



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (9RS0/02)
Paper 2 Religion and Ethics

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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 2: Religion and Ethics
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"> • Secular perspectives may include the view that keeping non-human animals in captivity can rarely be justified on conservation grounds since many would not be able to be released into the wild. • Conservation of the environment must move away from an anthropocentric instrumental ideology towards a holistic intrinsic-based perspective if natural resources are not to be decisively depleted and non-human animals driven to extinction. • A religious perspective may incline towards anthropocentrism, based on the creation ordinance to humans to name the animals and permission given to eat flesh after the Flood. • Some religious perspectives reject the notion of an animal soul, self-awareness and ability to think and reason, which may lead to a failure to recognise the importance of animal protection. • Alternatively, a religious perspective may draw on biblical teachings which glorify all creation and recognise that non-human animals are valued by God and humans are called to share with God in their care.

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	Indicative content
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 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"> • PGD raises challenges linked with a range of technologies involving embryo research, such as stem cell technology and fertility treatments. • Questions about the status of the embryo as a person need to be addressed. • Issues regarding sanctity and value of life are raised by the implications of PGD. <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"> • PGD may be used to determine non-essential characteristics of an embryo, thereby leading to discrimination on spurious grounds, such as gender or disability. • PGD may be considered problematic since it may provide information which leads medical professionals to offer advice to parents which is subjective, therefore limiting the parents' opportunity to make free choices about their children's future. • PGD may be carried out with a pre-conceived agenda, such as increasing or decreasing particular social demographics, thereby socially engineering the future of human communities. • However, PGD offers parents the opportunity to make pragmatic and responsible decisions for the long term benefit of their family, thereby justifying itself by its possible beneficial outcomes. <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). • 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, 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"> • The categorical imperative is the foundation for all moral decision making and moral action: 'Act only in accordance with that maxim through which you can at the same time will that it becomes a universal law.' • It is based on the principle of universalisability or the formula of the law of nature – an action is morally permissible if it could always be performed without contradiction. • A categorical imperative is 'objectively necessary for itself, without any reference to another end' and it 'consists in the disposition, whatever the result may be' – hence it is a priori in nature. • The categorical imperative requires that a moral agent acts without reference to the benefit of experience or hindsight. • The hypothetical imperative represents 'the practical necessity of an action as a means to attain something else which one wills'- hence it is a posteriori in nature. • Categorical imperatives contrast with hypothetical imperatives, which are motivated by potential outcomes and thus cannot be universalised: 'If I think of hypothetical imperative in general, then I do not know beforehand what it will contain until the condition is given to me'.

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 categorical imperative is based on reason alone and does not take into account specific outcomes or changing human situations. • The categorical imperative does not place instrumental value on actions so lacks practical value. • Submission to divine authority is not recognised as an incentive to act morally, nor are the demands of <i>prima facie</i> relationships <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"> • Categorical imperatives derive from human reason that is accessible to all irrespective of experience, however, Kant may be over confident in his assumption that all rational agents will recognise categorical imperatives without confusion or contradiction. • A categorical imperative is one that the agent can will to become a universal law, therefore they are more helpful than hypothetical imperatives, but it is also reasonable to allow that some actions at least are carried out in order to meet particular needs which are not inherently universal. • Kant does not allow for <i>prima facie</i> duties which we recognise intuitively when a situation arises, thereby not leaving room for acknowledging special relationships and the call for morality to be legitimately partial. • However, categorical imperatives are the product of a good will acting in accordance with duty, therefore they are helpful because the good will is intrinsically good and duty the only valid moral reason for actions – recognising what we must and ought to do in a moral kingdom of ends. • W D Ross proposed the concept of <i>prima facie</i> duties which permits some flexibility in the application of the categorical imperative and therefore may make it more helpful in the modern world. • Kant states that a rational being should always be treated as an end in itself, however, human agents also agree or contract to perform certain instrumental roles, thereby rendering it important that a helpful ethical theory allows for some hypothetical imperatives. <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 the 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"> • Morality dependent on religion may be thought to be divisive and intolerant of differing interpretations. • Religious morality is invariably drawn from sacred texts which may be considered anachronistic and inflexible. • Changing views on human nature, autonomy and the place of the individual in society may be thought to have a more important and relevant contribution to morality than religion. <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"> • Morality derived from religion is based on core principles which do not change, such as the intrinsic value of the individual as worthy of respect, which can be helpful in making moral decisions, however, the inflexibility of such principles does not allow for specific or changed situations. • Religious teachings are valuable as a check on ethical progress and may thus attempt to work alongside it, however, it may appear to permit offensive moral positions such as the oppression of women, or violence against abortion clinics. • The value of sacred texts as a moral guide may be inherently flawed because of their cultural context, thus raising the question of whether they should be rejected altogether or reinterpreted in the light of new cultural, social, and scientific insights. • Religious moral teachings from other sources of religious authority may also need reappraising in the light of new understandings of their original setting and intention, thereby opening up a greater understanding of both their cultural setting and their application to modern world issues. • The Inclusive Church movement and Muslims for Progressive Values offer examples of religious approaches which avoid the perceived exclusivism of traditional religious teaching, thus opening up stronger and more relevant moral dialogue • Some religious morality has been exposed as potentially abusive and controlling, thus providing possible evidence on which to critique religion as well as the link between religion and morality (this shows links with Philosophy of Religion). • In the study of the New Testament, some moral issues are apparently addressed by Jesus whilst others are overlooked which may lead religious teachers to attempt to extrapolate from and misinterpret the material (this shows links with New Testament Studies). • Religious morality offers important guidance on matters of life and death, sexual and social relationships, the environment and conflict, but this may lead to unhelpful advice offered by religious teachers who have little direct experience or specialist knowledge on which to draw (this shows links with the Study of Religion). <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Question number	Indicative content
	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"> • 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 a limited range of 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). • Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).

