



RS.TD7 Reasons for Peace: Justice, Freedom and the Protection of the Innocent

AQA 8062 · Calculators not allowed · about 50 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Which one of the following best expresses the Christian teaching found in the Beatitudes about peacemaking, in a Theme D context?

- ☐ A, Blessed are those who are peacemakers because they will be called children of God
- ☐ B, Blessed are the rich for they will inherit the earth
- ☐ C, Blessed are those who seek revenge because justice must be enforced
- ☐ D, Blessed are the powerful because they bring order

(Total for Question 1 is 1 mark)

- 2** Give two meanings of the Arabic term *adl* as it relates to Muslim teaching on justice and peace in Theme D.

(Total for Question 2 is 2 marks)

- 3** Explain two reasons why Christians might seek peace because of a concern for the protection of the innocent, in the Theme D context.

(Total for Question 3 is 4 marks)

- 4 Explain two contrasting religious beliefs about whether freedom is a reason to seek peace, using Christian and Muslim perspectives, and refer to a sacred writing or source of teaching in one of your answers.

(Total for Question 4 is 5 marks)

- 5 Give three ways Christian belief in justice could motivate followers to seek peace in society, as covered in Theme D.

(Total for Question 5 is 3 marks)

- 6 Explain two Muslim teachings that support the idea that peace is the default or preferred state for humanity, referring to the Theme D content.

(Total for Question 6 is 4 marks)

- 7 Which one of the following best describes the Islamic concept that justice should guide human affairs, in a Theme D context?

- ☐ A, Adl means acting with fairness and upholding rights according to Allah's commands
- ☐ B, Jihad always means violent struggle to impose rule over others
- ☐ C, Shirk means the same as social justice
- ☐ D, Zakat forbids helping the poor

(Total for Question 7 is 1 mark)

- 8** State two ways Christians might interpret Matthew 5:9, 'Blessed are the peacemakers', when thinking about protecting the innocent in Theme D.

(Total for Question 8 is 2 marks)

- 9** Explain two ways a Muslim commitment to adl (justice) might lead to campaigning for freedom and peace in a plural society, in the Theme D context.

(Total for Question 9 is 4 marks)

- 10** Give three practical actions both Christians and Muslims might take to protect innocent civilians and promote peace, as discussed in Theme D.

(Total for Question 10 is 3 marks)

- 11** Explain the importance of justice and the protection of the innocent in motivating religious people to seek peace, referring to both Christianity and Islam.

(Total for Question 11 is 6 marks)

- 12** 'Justice and freedom are more important than peace because they sometimes require forceful action.' Evaluate this statement, referring to religious beliefs and teachings about reasons for peace in Christianity and Islam. In your answer you should give reasoned arguments to support this statement, give reasoned arguments to support a different point of view, refer to religious arguments and reach a justified conclusion.

(Total for Question 12 is 15 marks)

- 13** Explain two religious reasons why some believers might accept limited force to achieve justice, yet still consider peace to be an ideal, in the Theme D context.

(Total for Question 13 is 6 marks)

Mark scheme · RS.TD7 Reasons for Peace: Justice, Freedom and the Protection of the Innocent

Question 1

- **B1** selecting option A, which correctly reflects Matthew 5:9 about peacemakers being called children of God
- **Answer: A**

Question 2

- **B1** one meaning: fairness or equitable treatment for all people, oe
- **B1** second meaning: the establishment of moral and social order according to Allah's will, oe
- **Answer: Fairness or equitable treatment; establishing moral and social order according to Allah's will.**

Question 3

- **B1** point 1: Christians believe human beings are made in the image of God (Genesis 1:27), so the innocent have inherent dignity that should be protected, oe
- **B1** development: this leads Christians to oppose actions that harm civilians and to work for peaceful solutions that protect vulnerable people, oe
- **B1** point 2: Jesus taught compassion for the weak and suffering, so Christians seek peace to prevent harm to innocents, oe
- **B1** development: this may motivate Christians to support humanitarian aid and conflict prevention to safeguard children and non-combatants, oe
- **Answer: E.g. belief in Imago Dei (Genesis 1:27) gives innocent people dignity, leading to protection; Jesus' teaching on compassion motivates preventing harm to civilians and supporting aid.**

