



**2016 specification**  
first exams in 2018

# **Course Companion for GCSE AQA A Component 2**

## **Theme D: Religion, Peace and Conflict**

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# Teacher's Introduction

This resource has been designed to support the learning and teaching of AQA A GCSE Religious Studies Component 2: Thematic Studies, Theme D: Religion, Peace and Conflict. All areas of the specification are covered, and questions and activities are included to test knowledge and ability, and to help students to engage with the topics.

## Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The information is comprehensive, and images help to illustrate concepts. Keywords and Bible and Qur'an quotes are included to help students to understand the material and to further their grasp of the subjects. A brief introduction to the course and answering exam questions is provided for students at the start, and answers and a mark scheme are included at the end.

This course companion can be used in full as an alternative or complement to a textbook, as a class text or for independent learning or revision. Alternatively, teachers might use a section for a specific classroom activity or homework.

This topic involves studying a number of different arguments, ideas and opinions, from different religious and non-religious perspectives. This should both inform students, and develop their thinking, enabling them to approach issues from different points of view.

This resource focuses primarily on Christianity in line with the specification's focus on Christianity as the main religious tradition in Britain today. Where students need to know contrasting religious views on specific topics, examples are provided from Islam, which we expect to be a common choice, along with other religious and non-religious views where appropriate.

We have sought a balance between explaining relevant concepts in sufficient detail without oversimplification, while not going beyond GCSE level and becoming too complicated. Throughout we have tried to present all views in a neutral and informative way.

Hopefully, this resource will encourage students in their learning and help to prepare them for their exams. It should take the pressure away from teachers by providing the bulk of the content which they want to teach to their class.

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**Note:** this theme covers several controversial and potentially upsetting issues such as terrorism and weapons of mass destruction. It is advised that teachers review these sections before sharing them with their classes, and warn students about any content which may distress or offend.

## Free Updates!

Register your email address to receive any future free updates\* made to this resource or other Religious Studies resources your school has purchased, and details of any promotions for your subject.

\* resulting from minor specification changes, suggestions from teachers and peer reviews, or occasional errors reported by customers

Go to **zzed.uk/freeupdates**

# Introduction to the course and how to answer questions

This course aims to cover religious and non-religious beliefs, teachings and arguments for peace, and violence including different types of war, terrorism and understanding of these ideas and their place in the world today. The course covers Christianity in particular, to cover the specification's focus on Christianity as the dominant religion in Britain today, as well as focusing on some other religions in certain sections. (The course also covers other religions, but please note that in the exam no specific religion will be referred to in questions) and you may write about any religion(s) you have studied.

This course companion is designed to equip you with the information you need to answer questions and the knowledge and ability to answer related questions. Not all the questions and answers are in exam-style, but those which are should be answered in particular ways.

The exam board will give you multiple-choice questions and ask you to give brief examples, as well as asking you to 'explain' and 'evaluate' beliefs and opinions. When answering all questions it is important to try to use technical terms where possible, and to write well using a style that is easy to read and using correct spelling and grammar. More or less writing is required, depending on the number of marks. Try to spend as little time as possible on the shorter questions, to allow yourself more time for longer ones.

For this theme you will get a 1-mark, 2-mark, 4-mark, 5-mark and 12-mark question in the exam – a few extra marks are given for spelling, punctuation and grammar based on the 12-mark question.

Hopefully, this resource will be interesting, informative, and help you to achieve good results.

For the **1-mark question**, you will be given a multiple-choice question and you need to choose the right answer. Make sure not to fall for trick-answers!

For the **2-mark question** you need to give two examples of facts. You do not need to elaborate on these, and do not waste time giving extra examples, as you can only get two marks.

For the **4-mark question**, you will be asked to 'explain'. You need to give two points and to get full marks you must develop or justify both. So you can think of a mark per point and a mark for developing each point. This should show you understand information as well as being able to recall it. The question is about *contrasting* beliefs – in this case make sure the beliefs you use are not just the same argument given by two different religions. You must refer to Christianity as one of the chosen religions.

