



RS.TD3 Pacifism and Peacemaking

AQA 8062 • Calculators not allowed • about 55 minutes

Total Marks

Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

1 This question checks key vocabulary used when discussing pacifism and peacemaking.

(a) State what is meant by pacifism. (1)

(b) State what is meant by peacemaking. (1)

(c) State what is meant by reconciliation. (1)

(d) State what is meant by nonviolent protest. (1)

(e) State what is meant by forgiveness, in a religious context. (1)

(Total for Question 1 is 5 marks)

2 Give three facts about pacifism.

(Total for Question 2 is 3 marks)

- 3** Explain two religious teachings that support pacifism. Refer to a source of wisdom and authority in your answer.

(Total for Question 3 is 4 marks)

- 4** 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 4 is 5 marks)

5 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)

(Total for Question 5 is 24 marks)

- 6** Explain two non-religious arguments about pacifism and peacemaking. Refer to Humanist or other non-religious beliefs in your answer.

(Total for Question 6 is 4 marks)

- 7** Give three reasons why not all religious believers agree on whether pacifism is the right response to conflict.

(Total for Question 7 is 3 marks)

Mark scheme · RS.TD3 Pacifism and Peacemaking

Question 1

- (a) **B1** the belief that violence and war are never morally justified, and that disputes should always be settled peacefully, oe
- **(a) Answer: The belief that violence and war are never morally justified, and disputes should always be settled peacefully.**
- (b) **B1** active work to end conflict and build lasting peace between opposing sides, oe
- **(b) Answer: Active work to end conflict and build lasting peace between opposing sides.**
- (c) **B1** the restoring of a friendly relationship between people or groups who were in conflict, oe
- **(c) Answer: The restoring of a friendly relationship between people or groups who were in conflict.**
- (d) **B1** opposing an injustice through peaceful means, such as marches or civil disobedience, rather than through violence, oe
- **(d) Answer: Opposing an injustice through peaceful means, such as marches or civil disobedience, rather than violence.**
- (e) **B1** choosing to no longer hold a wrong against the person who did it, often seen as a step towards reconciliation, oe
- **(e) Answer: Choosing to no longer hold a wrong against the person who did it, often a step towards reconciliation.**

Question 2

- **B1** absolute pacifists reject all violence in all circumstances, including in self-defence, oe
- **B1** conditional pacifists accept that violence might be a last resort, but oppose it in almost every real situation, oe
- **B1** the Religious Society of Friends (Quakers) is a well-known religious group with a long tradition of pacifism, oe
- **Answer: Any three: absolute pacifism rejects all violence; conditional pacifism allows violence only as a rare last resort; Quakers have a long pacifist tradition.**

Question 3

- **B1** point 1: many Christians teach that Jesus told his followers not to meet violence with violence, oe
- **B1** development: Jesus taught 'Do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also' (Matthew 5:39), oe
- **B1** point 2: many Muslims teach that peace should always be preferred over conflict wherever it is genuinely on offer, oe
- **B1** development: the Qur'an teaches 'if they incline to peace, then incline to it also, and rely upon Allah' (Qur'an 8:61), oe
- **Answer: E.g. turning the other cheek (Matthew 5:39); preferring peace when it is offered (Qur'an 8:61).**

Question 4

- **B1** 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
- **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 5

- (a) **B1** conditional pacifism, selective pacifism, or nuclear pacifism, oe
- (a) **Answer: E.g. conditional pacifism, selective pacifism or nuclear pacifism.**
- (b) **B1** they may believe their faith teaches that peace and justice are core religious values worth actively working for, oe
- (b) **B1** they may want to help reconcile divided communities and prevent future conflict, not just stop present fighting, oe
- (b) **Answer: E.g. faith teaches peace and justice are core values; wanting to reconcile divided communities and prevent future conflict.**
- (c) **B1** point 1: religious leaders sometimes act as mediators between opposing sides in a conflict, helping them negotiate a settlement, oe
- (c) **B1** 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
- (c) **B1** 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
- (c) **B1** 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
- (c) **Answer: E.g. mediation between opposing sides (Matthew 5:9); practical conflict-resolution and interfaith work by religious charities and Quaker organisations.**
- (d) **B1** 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
- (d) **B1** 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
- (d) **B1** 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
- (d) **B1** development: on this view, some situations may require a firmer response, since an unjust regime is not always moved by moral persuasion alone, oe
- (d) **B1** reference to a source of wisdom and authority or another appropriate source made accurately, oe
- (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** (10-12): 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.
- (e) **L3** (7-9): 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.
- (e) **L2** (4-6): 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.
- (e) **L1** (1-3): One or more relevant points are made, but with little or no supporting evidence and no reasoned conclusion.
- (e) **L0** (0): No relevant content.

- **(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.

Question 6

- **B1** point 1: many Humanists support pacifism or strong scepticism about war on the grounds that every human life has equal worth, without needing a religious basis for that value, oe
- **B1** development: Humanists typically argue that reason, empathy and dialogue should be used to resolve disputes wherever possible, oe
- **B1** point 2: some non-religious peace organisations argue that international cooperation and diplomacy, rather than religious teaching, are the most reliable tools for peacemaking, oe
- **B1** development: on this view, structures such as international courts and diplomatic negotiation give practical, testable mechanisms for preventing and ending conflict, oe
- **Answer: E.g. Humanist pacifism grounded in the equal worth of human life; secular emphasis on international cooperation and diplomacy for peacemaking.**

Question 7

- **B1** different religious traditions, and different individuals within the same tradition, weigh scripture and teaching differently, oe
- **B1** some believers focus on teachings that call for peace and forgiveness, while others focus on teachings that permit self-defence, oe
- **B1** believers may reach different practical judgements about whether a particular situation truly leaves no peaceful option, oe
- **Answer: Any three: different weighting of scripture/teaching; focus on peace-and-forgiveness teachings vs self-defence teachings; differing judgements about whether peaceful options remain.**