



Mark Scheme (Results)

June 2019

Pearson Edexcel GCSE
In Religious Studies A (1RA0/3A)
Paper 3: Area of Study 3- Philosophy and Ethics
Option 3A Catholic Christianity

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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 3: Philosophy and Ethics 3A – Catholic Christianity Mark Scheme 2019

| Question number | Answer | Reject | Mark |
|------------------------|--|---|-------------|
| 1(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • Religious experiences are holy (1) • They give knowledge of God (1) • They usually include a feeling of elation (1) • They cannot be described in detail (1) • They lead to increased belief (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|------------------------|--|---|-------------|
| 1(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a way. Award a second mark for development of the way. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The design argument suggests that God is the only being powerful enough to be the designer (1) anything that is designed needs a designer to work (1) • Paley argued that the existence of the world cannot be explained by chance (1) there has to be an omniscient designer, the designer being God (1) • The appearance of design in the world proves that God exists (1) as the only possible designer of something as beautiful as the world would be God (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/development • Development that does not relate both to the way given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|--|---|------|
| 1(c) | <p>AO1 5 marks</p> <p>Award one mark for each way. Award further marks for each development of the way up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Only God knows the answer to why there is suffering and (1) humans cannot understand God's reasons for doing things (1) reflected in the account of Job who continued to trust in God and refused to blame God for his problems (1) • Catholics respond in practical ways (1) such as supporting the work of Cafod (1) putting into practice the command 'love your neighbour as yourself' (Mark 12:31) (1) • St Augustine claims suffering is the fault of humans (1) God created people with free will (1) suffering is caused by human misuse of free will and so is not the fault of God (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated way/ development • Development that does not relate both to the way and to the question • Reference to a source of wisdom that does not relate to the way given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|--|------|
| 1(d) | <p>AO2 12 marks, SPaG 3 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>A02</p> <p>Arguments for the statement:</p> <ul style="list-style-type: none"> • Miracles can lead to belief in God because if a miracle has really happened it means that God has acted on earth. The people witnessing it have had direct contact with God so proving his existence • If a person witnesses a miracle, their first reaction may be to look for a natural explanation; however if they cannot find one, it may lead them to belief in God because the experience will make them feel that God is real • Miracles are a major part of Catholic belief; in the Bible miracles are linked to people's faith and help faith to grow; many people see miracles as a way that God shows his power and love. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • The evidence of a miracle is always based on a witness account, non-religious people can suggest that witnesses can be mistaken and are often influenced by external stresses • Non-religious people may argue that developments in science means that many miracles can now be explained for example, the crossing of the Red Sea can be explained by tectonic activity • A non-religious person would argue that if God is omnibenevolent then why would God create miracles for some and allow others to suffer? Either God does not exist or is not all loving so miracles do not prove his existence. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 15 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1-3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4-6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7-9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10-12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |

SPaG

| Marks | | Descriptors |
|----------------|---------------------------------|--|
| 0 marks | No marks awarded | <ul style="list-style-type: none">• The candidate writes nothing.• The candidate's response does not relate to the question.• The candidate's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning. |
| 1 marks | Threshold performance | <ul style="list-style-type: none">• Candidates spell and punctuate with reasonable accuracy.• Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall.• Candidates use a limited range of specialist terms as appropriate. |
| 2 marks | Intermediate performance | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy.• Candidates use rules of grammar with general control of meaning overall.• Candidates use a good range of specialist terms as appropriate. |
| 3 marks | High performance | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy.• Candidates use rules of grammar with effective control of meaning overall.• Candidates use a wide range of specialist terms as appropriate. |

| Question number | Answer | Reject | Mark |
|-----------------|---|---|------|
| 2(a) | <p>AO1 3 marks</p> <p>Award one mark for each point identified up to a maximum of three.</p> <ul style="list-style-type: none"> • The Catholic Church opposes the use of artificial contraception (1) • Some Christians believe artificial contraception prevents humans from fulfilling God's command (1) • Some Christians accept contraception to prevent the spread of sexually transmitted diseases (1) • Contraception can be used to protect a woman's health (1) • Some Christians accept the use of natural forms of contraception (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Lists (maximum of one mark) | 3 |

| Question number | Answer | Reject | Mark |
|-----------------|---|--|------|
| 2(b) | <p>AO1 4 marks</p> <p>Award one mark for providing a teaching. Award a second mark for development of the teaching. Up to a maximum of four marks.</p> <ul style="list-style-type: none"> • The Church requires homosexuals to be celibate (1) because they believe people do not choose their sexual orientation but they can control their sexual activity (1) • Homosexual acts are wrong (1) as it is the teaching of the Church that sexual activity should be open to create life (1) • Catholics believe that sex should take place within marriage (1) as marriage is the uniting of a man and a woman this means that homosexual acts are wrong (1) <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching given and to the question. | 4 |

