Mark Scheme (Results)

Summer 2017

Pearson Edexcel GCE
In Religious Studies 8RS0
Paper 01 – 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
Mark scheme

Question number	Answer	Mark
1	8 marks AO1 **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.** • The definition of God entails existence if God is 'that than which nothing greater can be conceived.' • It is greater to exist in reality than in the mind alone and so God, as the greatest possible being, to fulfil this definition must exist. • Necessary existence is greater than contingent existence thus God must exist 'necessarily'. • Existence is a perfection and something that the greatest possible being cannot lack, therefore God exists. • Existence is as much a part of the essence of God as three angles are part of the essence of a triangle.	**(8)**

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	• 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	• 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	• 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	Mark
2	3 marks AO1, 6 marks AO2 **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.** Candidates who assess only one weakness and not two cannot normally proceed beyond level 2. If they assess more than two, read all the material and credit the best two. **Candidates may refer to the following in relation to AO1.** • The use of analogy leads to many gods. • Order, regularity and purpose can be explained by factors other than a designer God such as chance or evolution. • There is an inductive leap from there being 'a designer' to it being God. **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.** **Candidates may refer to the following in relation to AO2.** • The weakness of analogy undermines the argument because it anthropomorphises God and/or leads to the notion of many gods which goes against the conclusion of the argument. • The analogy assumes like effects have like causes but this is not necessarily the case, the world may not need a designer at all, it may be chance. • Evolution can account for the appearance of design without recourse to a designer which is a significant blow to the argument. • The anthropic and aesthetic arguments can go some way to responding to this but it is suggestive of 'smuggling God in the back door' and an inductive leap to God therefore evolution remains a significant challenge to the argument. Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.	**(9)**

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	• 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	4–6	• 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	7–9	• 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	3 marks AO1, 6 marks AO2 **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.** **Candidates may refer to the following in relation to AO1.** • 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. • Humankind struggles to overcome the problem of suffering in the world and God is the 'fellow sufferer who understands'. **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.** **Candidates may refer to the following in relation to AO2.** • 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 making the theodicy a strong explanation for suffering. • Process theodicy is strong because it highlights the personal nature of God and the relationship between humans and God in the fight against suffering, God is alongside humans sharing their suffering which makes it appealing to many. • It is not a very strong theodicy as it removes a key attribute of God reducing God to part of the process rather than responsible for creation and this 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.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	• 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	4–6	• 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	7–9	• 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).
		Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Question number	Indicative content
4(a)	8 marks AO1 **AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.** Candidates who answer using only one topic rather than two cannot normally proceed beyond level 2. **Candidates may refer to the following.** • 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. • 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 or 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	1–2	• 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	• 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	• 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	Indicative content
4(b)	5 marks AO1, 15 marks AO2

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.

Candidates may refer to the following in relation to AO1.
- The cosmological argument makes an assumption that there must be an explanation for why there is something rather than nothing.
- The cosmological argument rejects an infinite series 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.

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.

Candidates may refer to the following in relation to AO2.
- The cosmological argument is wrong in assuming all effects have a cause other than themselves, this is supported by quantum physics and as this undermines a key assumption of the argument it can be seen 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 need not be a failure.
- The argument makes the fallacy of composition in assuming the universe itself needs a cause, it could be that if all things in the universe are explained then so is the whole, the universe does not need an explanation and so 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 makes the argument fail.
- 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 although it has long interested thinkers in adding to the probability of the existence of God.

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	1–5	• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues may be selected (AO2). • Makes basic connections between a limited range of elements in the question. • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2).
Level 2	6–10	• 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. • Judgements made with little or no attempt to appraise evidence (AO2).
Level 3	11–15	• 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. • Judgements are supported by an attempt to appraise evidence (AO2).
Level 4	16–20	• 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. • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).