Question 4

- **B1** belief 1: some Christians see freedom as a reason for peace because freedom allows people to worship and follow conscience, based on teachings about free will and loving God, oe
- **B1** development: Christians may quote Galatians 5:1, 'It is for freedom that Christ has set us free', to support peace that protects freedom to live as Christians, oe
- **B1** belief 2: some Muslims see freedom in terms of submission to Allah and believe true freedom is found in peace that lets people practise Islam without coercion, oe
- **B1** development: the Qur'an emphasises following Allah's guidance and achieving a peaceful society through justice and submission, for example the general theme that peace is encouraged, oe
- **B1** one correct reference to a sacred writing or source of teaching in either tradition, accurately attributed, oe
- **Answer: Contrast: Christians may argue freedom to worship and conscience is a reason to seek peace (Galatians 5:1); Muslims may argue true freedom is submission to Allah and a just, peaceful society is needed for people to practise Islam freely, with Qur'anic support for peace and justice.**

Question 5

- **B1** promoting fair treatment and equal rights for all people, oe
- **B1** working for legal and social reforms to prevent injustice that leads to conflict, oe
- **B1** supporting restorative practices that repair relationships rather than punish only, oe
- **Answer: Any three: promote fairness and equal rights; work for legal and social reform; support restorative practices to repair relationships.**

Question 6

- **B1** teaching 1: salam is a word linked to Islam and means peace, indicating peace is valued and seen as an ideal state, oe
- **B1** development: Muslims are encouraged to greet one another with 'As-salamu alaykum', reflecting that peace is central to daily life, oe
- **B1** teaching 2: the Qur'an urges reconciliation and justice as ways to secure peace, for example commands to act justly and make peace where possible, oe
- **B1** development: such teachings motivate Muslims to prefer peaceful solutions and to work to restore harmony in communities, oe
- **Answer: E.g. salam and daily greetings show peace is valued; Qur'anic emphasis on justice and reconciliation encourages seeking peaceful solutions.**

Question 7

- **B1** selecting option A, which correctly summarises adl as fairness and the upholding of rights in line with Allah's commands
- **Answer: A**

Question 8

- **B1** one interpretation: Christians should actively work to create peace and protect vulnerable people, oe
- **B1** second interpretation: peacemaking includes seeking justice and defending the rights of the innocent, oe
- **Answer: Work to create peace and protect vulnerable people; seek justice and defend rights of the innocent.**

Question 9

- **B1** point 1: commitment to adl encourages Muslims to seek fair laws and equal treatment so that communities live in peace, oe
- **B1** development: this may involve supporting legal protections for religious freedom and opposing discrimination, oe
- **B1** point 2: adl motivates reconciliation and dispute resolution to restore social harmony, oe
- **B1** development: Muslims may back interfaith dialogue and community projects that reduce tensions and protect minorities, oe
- **Answer: E.g. adl drives support for fair laws and equal treatment, protecting freedom; adl promotes reconciliation and interfaith work to restore harmony and protect minorities.**

Question 10

- **B1** providing or supporting humanitarian aid and relief efforts, oe
- **B1** campaigning for diplomatic solutions and non-violent conflict resolution, oe
- **B1** engaging in community reconciliation and interfaith projects to reduce tensions, oe
- **Answer: Any three: humanitarian aid; campaigning for diplomacy and non-violent resolution; community reconciliation and interfaith projects.**