| Question number | Answer | Reject | Mark |
|-----------------|---|--|------|
| 2(c) | <p>AO1 5 marks</p> <p>Award one mark for each teaching. Award further marks for each development of the teaching up to a maximum of four marks. Award one further mark for any relevant source of wisdom or authority.</p> <ul style="list-style-type: none"> • Catholic teachings say that in all circumstances divorce is wrong (1) Catholic couples make the promise in the marriage ceremony to keep the marriage permanent (1) the Catechism describes divorces as 'a plague on society' (Catechism of the Catholic Church 2385) (1) • The Catholic Church says that people are married in the eyes of God is for life (1) they do not recognise a legal divorce (1) the marriage, 'if consummated cannot be dissolved by any human power or for any reason other than death' (Catechism of the Catholic Church 2382) (1) • The Catholic Church teaches that divorce is a 'grave offense against the natural law' (Catechism of the Catholic Church 2384) (1) it breaks the contract, to which has been freely consented to (1) reflecting the teaching of Jesus that divorce is wrong (1). <p>Accept any other valid response.</p> | <ul style="list-style-type: none"> • Repeated teaching/ development • Development that does not relate both to the teaching and to the question • Reference to a source of wisdom that does not relate to the teaching given. | 5 |

| Question number | Indicative content | Mark |
|-----------------|---|------|
| 2(d) | <p>AO2 12 marks</p> <p>Candidates must underpin their analysis and evaluation with knowledge and understanding. Candidates will be required to demonstrate thorough knowledge and understanding as well as accuracy of religion and belief when responding to the question and in meeting AO2 descriptors.</p> <p>AO2 Arguments for the statement:</p> <ul style="list-style-type: none"> • Some Catholics believe that the Creation account details that male and female were created at the same time and in the image of God so women should have equal rights in the Church • St. Paul said that in Christ there is neither male or female and so men and women should have equal rights in religion • There is evidence from the Gospels that Jesus treated women as equals. It was to women that Jesus first appeared after the resurrection showing he saw them as equal. <p>Arguments against the statement:</p> <ul style="list-style-type: none"> • Catholic teaching is that God created men and women at the same time and both were in the image of God, so the Church teaches that men and women have equal status in the sight of God but different rights and roles • The Catholic Church teaches that by ordaining only men it does not affect the equal status of women, but might indicate difference, this is because of the special function of a priest representing Jesus at the Mass based on the fact that Jesus was a man • In some Christian Churches women are not allowed to preach suggesting that they do not have equal rights within the religion in this aspect but are treated equally in others. <p>Accept any other valid response.</p> <p>Candidates who do not consider different viewpoints within the religious tradition or non-religious viewpoints (as instructed in the question) cannot achieve marks beyond Level 2.</p> | 12 |

| Level | Mark | Descriptor |
|---------|-------|---|
| | 0 | No rewardable response. |
| Level 1 | 1–3 | <ul style="list-style-type: none"> Information/issues are identified and make superficial connections among a limited range of elements in the question, underpinned by isolated elements of understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Judgements are supported by generic arguments to produce a conclusion that is not fully justified. |
| Level 2 | 4–6 | <ul style="list-style-type: none"> Superficial connections are made among many, but not all, of the elements in the question, with a limited understanding of religion and belief, including relevant philosophical and/or ethical arguments. Judgements of a limited range of elements in the question are made. Judgements are supported by an attempt to appraise evidence, much of which may be superficial, leading to a conclusion that is not fully justified. |
| Level 3 | 7–9 | <ul style="list-style-type: none"> Deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by an accurate understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among many, but not all, of the elements in the question. Constructs coherent and reasoned judgements of many, but not all, of the elements in the question. Judgements are supported by the appraisal of evidence, some of which may be superficial, leading to a partially justified conclusion. |
| Level 4 | 10–12 | <ul style="list-style-type: none"> Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning that consider different viewpoints. These are underpinned by a sustained, accurate and thorough understanding of religion and belief, including any relevant philosophical and/or ethical arguments. Connections are made among the full range of elements in the question. Constructs coherent and reasoned judgements of the full range of elements in the question. Judgements are fully supported by the comprehensive appraisal of evidence, leading to a fully justified conclusion. |