The **5-mark question** is very similar to the 4-mark question, but the beliefs are *contrasting*. You may refer to any religious beliefs, which do not need to be from the Bible. As well as making two points and developing/justifying both you should also refer to scripture / religious writing (as well as your development/justification). Make sure your points are as different as possible so that the person marking gives you the full 5 marks for the point/development you make.

The **12-mark question** is the longest, and there is a little more to remember. You will be asked to 'evaluate'. This means giving arguments and justifications **for** and **against** the statement (so agree with the statement and give an alternative point of view). Make sure you have good reasons for all the points you make. To get top marks you need to come to a conclusion; picking the most convincing side of the arguments you have given!) and saying why you think this is the case. You need to refer to a range of religions. If you have a lot of different religious arguments, it is a good idea to refer to non-religious arguments as well.

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# Religion, Violence, Terrorism a

**Violence** is an important issue in the modern world. Many people oppose **forgive** wrongs done to them, **reconcile** with enemies and achieve **peace**, violence, and are **pacifists**. However, violence does happen; in **protests**, a Some believe that violence and wars can be **just**, and/or **holy**. However, motivated by reasons which are not just, or justifiable.

## Peace, Justice, Forgiveness and Reconciliation

Term	Meaning	Significance
Peace	 <p>The absence of violence and war, a state of calm</p>	<p>Many Christians believe they should work for peace, because this is God's will. Many non-religious people also desire peace.</p>
		<p>Some Christians believe violence is justified, or better than peace if it achieves something for God. Some <b>atheists</b> (people who do not believe in God or gods) may not disapprove of violence if it achieves them something, as they have no religious reasons not to fight. <b>Humanists</b> (people who try to live good lives without religion) may accept wars which aim to achieve principles such as freedom or democracy.</p>
Justice	<p>Fairness, getting what is deserved – morally or legally right</p>	<p>Christians, and many others, believe that people should act justly, and if they do wrong then it is just that they will be punished.</p>
		<p>However, Christians also believe that it can be better to be merciful to someone than to give them a just punishment, and may also believe that it is for God to judge and decide what is just as humans cannot know for certain.</p>
Forgiveness	<p>Letting go of bad feelings towards someone who has caused you pain</p> 	<p>Christians believe that they should forgive people who do bad things to them; whether that means forgiving people and not going to war, or forgiving people who have fought against them.</p>
		<p>Non-religious people, and people from some other religions, may not put as much emphasis on this, without specific religious commands to forgive.</p>
Reconciliation	<p>Being reunited in a positive sense with someone one was separated from</p>	<p>Some people, including some Christians, believe it is good for people who have been fighting to make up; they believe many people should forgive each other and be friendly.</p>
		<p>Some people do not think reconciliation is possible in the case of some conflicts, or even desirable.</p>

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## Religious References

Jesus taught his followers that he brought them **peace**, and that being peaceful was good. However, on other occasions he taught that he had not come to bring peace, but to use this to justify taking part in violence, such as wars, if they feel God would

‘Blessed are the peacemakers, for they will be called children of God.’ (Matthew 5:9 NRSV)

‘Peace I leave with you; my peace I give to you. I do not give to you as the world gives, so that your hearts be troubled, and do not let them be afraid.’ (John 14:27 NRSV)

‘Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.’ (Matthew 10:34 NRSV)

The Bible teaches that people should act **justly**; however, Jesus shows that humans, which would be just, but is merciful to them – and humans should also importunity. Humans know whether they are acting justly, as it is important for someone, and that it is justice.

‘Justice, and only justice, you shall pursue, so that you may live and occupy the land that the Lord your God is giving you.’ (Deuteronomy 16:20 NRSV)

‘Go and learn what this means, “I desire mercy, not sacrifice.” For I have come to call not the righteous but sinners.’ (Matthew 9:13 NRSV)

Jesus taught his followers to **forgive**, and that this was very important. He emphasised that people should keep on forgiving, and that if they did not forgive then God would not forgive them.

