



Pearson
Edexcel

Mark Scheme (Results)

Summer 2018

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 - 2018

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"> • Utilitarianism is a secular response to cultural and social changes popularised in the 18th century. • Utilitarianism provides an opportunity to address the needs of whole populations without relying on religious approaches to ethics. • The principle of utility is a hallmark of the theory focusing moral decision making on what is projected to bring about the greatest good for the greatest number. • The guiding principles are the Hedonic Calculus (Bentham), strong and weak rule utilitarianism and lower and higher pleasures (Mill). • Bentham and Mill based their approaches on the need to address social and political issues at the time, but modern applications have kept the theory alive.

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 data-bbox="421 271 794 300">4 marks AO1, 8 marks AO2</p> <p data-bbox="421 333 1493 495">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 data-bbox="421 528 1278 557">Candidates may refer to the following in relation to AO1.</p> <ul data-bbox="421 562 1513 752" style="list-style-type: none"> <li data-bbox="421 562 1513 622">• The failures of cognitive approaches to ethical language have led to the claim that it is better understood non-cognitively. <li data-bbox="421 627 1513 687">• The work of the Logical Positivists influenced an interpretation of language based on meaning rather than context or application. <li data-bbox="421 692 1513 752">• Understanding ethical language as conveying feelings and emotions make it possible to avoid the charge of meaninglessness. <p data-bbox="421 786 1465 882">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 data-bbox="421 916 1278 945">Candidates may refer to the following in relation to AO2.</p> <ul data-bbox="421 949 1513 1335" style="list-style-type: none"> <li data-bbox="421 949 1513 1046">• Described colloquially as the 'Boo-Hurrah' theory, emotivism rejects the view that ethical language can describe facts, therefore forcing a non-cognitive approach to meta ethics. <li data-bbox="421 1050 1513 1146">• The importance of ethical claims therefore is to express the speaker's feelings and to invoke an emotional response in the hearer, thus encouraging them to adopt the same views. <li data-bbox="421 1151 1513 1247">• A J Ayer argued that a study of ethics should not make ethical pronouncements, rather it should analyse ethical terms, thus emotivism is able to classify ethical language. <li data-bbox="421 1252 1513 1348">• Analysis of the implications of emotivism may lead to the view that there is no rational justification for objective morality, therefore rendering all ethical language claims utterly subjective. <p data-bbox="421 1368 1453 1435">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"> • Euthanasia is under the control of the law in order to ensure that it is carefully regulated. • In order to ensure that it is controlled and justified, it must be treated as part of medical practice alone. • Wilkinson suggests that euthanasia is a form of killing, which society limits only through regulation; without it killing would be uncontrolled. • The regulation of euthanasia still demands that we address the question 'Should a doctor ever kill their patient?' • Attitudes to euthanasia (and other forms of 'mercy killing') are constantly changing and the law attempts to reflect this change, whilst recognising that for some, euthanasia can never be justified by law. • Euthanasia raises questions about patient autonomy and how far the physician should be enabled to make decisions on behalf of a patient who is unable to communicate.

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"> • Sanctity of life is typically a religiously influenced way of evaluating life as a creation by God. • Value of life offers a way of evaluating human life independent of religious beliefs. • Both perspectives can be applied to a range of issues in medical ethics at the beginning and end of life. <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"> • Sanctity of life is a helpful concept to religious believers because of its application in sacred texts, thereby giving authority to right to life arguments. • Value of life may be typically linked to quality of life notions, thereby raising questions about how judgements about perceived quality are made. • Both evaluations are important in making decisions about life at all stages because they force thinkers to consider the inherent value of human life before making sweeping changes to laws. • With respect to abortion, sanctity of life may be relevant when considering reasons for terminations because both the mother’s actual life and the child’s potential life are considered equally valuable. • With respect to euthanasia, value or quality of life is likely to be an overarching concern, which therefore makes it possible to make a distinction between maintaining life for its own sake and recognising when quality has unacceptably diminished. • With reference to genetic engineering, both principles prove useful, insofar as they inform the debate about what may be considered desirable and useful in society, therefore exposing the potential for discrimination and elitism. <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 data-bbox="416 271 804 300">5 marks AO1, 25 marks AO2</p> <p data-bbox="416 360 1283 551">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 data-bbox="416 618 1270 647">Candidates may refer to the following in relation to AO1.</p> <ul data-bbox="416 651 1474 947" style="list-style-type: none"> <li data-bbox="416 651 1406 745">• Issues in sexual ethics may include sexual relations before or during marriage, homosexuality, issues of gender identity, marriage and civil partnerships, and attitudes towards contraception and procreation. <li data-bbox="416 750 1474 844">• Religious teachings invariably provide guidance on sexual ethical scenarios and decisions which are applied with varying degrees of strictness/leniency depending on religious culture or commitment. <li data-bbox="416 848 1366 947">• Changing views on human nature, autonomy and the place of the individual in society may be thought to have an increasingly strong influence on sexual ethical decision making. <p data-bbox="416 981 1461 1075">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 data-bbox="416 1108 1270 1137">Candidates may refer to the following in relation to AO2.</p> <ul data-bbox="416 1142 1474 2011" style="list-style-type: none"> <li data-bbox="416 1142 1461 1267">• Religious teachings on sexual ethics are based on core principles which do not change, such as the intrinsic value of the individual as worthy of respect, and this shows that they can be helpful in making moral decisions in sexual ethics. <li data-bbox="416 1272 1461 1397">• Religious teachings are valuable as a check on ethical progress and may thus attempt to work alongside it, for example, Situation Ethics which was used to help reconcile religious and secular attitudes to marriage and divorce. <li data-bbox="416 1402 1474 1527">• The Inclusive Church movement and Muslims for Progressive Values offer examples of religious approaches which avoid the exclusivism of traditional religious teaching, thus opening up stronger dialogue in matters of sexual ethics. <li data-bbox="416 1532 1398 1626">• However, religious teachings on sexual ethics may be based on anachronistic cultural and social perceptions, therefore failing to offer relevant moral guidance. <li data-bbox="416 1630 1461 1756">• Religious teachings based on sacred texts may 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. <li data-bbox="416 1760 1461 1886">• Some religious teaching on sexual ethics has been exposed as potentially abusive and controlling, thus providing possible evidence for a critique of religion and the link between religion and morality (this shows links with Philosophy of Religion). <li data-bbox="416 1890 1461 2011">• In the study of the New Testament, some issues are apparently addressed by Jesus – such as marriage and divorce – whilst others are overlooked – such as homosexuality. This may lead religious teachers to attempt to extrapolate from and misinterpret the material (this shows links with New

Question number	Indicative content
	<p>Testament Studies).</p> <ul style="list-style-type: none"> • Matters of sexual ethics are important as part of teaching on purity, faithfulness and commitment to God and to another human but this may lead to unhelpful advice offered by religious teachers who have little experience 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> <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>

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 the 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).

