making it a weak theory after all.</li> <li>• Belief in life after death influences ethical behaviour for many people; the belief that individuals have souls destined for continued existence with God can affect decisions regarding</li> </ul>

ending life and other moral dilemmas on how one should live before judgment including sexual ethics and even care for the environment. This shows links to Religion and Ethics.

- In the resurrection narratives Jesus explains that he has a substantial form when he says, "Handle Me and see, for a spirit does not have flesh and bones as you see I have" (Luke 24:39). This shows links to New Testament Studies.
- In Hinduism the belief in samsara or the cycle of birth, death and reincarnation, being affected by karma has implications for righteous living. This shows links to 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 some of the 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 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> </ul>

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