‘Then Peter came and said to him, “Lord, if another member of the church sins against you, how often should I forgive? As many as seven times?” Jesus said to him, “I tell you, seventy-seven times.”’ (Matthew 18:21–22 NRSV)

‘For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.’ (Matthew 6:14–15 NRSV)

The New Testament teaches that Christians have been **reconciled** to God through Jesus. Christians should reconcile with others who are in conflict with them. Many people does not just want them to have a good relationship with him, but also to be reconciled and if Christians are in conflict with others, then this will damage their relationship. God desires them to **forgive**.



‘For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.’ (Romans 5:10 NRSV)

‘So when you are offering your gift at the altar, if you remember that your brother is against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.’ (Matthew 5:23–24 NRSV)

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## Impact and Influence

Some believe that if everyone valued **peace** highly, there would be a lot less conflict in the world. On the other hand, those who enter into conflict, wars or terrorism, often claim that they are doing this to achieve peace in the long run. Alternatively, they may argue that **justice** is more important, and that the people they are fighting deserve to be punished, or the people they are fighting for deserve to be liberated. Religious organisations often work towards worldwide **forgiveness** and **reconciliation**, as do many non-religious people. Some argue that those who oppose them with violence do not deserve forgiveness, this causes more conflict, and it will be more likely that the conflict will reoccur.

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Some Christians  
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### Quick Questions

1. Which of these is a word for fairness?  
a) Peace                      b) Justice                      c) Forgiveness
2. Give **two** examples of biblical teachings about peace.

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## Violence

**Violence** involves destruction, or acting in a potentially destructive way, sometimes mentally. Violence can cause disruption, pain, injury and death and communities, during protests, at war and as acts of terrorism.

### Keywords:

- ♦ **violence** – acting destructively, or potentially destructively
- ♦ **sin** – a thought or action against God
- ♦ **prophecy** – speaking God's word and/or predicting the future
- ♦ **literal** – something exact and factual
- ♦ **jihad** – the Arabic for 'struggle' which can be used to describe religiously motivated violence
- ♦ **ahimsa** – not injuring, compassion or non-violence (the term is used in some religions)
- ♦ **karma** – literally, action. Hindu. Believe that there are good actions and bad actions and that good actions will result in good consequences and bad actions will result in bad consequences
- ♦ **reincarnation** (or rebirth in Hinduism) the belief that one's soul is reborn again in another body
- ♦ **dharma** – the duties and obligations dictated by factors such as age, gender, caste etc.

### Religious Responses

**Important!** You need to be able to contrast beliefs about violence from Christianity with other more religious tradition.

Most religions promote peace; however, religions can be interpreted in different ways, and involved to different extents in violence. Violence may be seen as a lesser evil in some situations.

### Christianity

Many Christians oppose **violence**, because of Jesus' teachings about **peace** – they believe that God desires peace, and so causing violence goes against this. Further, violence is often motivated by anger and hate, and Christians believe that they should not act on such feelings but seek to **forgive**. They believe Jesus taught not to harm enemies, but to treat them well. Because Jesus gave no circumstances in which violence was acceptable, it can be argued that because Jesus disallowed all violence, he did not allow violence towards women and children, or other such examples. This is a different view to some religions which often give rules about who is and is not a legitimate target for violence.

'Love your enemies and pray for those who persecute you.' (Matthew 5:44)

However, some Christians believe that God will support them in some instances of violence. Some may believe it is **just** to punish some criminals violently (e.g. through the death penalty). Others may believe it is just to be violent towards those they see as **sinning** against God, such as those who work in abortion clinics, who have been the victims of extreme violence such as bombing. They may also see war as justified, especially if they believe it is working towards a better world, including fighting against terrorism.

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## Islam

For many, Islam is a religion of **peace** – the word Islam is related to the word **salam**. The two **jihads** (jihad means struggle), the greater jihad is an inner struggle with the will of Allah. It is the lesser jihad which involves physical struggle for Islam, **violence**, and is sometimes interpreted as holy war, though this does not take into account. Many Muslims work for peace and do not desire violence. It is saddening that Islam has become closely associated with violence in the many acts of violence carried out by a small number of Muslims.

