



Pearson
Edexcel

Mark Scheme (Results)

Summer 2022

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	<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. Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The notion that children are a blessing from God (Psalm 127:5) influences some believers to pursue fertility treatment if they are unable to conceive naturally. • Examples of biblical characters (e.g. Sarah, Hannah, Elizabeth) who overcame childlessness through God’s intervention may be an encouragement for those who are childless. • Voluntary childlessness is considered an unacceptable choice in some religious traditions, although social and religious attitudes are changing. • Some religious believers accept or choose childlessness in order to remain devoted to a spiritual vocation. • Some religious groups, for example, Quiverful, face criticism for condemning childlessness and for putting pressure on women to have multiple children as an act of obedience to God or to the religious community.

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 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>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • Religious approaches to pacifism may be based on the teaching of Jesus, for example the principle of non-retaliation advocated in Matthew 5:39. • Islamic understanding of pacifism may be more focussed on peace within the community rather than opposition to going to war. • Secular and religious approaches to pacifism incorporate absolute, relative and nuclear strands. <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"> • Supporters of pacifism may argue that it incentivises non-violent approaches to conflict resolution such as negotiation, sanctions or peace agreements. • Religious approaches to pacifism promote compassion, protection of the environment, equality and respect for others. • Religious approaches to pacifism may encourage believers to reflect the ideals of the Kingdom of God in order to deal with conflict in peaceful ways. • However, pacifism may be criticised as too idealistic, passive and impractical, allowing aggressors to go unchallenged. • Some degree of conflict may be deemed necessary for social and economic development. <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"> • DDE is compatible with NML and hence, with Roman Catholic theology, so may be helpful in providing acceptable moral solutions to difficult situations. • DDE helps individuals or groups to clarify and evaluate the intention of an action. • DDE allows for the distinction between foreseen and <i>intended</i> outcomes and foreseen and <i>unintended</i> outcomes. • DDE allows professionals to act in the best medical interests of patients ('sound medicine') although unintended outcomes would otherwise be contentious. • DDE must nevertheless be applied with caution since it may be open to abuse – e.g. to disguise economic or social motives.

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"> • Assisted dying (or euthanasia) can be variously categorised, for example, as active, passive, voluntary, non-voluntary, etc, and raise different arguments in support or in opposition. • Arguments in favour of assisted dying may invoke the individual's right to choose the time and circumstances of their death. • Arguments against assisted dying may include the so-called slippery slope, the status of palliative care and the potential for misdiagnosis and other medical errors. <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"> • Autonomous beings deserve the right to determine the circumstances of their death and refusal to allow this is an infringement of this right because assisted dying is, wrongly, confused with murder. • Although the Hippocratic Oath aims to protect patients from harm, it is no longer helpful or relevant in a medically advanced society. • It is important to recognise the right of the patient to decide what constitutes a 'good death', and this should be what is in accordance with their wishes, even if it is not what third parties may prefer. • The concept of the slippery slope is driven by fear, not reality, since the likelihood of abuse would be mitigated by a secure framework put in place to protect patients. • The argument that better palliative care would reduce the assumed demand for assisted dying is flawed since patients receiving good palliative care may ultimately still choose an assisted death. • Arguments in favour of assisted dying may invoke the concept of dignity in dying but dignity is subjective and may still not be guaranteed by an assisted death, i.e. dignity is not determined or assured solely by the means of death. <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"> • Problems which arise with defining what is 'good', such as the naturalistic fallacy, the is-ought gap and intuitionism, have led to the claim that ethical language is emotive. • Emotivism advocates the view that there are no moral facts, hence all ethical claims derive from personal feelings. • Emotivism asserts that ethical claims can be reduced to a primitive expression of feeling such as 'Stealing!' to express the view that 'Stealing is wrong'. <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Ethical assertions generate a high degree of moral conflict, supporting the view that there are no moral facts and thus no objective basis for resolving such conflicts. • Ethical assertions reflect high levels of emotion, particularly with regard to medical and sexual ethics, and may be expressed in simplistic ways without due justification. • Ethical assertions are often intended to influence others to adopt the same moral views, thus employ language which is persuasive rather than genuinely descriptive. • Emotivism should be the last resort only of ethical language since it implies that all other attempts to arrive at an objective morality have failed. • Emotivism may be appealed to in order to justify moral positions which are detrimental to social cohesion, such as racism or sexism. • Emotivism is based on the philosophy of the Logical Positivists which has largely been discredited as overly dismissive of language which does not fulfil its strict criteria of meaningfulness. (Link with Philosophy of Religion) • Assertions in the teaching of Jesus regarding the Kingdom of God could be deemed emotive ethical claims promoting a particular way of life. (Link with New Testament) • Religious moral codes are typically objective and based on forms of divine command theory or moral principles agreed by the religious community. Emotive approaches are thus rejected as undermining the perennial value of religious morality. (Link 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).

		<ul style="list-style-type: none">• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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