Mark Scheme (Final)

November 2021

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.

Question number	Answer
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.** • Natural Moral Law is a classical ethical theory based on observation of nature and the application of human reason. • It is a theory developed by Aquinas based on biblical principles and an understanding of human nature. • Natural Moral Law identifies five purposes of human existence and the precepts which enable humans to live by those purpose. • Humans have a telos or end goal to achieve and the moral law evident in nature will help them to realise it. • It is based on universalisable principles which apply to all humans and which provide the basis for a just society.

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
2	4 marks AO1, 8 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 who assess only one approach cannot proceed beyond level 2. If candidates assess more than two approaches, read all the answer and credit the best two. **Candidates may refer to the following in relation to AO1.** • Religious approaches to environmental issues are often anthropocentric and understand the environment to be for human benefit rather than working in partnership. • The principle of stewardship is at the heart of religious ethical approaches to conservation; humans have responsibility for taking care of what God has provided for their benefit (instrumentally good) and which is good in itself (intrinsically good) • Secular approaches to environmental ethics may include James Lovelock's Gaia Hypothesis or Arne Naess' Deep Ecology which challenges the idea that humans are the most important species and sees humans and the natural world as a part of a living whole. **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.** • Religious approaches establish conservation of the environment as a God given duty established at creation and this is of perennial value because it encourages an ongoing commitment to the natural world. • Alternatively, some religious ethical perspectives identify environmental disasters as an indication of the coming apocalypse which should be welcomed. This is less valuable because it discourages religious believers from involvement in environmental conservation. • Some religious approaches to environmental issues may appear to be archaic and therefore fail to take into account paradigm shifts in understanding of the environment. • Secular approaches may be idealistic because they require a global commitment to their ideologies which is impractical and unrealistic in the face of consumerism and international economics. • Environmental ethics alone fails to give sufficient protection to non-human animals because they do not acknowledge their equality with humans. Speciesism still stands in the way of a fully coherent environmental ethic. . 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	1–4	• 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	• 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	• 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)	10 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.** • Moral virtue is not innate, but arises out of repeated behaviour. • Intellectual virtue develops over time and is improved by teaching and experience • Humans are adapted to acquire and receive virtue, even though virtues are not inherent. • The approach is character based, not duty based; one becomes a virtuous person by acting virtuously. • A person cannot be forced to act in a way which is opposed to their nature, any more than fire can be forced to act against its nature, but they can learn to do so by habit.

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). • 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	• 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	• 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)	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.
	• Problems arise with defining what is 'good', such as the Naturalistic Fallacy and the is-ought gap. • Some scholars, such as G E Moore, identify intuitionism as a solution to such problems. • The approach of scholars, such as A J Ayer, proposes emotivism as the only meaningful way to use and interpret ethical language.
	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. • Ethical language may be deemed problematic because it does not express facts, and as such cannot lead to significant statements. • Such problems may be solved by understanding that ethical claims are based on feelings and can make an impact on the speaker through their persuasiveness. • Ethical language may be problematic because naturalistic approaches based on experience cannot justifiably lead to statements of value and cannot therefore prescribe ethical behaviour. • Such problems may be solved by allowing that intuitive approaches to ethical claims are more coherent because they are based on knowing what is good rather than attempting to define it. • Attempts to associate ethical language with specific ethical theories fail to be effective because the theories themselves are flawed. • This may be mitigated on the grounds that ethical theories are culturally and historically sensitive and the meaning of ethical language used will be meaningful within its culture. For example, *agape* was meaningful to Situation Ethics at a time when strict religious morality was unappealing.
	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	1–4	• 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	• 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	• 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	• 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	• 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	5 marks AO1, 25 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. • Utilitarianism is based on the principle of utility and on the ideal of hedonism, which place the preferences and desires of the majority at the heart of moral decision making. • Utilitarianism has several forms, including Act, Rule, Preference and Negative Utilitarianism, which has allowed it to be adapted for popular use since the Eighteenth Century and giving it cultural and intellectual relevance. • The theory is self-consciously non-religious, and as such, favoured by social policy makers and political thinkers. Candidates may refer to the following in relation to AO2. • Utilitarianism is based on perennial values of happiness and pleasure, which are universally highly regarded as legitimate goals, hence, this makes it continuingly valid in the moral world. • The pressure of the majority on moral agents to make reliable and popular moral decisions is reflected in social and political structures, as well as in personal/private moral situations, therefore Utilitarianism has perennial value as an intuitive means of making moral decisions • However, Utilitarianism may be unsuccessful because it is a single factor theory which does not take into account other valuable ethical approaches, such as concerns for duty, love or compassion which moral agents may feel should be of equal or higher consideration in moral decision making. • Adaptations of Act Utilitarianism, such as Strong Rule Utilitarianism, are not sufficiently different from other theoretical approaches such as deontology, which may undermine the efficacy of the teleological principles which underlie Utilitarianism. • Utilitarianism was devised as a way of dealing with large-scale moral issues, therefore it fails entirely to offer guidance in moral dilemmas, which essentially are of concern only to the individual, and yet it is frequently cited as a useful tool in such cases. • The moral teaching of sacred texts invariably promotes the centrality of key principles, such as the Beatitudes, to a believing community, which supports the universal appeal of Utilitarianism (this shows links with New Testament Studies). • Utilitarianism emerged at a time when there was a great emphasis on the role of reason, however debates in Philosophy of Religion in the 20th century about religious and ethical language pose significant challenges to this and other ethical theories and promote other approaches, such as intuition. (this shows links with Philosophy of Religion).

Question number	Indicative content
	• Utilitarianism represents a secular theoretical approach to moral decision making, however this deliberately refutes religious perspectives of the world and morality, for example divine command ethics, which is of great importance in world religions (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	• 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	• 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	• 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	• 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	• 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).