Islam does not allow violence for no reason, but it does allow it in some circumstances. Muslims believe that violence is permitted in self-defence – this is suggested in the Qur'an. Muslims also believe that they should 'struggle' (the lesser jihad) to advance the cause of Islam (this could also be inferred from the quote below) – violence is appropriate under threat. While some believe that all that is necessary is for Muslims to defend their religion, and that there is no need to fight if this is the case, others believe in political conquest. In past centuries Muslims conquered many countries, feeling that it was their duty to extend the reach of Islam.

'Fight in the cause of Allah those who fight you, but do not transgress what Allah has forbidden; He does not like the transgressors.' (Qur'an 2:190)

*The Qur'an is the Muslim holy book, which the majority of Muslims believe to be the word of Allah, revealed through the Prophet Muhammad. Muslims usually add 'peace be upon him (pbuh)' after his name in writing or speech to show respect.*

However, Islam also specifically teaches that Muslims should not be violent towards women, children and the elderly, and suggests that when Muslims have conquered somewhere, they should treat their new subjects well – they are only allowed to be violent towards them in very limited circumstances. Many scholars of Islam have argued that violent lesser jihad can only be started by a state, and so any violence must be properly sanctioned.

### Important

In the time of Muhammad, the Muslims were being wiped out, and it was a very different situation from that of today. It is important to understand the context of the time Islam formed, and not to judge it by modern standards. Muhammad was a prophet, and his teachings influenced the world.

## Hinduism

Most Hindus disapprove of **violence**; one important Hindu principle is **ahimsa** (non-violence). In its strictest interpretation, applies to all human and non-human animals. One reason for this is that all life force is linked to the divine, and so damaging another life is also damaging the divine. Doing the damage is also part of the cycle of karma – it is not beneficial to them. Also, it is generally bad **karma** to cause harm, and this will result in a bad rebirth in another life. Hindus believe in **reincarnation**. Ahimsa is important because it is a central teaching in the texts (such as the Rig Veda), some of the most ancient Hindu scriptures, and in the teachings of the Buddha (such as the Mahabharata) as well. The fact that the concept of ahimsa has been a central teaching shows it to be important. In the twentieth century, Gandhi made it popular.

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Hindus may allow violence, and war, in some circumstances; to protect people, or to fight evil. Many Hindus believe that violence should be a last resort and that Hindus should try to resolve conflict through non-violent methods. Allowing violence in limited circumstances can result from interpreting ahimsa to imply that the least injury is best – if Hindus must be violent to limit the amount of injury overall then this can be seen to be acting in line with the overall principle of ahimsa.

**In**  
There are four main classes in Hinduism. First is the Brahmin class who are the priests and perform the rituals. Then come the Kshatriya (the warriors), Vaishya (the farmers), and Shudra (the servants). All classes have a dharma (duties) and are expected to be compliant with their dharma. It is forbidden to socialise across class boundaries.

However, there are strict rules on the limits of violence – civilians, the unarmed, and the elderly must not be attacked, and cruelty is forbidden.

Fighting in a necessary war may be seen as the role of certain Hindus who are the warrior class, a hereditary group within Hindu society – rather than the role of a warrior as a last resort would be good karma for such Hindus. If fighting was a just cause and fighting was necessary would be to neglect their **dharma**.

### Non-religious

Non-religious people will have different views on **violence**. Some will feel that it is justified in self-defence, or if someone has done you injury.

Others believe that violence should be avoided – humanists believe that everyone should be treated fairly and with dignity, and may believe that violence does not fit well with such principles. Religious and non-religious people have contributed to anti-violence laws – the laws of most countries worldwide aim to regulate or reduce violence, and many acts of violence are crimes.

### Violent Protest

Not all **violence** takes place during war and terrorism. Some protests, which object to laws, or other issues, also turn violent. For example, when the UK government increased university tuition fees in 2010, many students protested against this, and some became violent. The government would know that they disagreed with their proposal. Most of the protests were peaceful, but some became violent.

