8.6 Pacifism and Peacemaking: 30-minute Pack

AQA 8062 · about 30 minutes

Total Marks

Name: _____ Date: ____ / ____ / _____

Answer ALL questions.

1 Explain two contrasting beliefs, religious and/or non-religious, about whether absolute pacifism is a realistic response to conflict. Refer to a source of wisdom and authority in your answer.

(Total for Question 1 is 5 marks)

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2 This question is about religious and non-religious perspectives on pacifism and peacemaking. It is the AQA-style 24-mark, five-part question: parts (a) to (d) are worth 12 marks; part (e) is the 12-mark evaluation.

(a) State one type of pacifism other than absolute pacifism. **(1)**

(b) Give two reasons why religious believers might get involved in peacemaking. **(2)**

(c) Explain two ways religious believers and organisations work for peace in the world today. Refer to a source of wisdom and authority in your answer. **(4)**

(d) Explain two contrasting views, religious and/or non-religious, about whether nonviolent protest is an effective way to bring about peace and justice. Refer to a source of wisdom and authority or another source in your answer. **(5)**

(e) Evaluate this statement: 'Religious believers should always choose pacifism over just war.' In your answer you should: refer to religious teaching, refer to different points of view, reach a justified conclusion. **(12)**

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(Total for Question 2 is 24 marks)

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Mark scheme · 8.6 Pacifism and Peacemaking: 30-minute Pack

Question 1

belief 1: many pacifists, including many Quakers, believe absolute nonviolence is always achievable because there is 'that of God' in everyone, so conflict can always be worked through peacefully, oe **B1**

development: this belief is often expressed through practical peace testimony, such as refusing military service and supporting conflict resolution work, oe **B1**

belief 2: other believers, religious and non-religious, argue that absolute pacifism can fail to protect innocent people when an aggressor will not be reasoned with, oe **B1**

development: they point out that the Qur'an's permission to fight when 'wronged' (Qur'an 22:39) recognises that peaceful appeals do not always succeed, oe **B1**

reference to a source of wisdom and authority made accurately, oe **B1**

Answer: Contrast: Quaker-style belief that absolute nonviolence is always achievable vs the view, reflected in Qur'an 22:39, that force may sometimes be needed to protect the wronged.

Question 2

(a) conditional pacifism, selective pacifism, or nuclear pacifism, oe **B1**

(a) Answer: E.g. conditional pacifism, selective pacifism or nuclear pacifism.

(b) they may believe their faith teaches that peace and justice are core religious values worth actively working for, oe **B1**

(b) they may want to help reconcile divided communities and prevent future conflict, not just stop present fighting, oe **B1**

(b) Answer: E.g. faith teaches peace and justice are core values; wanting to reconcile divided communities and prevent future conflict.

(c) point 1: religious leaders sometimes act as mediators between opposing sides in a conflict, helping them negotiate a settlement, oe **B1**

(c) development: this reflects Jesus's teaching that 'Blessed are the peacemakers, for they will be called children of God' (Matthew 5:9), which many Christians see as a call to active peacemaking, not just avoiding violence themselves, oe **B1**

(c) point 2: religious charities and organisations provide practical support, such as conflict-resolution training and interfaith dialogue, to help prevent conflict from breaking out, oe **B1**

(c) development: Quaker organisations have a long-standing practical tradition of this kind of peace and reconciliation work, growing out of their historic peace testimony, oe **B1**

(c) Answer: E.g. mediation between opposing sides (Matthew 5:9); practical conflict-resolution and interfaith work by religious charities and Quaker organisations.

(d) view 1: many pacifists argue that nonviolent protest can be highly effective, because it can win wide public sympathy and moral legitimacy for a cause without causing harm, oe **B1**

(d) development: this view is often linked to the historical example of Bertrand Russell, a philosopher imprisoned in 1918 for his nonviolent opposition to the First World War, whose stance is widely studied as an early and influential case of principled pacifist protest, oe **B1**

(d) view 2: others argue that nonviolent protest can be slow, and may fail against a government or group that is willing to use force and ignore peaceful appeals, oe **B1**

(d) development: on this view, some situations may require a firmer response, since an unjust regime is not always moved by moral persuasion alone, oe **B1**

(d) reference to a source of wisdom and authority or another appropriate source made accurately, oe **B1**

(d) Answer: Contrast: nonviolent protest as effective and morally legitimising (e.g. Bertrand Russell's WWI pacifism) vs the view that it can fail against an unmoved opponent.

(e) **L4** A well-argued, balanced answer that considers more than one point of view in a developed way, using accurate and detailed references to religious teaching and/or scripture to support each point, and reaches a clear, justified conclusion. **10-12**

(e) **L3** A clear and reasoned answer that considers more than one point of view, supported by relevant references to religious teaching and/or scripture, though the justification of the conclusion may be less developed. **7-9**

(e) **L2** A reasoned answer that considers at least one point of view, with some relevant supporting evidence, but with limited or no consideration of an alternative view. **4-6**

(e) **L1** One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion. **1-3**

(e) **L0** No relevant content. **0**

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(e) Indicative content:

- Agree: many pacifists argue that Jesus's teaching to 'turn the other cheek' (Matthew 5:39) and to 'love your enemies' (Matthew 5:44) sets an absolute standard that leaves no room for choosing violence, even in a justified war.
- Agree: some Humanists argue on entirely secular grounds that the value of every human life means violence should always be a last, avoided option, which in practice pushes strongly towards pacifism over war.
- Agree: pacifism avoids the risk, present in just war theory, that leaders wrongly convince themselves and others that their war meets the criteria when it does not.
- Agree: many Quakers argue from their belief that there is 'that of God' in every person that choosing to harm another person can never be the right response, whatever the provocation.
- Disagree: many Christians in the just war tradition argue that refusing to use force to stop a serious act of aggression can leave innocent people undefended, which is itself a moral failure.
- Disagree: the Qur'an's teaching that permission to fight was given to 'those who are being fought, because they were wronged' (Qur'an 22:39) is used by many Muslims to argue that force can sometimes be the more responsible and loving choice, not the less religious one.
- Disagree: some argue that an absolute rule cannot sensibly cover every possible situation, and that just war theory's criteria offer more realistic guidance for hard cases.
- A middle position: conditional pacifists occupy a middle ground, treating violence as almost always wrong but not ruling it out completely in the most extreme circumstances.
- A balanced answer might conclude that both positions can be sincerely and coherently held from within religious teaching, so the statement's use of 'always' is the main point at issue, rather than whether pacifism is a respectable religious position at all.

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