



Pearson
Edexcel

Mark Scheme (Results)

October 2020

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
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 - 2020

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"> • Associated with the work of Aristotle; the goal (telos) of morality is to enable human flourishing and eudaimonia (living well). • Humans should strive to achieve the Golden Mean between deficiency and excess. • The pursuit of virtue as the goal of morality – virtuous role models act as a guide. • The theory is character based rather than duty or consequence based. One becomes a virtuous person by acting virtuously. • Modern adaptations by scholars such as Foot and Anscombe suggest that the theory is more useful as a contemporary approach to ethics than religious based ethics such as Natural Moral Law.

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="316 277 687 309">4 marks AO1, 8 marks AO2</p> <p data-bbox="316 353 1442 510">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="316 555 1422 667">Candidates who address only one approach cannot proceed beyond level 2. If candidates assess more than two approaches, read all the answer and credit the best two.</p> <p data-bbox="316 712 1150 743">Candidates may refer to the following in relation to AO1:</p> <ul data-bbox="323 788 1442 1146" style="list-style-type: none"> <li data-bbox="323 788 1442 900">• Conservative, pro-life religious approaches such as those held by some Roman Catholics and Evangelical Christians are likely to oppose abortion in all but the most emergency cases where the life of the mother is at immediate risk. <li data-bbox="323 911 1331 1023">• Liberal religious believers are likely to be in favour of a compassionate, responsible pro-choice approach, whilst respecting the life of everyone concerned, including the foetus. <li data-bbox="323 1034 1431 1146">• Religious approaches are likely to base their judgments on sacred text, church or specific faith based teaching, sanctity and quality of life concerns, the prevailing social and moral climate and the current status of the law. <p data-bbox="316 1191 1398 1303">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="316 1348 1150 1379">Candidates may refer to the following in relation to AO2:</p> <ul data-bbox="323 1391 1442 1861" style="list-style-type: none"> <li data-bbox="323 1391 1442 1503">• Religious approaches may appear to be anachronistic because appeal to sacred text may fail to take account of the cultural and scientific changes since the time of writing. <li data-bbox="323 1514 1418 1581">• Religious approaches may appear to be confused because they reflect such a diversity of perspectives and offer little room for compromise. <li data-bbox="323 1592 1362 1659">• Religious approaches may be helpful because they appeal to intrinsic and perennial values and promote the inherent value and wellbeing of all life. <li data-bbox="323 1671 1442 1861">• An analysis of religious approaches is unlikely to help foster changes in the law because law in the UK is secular (e.g. grounds for a legal abortion include the wellbeing of existing children). However, in countries where religious belief is less diverse, the law may still be influenced by religious approaches, such as in Saudi Araba (where abortion is legal only if it is to save the mother's life). <p data-bbox="316 1906 1358 1984">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"> • Joseph Fletcher's Situation Ethics was based on real life case studies and the case of Mrs Bergmeier was particularly influential. • The case of 'Sacrificial Adultery' offers a primary example of case by case decision making which is not based on a fixed and universal principle. • The case of Mrs Bergmeier illustrates the importance of <i>agape</i> in moral decision making, shown the part of Mrs Bergmeier, the guard and her family. • The work of Joseph Fletcher was controversial because of the use of such extreme case studies which appear to advocate considerable moral licence. Candidates may refer to other case studies used by Fletcher. • The case of Mrs Bergmeier exemplifies those moral cases where the moral law cannot effectively prescribe a solution without contradiction of its own principles. • The actions of Mrs Bergmeier and her family do not advocate adultery in any or all other cases, but rather advocate a flexibility appropriate in particular situations.

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 is 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"> • Situation Ethics recognises the limitations of fixed, law based moral principles. • Situation Ethics draws on extraordinary situations to demonstrate the failure of moral rules to offer guidance in moral dilemmas. • Situation Ethics places high value on the human capacity to apply agape love in a responsible manner. <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"> • Situation Ethics may fail to recognise the need to respect inherently valuable moral principles because it values the outcome of agape love beyond other tried and tested principles. • Acts are judged by how far they fulfil the demands of agape, however this may not be universally desirable because it is less morally reliable than other values. • The real life scenarios on which Situation Ethics is based are extreme and may not offer a good guide to the moral decision making because most moral situations are satisfactorily addressed by the application of rules. • However, Situation Ethics draws from biblical principles which could be a strength because Jesus is offered to Christians as a model of Situation Ethics in practice. • In the years following the development of Situation Ethics, changes in the law showed that it had been in tune with the moral climate of the time because Abortion Law and Marriage Law were both reformed in 1967. • Nevertheless, many Christians were opposed to the application of Situation Ethics because it appeared to reflect the worst excesses and moral laxity of the 1960s. <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 ONE issue regarding equality – racial, gender or disability. There is no inherent advantage to be gained by referring to more than one, but neither is there any disadvantage in referring to only one.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • Religious teaching addresses issues of equality from a range of perspectives including gender equality, including issues concerning LGBTQ+, racial equality and disability equality. • Religious teachings invariably provide guidance on controversies concerning equality which are applied with varying degrees of strictness/leniency depending on religious culture or commitment. • Changing views on human nature, autonomy and the place of the individual in society may be thought to have an increasingly strong influence on controversies concerning equality. <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"> • Religious teachings on equality 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 resolving controversies concerning equality. • Religious teachings are valuable as a check on ethical progress and may thus attempt to work alongside it, for example, increasing openness towards issues of equality based on an understanding of the era and cultural relevancy of religious texts. • The Inclusive Church movement and Muslims for Progressive Values offer examples of religious approaches which avoid the exclusivism of traditional or perceived religious teaching, thus opening up stronger dialogue in matters of equality ethics. • However, religious teachings on equality may be based on anachronistic cultural and social perceptions, therefore failing to offer relevant moral guidance. • 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 issues of equality in the modern world. • Some religious teaching on equality 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).

- In the study of the New Testament, some issues are apparently addressed by Jesus – such as racism (e.g. The parable of the Good Samaritan) – 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 Testament Studies).
- Matters of equality are important as part of a religious understanding on the value of the individual and of the group in community and the inherent importance of respect for all humanity. However, some religious groups, such as the Westboro Baptist Church or quasi-religious White Supremacy movements set a contentious example and risk disenfranchising religion as a whole from having a coherent voice regarding equality (this shows links with the 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"> • 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).

		<ul style="list-style-type: none">• 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).
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