Some religious people have taken part in violent protests, believing that this is justified. For example, Christians feel it acceptable to violently protest against those they believe are wrong. For example, those who carry out abortions. A small number of Muslims feel that violence is a justified way to protest; for example, against the West's intervention in the Middle East. Some have used violent protests to protest against the treatment of Muslims in the West.

Notably, some Buddhist monks have harmed themselves in protest; for example, Thích Nhất Hạnh. Buddhists also believe in **ahimsa**, which in Buddhism focuses on non-violence. Quang Duc, is a famous example of a Buddhist monk in South Vietnam who committed suicide, in 1963 to protest about the unequal treatment of Buddhists by the Vietnamese government (which was mainly Catholic, though most South Vietnamese were Buddhist). He wanted to make a powerful point, but would not have wanted to harm himself. This is in line with Buddhist teaching.

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However, many religious people believe that violent protest is wrong, and about issues they disagree about **peacefully**, and try to negotiate verbally. Protesting violently makes the people protesting as bad as, or worse than, what they are protesting against. Some non-religious people, especially humanists, may disagree with religious people who believe that the law should be respected, and acting in such a way does not.

Some religious people who feel that violence is wrong specifically protest in non-violent ways; for example, Martin Luther King (an American Baptist (Christian) pastor) encouraged black people to sit peacefully in areas where only white people were allowed to sit, to protest against racial discrimination. Gandhi, an important Hindu figure, protested against the British government in India by making salt. He marched to the ocean with thousands of other people and extracted salt from the seawater in protest, refusing to pay taxes to the government on something basic and necessary. Both these figures disapproved of violence, and showed that they could protest meaningfully without violence.



### Impact and Influence

Whether or not people agree with **violence** will influence how many people are involved in wars, terrorism and protest. Higher levels of violence may also contribute to distrust, because people fear further violence, while lower levels of violence may improve the well-being as people are not scared for their safety.

### Quick Questions

3. Give **two** examples of situations where violence may occur.

### Now Try This...

4. Explain **two** religious beliefs about violence. Refer to scripture.



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# Terrorism

**Terrorism**, generally seen as unauthorised, non-state violence, for a political purpose (often for political change), has become an important issue in contemporary society. It is often carried out with the intention of causing chaos and fear.

## Keywords:

- ♦ **terrorism** – unauthorised (non-state) violence for political reasons
- ♦ **legitimate** – permissible because of logic and/or law (human law or God's law)
- ♦ **controversial** – widely debated and disagreed about
- ♦ **civilian** – someone who is not a soldier / actively involved in conflict
- ♦ **Qur'an** – the Muslim holy book, which the majority of Muslims believe to be revealed through the Prophet Muhammad

## Terrorism Today

Notable incidents of **terrorism** include the attacks on the World Trade Centre in 2001 and the bombings on London transport on 7<sup>th</sup> July 2007, though there have been many others in time, and more recently.

Much terrorism in the contemporary world has been associated with Islam. Some people are suicide bombers who say they are Muslim. These suicide bombers may not feel that they are committing a crime, but may feel that they are serving Islam in some way through their actions. Many people condemn terrorist violence. It can be argued strongly that the link between terrorism and Islam is sensationalised and portrayed inaccurately by the media. Further, there are many examples of terrorism not associated with Islam; for example:

- ♦ Anders Breivik, the Norwegian terrorist who killed many people in Norway in 2011. He strongly opposed Islam and wanted Muslims to be deported from Norway.
- ♦ The Irish Republican Army (IRA), whose members identify as Roman Catholics, fought against Irish Protestants. Also, other Irish terrorist groups which associated themselves with Protestantism and were involved in the Irish troubles in the twentieth century.
- ♦ There has been terrorism associated with the Hindu nationalist movement in India (who believe that India should be / is Hindu). Not all Hindu nationalists are violent, but some are. They have targeted Muslims, which they justify as defence of Hinduism.
- ♦ There are examples of terrorism associated with other religions, and with no religion.

### Pause for thought:

Try to think how you would feel if your country was attacked or you felt your religion was threatened. Do you think those who are labelled as terrorists are always worse than governments that declare war?

