

Please check the examination details below before entering your candidate information

Candidate surname					Other names				
Centre Number					Candidate Number				
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**Pearson Edexcel Level 3 GCE**

Time 2 hours	Paper reference	<b>9RS0/02</b>
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**Religious Studies**

**Advanced**

**PAPER 2: Religion and Ethics**

<p><b>You do not need any other materials.</b></p>	<p>Total Marks</p>
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## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for each question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

Turn over ►

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Q:1/1/1/1

## SECTION A

**Answer ALL questions. Write your answers in the spaces provided.**

- 1** Explore religious attitudes to childlessness.

(8)

**(Total for Question 1 = 8 marks)**

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2 Assess strengths and weaknesses of pacifism.

(12)



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(Total for Question 2 = 12 marks)

**TOTAL FOR SECTION A = 20 MARKS**



## SECTION B

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

- 3** (a) Clarify the ideas illustrated in this passage about double effect.

*You must refer to the passage in your response.*

(10)

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(b) Analyse the persuasiveness of arguments in favour of assisted dying.

(20)

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(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



**SECTION C****Write your answer in the space provided.**

- 4** Evaluate the view that ethical language is inherently emotive.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of a Religion.

(30)

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(Total for Question 4 = 30 marks)

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**



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