



Pearson
Edexcel

Mark Scheme (Results)

Summer 2023

Pearson Edexcel GCE
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 –2306

Mark scheme

Question number	Indicative content	Mark
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> <p>The question requires reference to one significant figure. The specification refers to a range of significant figures such as Martin Luther King and Joni Eareckson Tada, although others may be used.</p> <ul style="list-style-type: none"> • Joni Eareckson Tada had a diving accident in Chesapeake Bay on 30th July 1967 which rendered her quadriplegic. • Her 1976 book, <i>Joni</i>, is an iconic story of a young woman’s fight with quadriplegia and depression. She has since written many books including <i>When is it right to die?</i> • In 1979 she founded Joni and Friends, a Christian ministry focussing on disability. In 2005 she was appointed to the Disability Advisory Committee of the US State Department. • Joni Eareckson Tada is widely regarded as the most influential Christian advocate for disability awareness, working directly from her own experience as a quadriplegic and from over 50 years in a wheelchair. <ul style="list-style-type: none"> • Joni Eareckson Tada’s work ranges widely to cover outreach and consciousness raising through writing, art, music, film and political campaigning and in demonstrating that disability need not be a barrier to personal and professional achievement. 	(8)

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	Mark
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"> • Deontology is based on the concept of universal moral duties as the guiding principle of moral decision making. • Deontological morality employs the categorical imperative as the test of right action. • Deontological ethics assumes the intrinsic work of all humans and the measure of moral action is whether it treats humans as ends in themselves. <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> <ul style="list-style-type: none"> • Deontology is based on a rational approach to morality 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. • Deontology requires that a moral action should become a universal law, but some moral actions may need to be carried out to meet the needs of a particular situation. • Kant does not allow for prima facie duties which people recognise intuitively when a situation arises, thereby not leaving room for acknowledging special relationships and the call for morality to be legitimately partial. • Kant states that a rational being should always be treated as an end in themselves, however, human agents also agree or contract to perform certain instrumental roles, thereby rendering it important. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>	(12)

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).
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Question number	Indicative content	Mark
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"> • Traditional morality assumes good and bad are defined by rules and principles. • Such an approach makes it possible to make simple moral choices and judgements. • A traditional view universalises good and bad, whereas situation ethics recognises that they are relative to different situations. • Situation ethics understands good and bad as changeable descriptions of moral outcomes, not inflexible, inherent properties of them. • Taking a situationist view of good and bad will be more morally dangerous than a fixed view, but offers freedom from prefabricated laws which cannot fit all circumstances. 	(10)

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	Mark
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 <i>agape</i> 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 <i>agape</i> love beyond other tried and tested principles. • Acts are judged by how far they fulfil the demands of <i>agape</i>, however this may not be convincing 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 plausible guide to the moral decision making because most moral situations are satisfactorily addressed by the application of rules. <ul style="list-style-type: none"> • 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 believed Situation Ethics was not convincing 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>	(20)

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	Mark
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"> • 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 and may be contrary to, or informed by, concepts of quality 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 assisted dying, 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. • Concepts of dualism and personal identity may be important to understanding when life begins and ends and what intrinsic value is placed on the physical and non-physical element of personhood (links with Philosophy of Religion). • Biblical perspectives on the sanctity of life may be helpful, for example, the healing ministry of Jesus and the nature of the incarnation, in giving special value to human life (links with New Testament studies). • The duty to save or preserve life may be understood differently within different religions, for example the concept of pikuach nefesh in Judaism takes precedence over Shabbat observance, even for Orthodox Jews (link with Study of a Religion). 	

	<ul style="list-style-type: none">• 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.	(30)
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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).