Terrorism is an interesting concept. Some acts of terrorism may not feel that they are **legitimate**. Also, some acts deemed by the UK government to be terrorism, such as the war in Iraq, and other military actions in the Middle East, may be deemed by others as not terrorism. Some people do not believe that the UK has legitimate reasons for which its military has carried out actions.

One way that people may try to separate acts of terrorism from 'legitimate' acts is by saying that terrorism targets innocent people (who are often considered to include **civilians**). It is often argued that in most wars, there are many innocent casualties. Also, people who are described as terrorists have sometimes argued that those they target are not innocent. It is often argued that the casualties of the attacks against the World Trade Centre in 2001 were not innocent (even though they were civilians) because they were happy for their government's policies.

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Middle East, and were responsible for their government's actions because they had voted for them. (Of course not all the people killed may have supported George Bush and his military decisions.)

The governments and media sources of countries often focus on terrorist events which have affected them, or countries close to them in distance or culture, which may contribute to the belief that one's own country, or people of one's own religion or culture, are under high levels of attack from terrorists. In reality, it may be the case that many other countries and peoples are experiencing higher levels of terrorism.

The perception of 'terrorism' may change over time; for example, Nelson Mandela as a terrorist who took part in violent action against apartheid (racist segregation). However, the same is widely regarded as a hero, and received the Nobel Peace Prize with the peaceful transition to a democratic South Africa.

## Religious Responses

A small number of individuals who are religious commit acts deemed by others as terrorism, such as bombing or shooting people to achieve their goals, such as laws which require rule by a government of their religion.

However, most religious people disapprove of terrorism – for example, it contradicts the principle of loving one's neighbour, or the Islamic principle, derived from the Quran, that one must always be given warning of military action against them; surprise attacks are forbidden. People such as Hindus and Buddhists will disapprove of terrorism because

'You shall love your neighbour as yourself.' (Matthew 22:39)

Many religions other than Christianity teach similar principles about treating others as you would like to be treated. This is often known as the Golden Rule.

## Impact and Influence

Instances of **terrorist** attacks may influence countries to fight back against countries which they feel are responsible for terrorism. It may also mean the introduction of stricter security measures.

However, many people, including religious believers, see terrorism as an opportunity to try to strengthen friendships between different groups of people and to work for **peace**. They do not wish to let terrorism start an endless circle of **violence**.

## Quick Questions

- Which of these is **not** a reason an act might be classed as terrorism?
  - It is carried out at night
  - It is violent
  - It is not authorised by a government
  - It is political
- Give **two** examples of reasons why people may oppose terrorism.

**Ins**  
As terrorism has become an important to religion, it is important to see how religious and secular terrorism are separated. It is important to see how terrorism can be committed by people from different religions and cultures. It seems to be a common theme in terrorism.

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## Reasons for War

There are many reasons why people may go to war, including greed, **self-defence** and Religion as a potential cause for war is discussed in the section on *Holy Wars*. People may approve of different causes for war, and there may be debate about the truth of these.

### Keywords:

- ◆ **self-defence** – protecting yourself against violence or attack
- ◆ **retaliation** – taking revenge against someone for something they have done similar to the harm they inflicted
- ◆ **colonisation** – taking control of additional land
- ◆ **elitism** – a belief that some people are better than others (this can be belief about different groupings of people)
- ◆ **pre-emptive strike** – attacking someone before they attack you, when you think you, to stop them from attacking
- ◆ **United Nations** – an organisation where many governments and countries work together



### Greed

Many wars may be caused by greed. Centuries ago, many different countries, empires, or gain more land, fighting against people who lived in areas which were rich in resources and causing many wars. This was apparently motivated by greed for more resources and power.

Some people might try to justify this greed, or claim that it was not true greed. Some people argue that the leaders of Muslim empires did not expand their empires due to Allah's will to introduce the religion of Islam to as many people as possible.

#### Taking it further...

Why don't you research a war or conflict online and see which reasons motivated each side to fight?



Some people have argued that when British countries, such as India, and some African countries, 'civilise' them; to teach the people appropriate values and to introduce them to modern inventions and technology. This is now highly **controversial** as it is seen as imposing your culture and religion is better than theirs.