Question 11

- **Level 3** (5-6): A clear, well-developed answer that explains several linked reasons why justice and protection of the innocent motivate religious people to seek peace, with accurate references to Christian and Muslim teachings and clear reasoning.
- **Level 2** (3-4): A competent answer that explains some reasons and includes at least one religious reference, though explanations may lack full development or balance between the two religions.
- **Level 1** (1-2): A basic answer with one or two simple points about justice or protection of the innocent, with little or no religious detail.
- **Level 0** (0): No relevant material.
- **Indicative content:**
 - Christian belief in the sanctity of human life and Imago Dei (Genesis 1:27) gives moral weight to protecting innocents and avoiding harm.
 - Jesus teachings, such as care for the vulnerable and peacemaking (Matthew 5:9), encourage action to prevent suffering and create peaceful communities.
 - Islamic emphasis on adl, justice, and the value of peace, with salam and Qur'anic calls for reconciliation and fairness, support seeking peace to protect the innocent.
 - Both traditions teach duties to help those in need, leading to humanitarian action, campaigning for fair laws and resisting unjust violence.
 - Practical consequences include support for diplomatic solutions, humanitarian aid, and advocacy for legal protections for civilians and minorities.
 - Religious motivations may be both absolute, based on divine commands, and pragmatic, aimed at long-term stability that protects the vulnerable.

Question 12

- **Level 1** (1-3): Statements of basic points with little or no development and limited or no reference to religious beliefs.
- **Level 2** (4-6): Some developed points and some use of religious examples, but argument lacks balance or clarity in places.
- **Level 3** (7-9): Balanced evaluation with a range of developed arguments for and against, with relevant religious teachings used to support points and a reasonable conclusion.
- **Level 4** (10-12): A thorough, well-structured evaluation that examines both sides in depth, integrates detailed religious evidence from Christianity and Islam, and reaches a clear, well-justified conclusion.
- **Indicative content:**
 - Arguments supporting the statement: sometimes justice requires firm action to stop evil, for example just war arguments in Christian tradition that allow force to prevent grave injustice and protect the innocent.
 - Support from a Christian angle: protecting the innocent and restoring justice can justify using force if it saves lives and upholds moral order, though with strict moral limits.
 - Support from a Muslim angle: a commitment to adl may require defending the community and justice, and some interpretations permit fighting in defence to protect people and restore peace.
 - Arguments against the statement: peace as a primary value can be pursued through non-violent means and is essential to secure long-term freedom and justice; violence can perpetuate harm and injustice.
 - Christian pacifist or peacemaking perspectives emphasise Matthew 5:9 and Jesus example of non-violence as higher than resorting to force, preferring reconciliation.
 - Muslim teachings that stress peace and reconciliation, salam greetings and Qur'anic calls to make peace where possible, can be used to argue that peace should take priority and be sought first.
 - Practical considerations: even when force is used to achieve justice, it must meet strict ethical tests; alternatives such as diplomacy, law and humanitarian action often better protect the innocent long-term.
 - Conclusion should weigh which approach best protects the innocent and upholds religious values, showing awareness that different traditions and contexts may lead to different justified positions.

Question 13

- **Level 3** (5-6): A detailed, well-developed answer that explains two distinct religious reasons, with accurate references to Christian and/or Muslim teaching and clear links between limited force and the ultimate aim of peace.
- **Level 2** (3-4): An answer that explains some relevant reasons with reference to religious teaching, but development or the link to peace as an ultimate aim may be limited.
- **Level 1** (1-2): One or two simple points about accepting limited force or valuing peace, with minimal development or religious reference.
- **Level 0** (0): No relevant content.
- **Indicative content:**
 - One reason is to protect the innocent from immediate harm, drawing on the duty to preserve life in both Christianity and Islam; Christians may appeal to protecting the vulnerable, while Muslims may refer to defending the ummah and adl.
 - A second reason is to restore a just order so that lasting peace can be achieved; force may be seen as a regrettable means to an end that allows reconstruction, reconciliation and long-term peace.
 - A supporting example might be humanitarian intervention to stop genocide, followed by peacekeeping and rebuilding efforts, showing how limited force is used to enable later peace-building.
 - The strongest answers show balance between accepting limited force as a last resort and consistently valuing peace as the ultimate religious aim.