Some people believe that some modern wars have been fought due to greed. When the US and the UK went to war in Iraq in 2003, this was because they were greedy for oil; in other words, they were greedy for resources. Others have argued that the war was for other reasons.

Many Christians may believe that going to war because of greed is wrong, and that greed, teaching others to give their possessions to others, and to strive for peace rather than war, because focusing on greed shows that someone is not following God's will.

'And [Jesus] said to them, "Take care! Be on your guard against all kinds of greed; a person's life does not consist in the abundance of possessions.'" (Luke 12:15)

'Do not store up for yourselves treasures on earth, where moth and rust consume and steal; but store up for yourselves treasures in heaven, where neither moth nor thieves do not break in and steal. For where your treasure is, there your heart will be also.' (Matthew 6:19-21 NRSV)

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Many humanists oppose wars on the basis of greed, because they feel they are not in war respectfully. If people feel that it is acceptable to go to war because they feel that what people gain through greed can still be used to help other people, they will also complain if they are deprived of the quality of living they are accustomed to.

## Self-defence

Another reason for war is **self-defence**. People may fight against those who have attacked them (possibly due to greed), or may perform a **pre-emptive strike** – where someone declares war against a country which has not yet threatened them directly, but which they believe will threaten them.

Many people have justified fighting wars in self-defence, claiming that other innocent people could be killed, enslaved, or oppressed by anyone who wanted to invade them.

The UK's part in the Second World War is often justified as being due to the need to defend other countries, because the UK government felt that it was necessary for public safety.



An aircraft carrier

Some people have argued that the 2003 invasion of Iraq was also a pre-emptive strike, as the government believed Iraq had weapons of mass destruction which could be used in the future.

Christians have mixed opinions on wars fought in self-defence. Jesus taught to stop them hurting you, but to accept suffering which came one's way. He taught people to be peaceful; not being **violent** to anyone. Jesus not only taught this but put it into practice by his disciples defending him from arrest with violence, though he knew, or could have known, that this would lead to his death. This is an important example for Christians in showing how far Jesus' teaching went.

'... if anyone strikes you on the right cheek, turn the other also...' (Matthew 5:39)

This can be seen to be an important difference between Christianity and some other religions. For example, Muhammad led Muslim soldiers into battle to defend people, showing that war was an acceptable course of action, and Hindus of the Kshatriya warrior class might fight to protect others if there was no other available course of action, as this is their duty. Some Hindus also feel that if someone becomes violent then **ahimsa** (non-violence) is no longer applicable. However, Jesus did not justify violence in self-defence.

On the other hand, some Christians have felt that wars fought in self-defence are acceptable if they do not result in aggressors hurting others with no consequences, and do not result in innocent people being hurt.

Most non-religious people will accept self-defence as a permissible reason for war. They observe no religious commands not to be violent, and may believe that if they can defend and protect people, then this is acceptable.

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## Retaliation

Some wars are fought in **retaliation**; in revenge for a previous attack. This and is also considered to show countries that they cannot attack another for greed, without suffering consequences. This is also partly to discourage further

Some people feel this is acceptable, because it creates a culture in which no war, because they will know they will receive retaliation if they do. However, a large amount of violence if each side of a conflict wishes to keep retaliating. For instance, in the conflict between Israel and Palestine, people on both sides kill the other, and this has led to a long conflict.

Some people believe a motivation for the conflict in Iraq was retaliation for the 9/11 attacks; that some American officials believed that the Iraqi government was protecting al-Qaeda (the terrorist group which claimed responsibility for the 9/11 attacks). This was an official reason for the war.

Many Christians believe that retaliation is wrong, because Jesus taught that

'You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, Do not resist an evildoer.' (Matthew 5:38–39 NRSV)

However, others may feel that it is acceptable if it will teach others not to fight against one's country in the future, preventing loss of life.

Non-religious people will have different personal opinions, depending on what they value most: whether they value **peace** above **justice**; or whether they prioritise saving certain human lives in the future over losing other human lives now.

## Also...

Another cause of war is disagreement about political policies. People of different countries can cause conflict, which can result in civil war, such as the English Civil War in the 17th century.

A country might also enter into war with another country if they strongly disagree about political policies – for example, if they are carrying out genocide (mass murder) against another group of people.

People may approve or disapprove of wars started for this reason, depending on whether they believe the benefit caused by a change in political policy will outweigh the costs and losses. For example, if a country is carrying out genocide, it might be worth starting a war to stop it.

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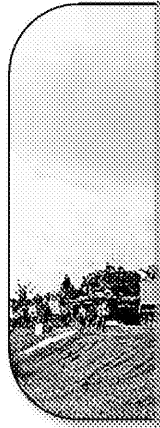





## Impact and Influence

Depending on which reasons people feel are acceptable for going to war, different wars may occur. For example, there are fewer wars which aim to conquer other land than in previous centuries, because the UN does not support this, and it is viewed in a negative light.

Also, depending on whether other people agree that a country had a legitimate reason to go to war, there may be consequences after a war. For example, the **United Nations** may try the leaders of countries they feel should not have gone to war for war crimes.



### Quick Questions

7. Which of these is **not** a reason for war?
- a)  All of these      b) Retaliation      c) Greed      d) Religion
8. Give **two** examples of religious teachings which relate to reasons for war.

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## Just War Theory

**Just War Theory** is a philosophical discussion which has happened over many years. It has caused many people to think about *when and why it is acceptable to go to war, and what is just war*. Generally speaking there are a set of criteria which make up *Just War Theory*. However, not all agree that these criteria are not successful in justifying war, and some may suggest that there is no such thing as **just war**.

### Keywords:

- ♦ **just war** – a war believed to be right/permissible/justified
- ♦ **jus ad bellum** – conditions which must be fulfilled *before* going to war justly
- ♦ **jus in bello** – conditions which must be fulfilled *while* fighting justly in war
- ♦ **negotiate** – discuss a way to find a solution to problems
- ♦ **proportional** – in this sense, the level of response to an attack/threat must be proportional to the attack/threat
- ♦ **utilitarian** – someone who believes that something is good if it causes pleasure for the greatest number of people
- ♦ **combatant** – someone who helps to fight a war
- ♦ **pacifism** – a belief that violence is wrong and a principle of opposition to war

### Criteria for a Just War (Just War Tradition)

Traditionally there are a number of criteria for a **just war**. These include conditions which must be met to make it just to go to war (**jus ad bellum** – Latin for justice *towards* war) and conditions which must be met to claim that a war is being fought justly when it has started (**jus in bello** – Latin for justice *in* war). Note: war in this sense refers to each side in a war – generally at least one side in a war will not be just; otherwise it would not be just to fight against them.

### Important

Just War Theory has been developed by Christians, including Thomas Aquinas, and has influenced the Western world view. Therefore, most religions would see it as acceptable that they may not feel that it is just war because they have their own things about justice. However, Christians agree that these conditions are necessary for a just war.

### Conditions needed to **start** a just war:

- ♦ The right person/group must start it
  - For example, the government of a country, and not just any group
- ♦ There must be a good reason
  - For example, **self-defence** is usually accepted as reason, but conditions where others already occupy is not
- ♦ People must want the right things
  - For example, it may be ok to go to war to free a people from an oppressive government if you want to steal their government's resources
  - ! **Note:** there must be a good reason to go to war against a country or its government (not just acting in their own interest, and not acting to help them)
- ♦ There must be more reason to go to war than not to go to war
  - For example, if a country executes 10 citizens at random every year, it is not justifiable to go to war, as many more people are likely to die, causing more suffering
- ♦ There must be a good chance of winning / achieving your purpose
  - For example, there is no point going to war against an unjust government if you are likely to die without achieving anything
- ♦ Other options must be tried first
  - For example, it is not OK to declare war on a country without trying to negotiate first

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### Conditions needed to *fight* a just war:

- ◆ Fighting must be **proportional**
  - For example, you cannot bomb thousands of people for the sake of stopping several corrupt officials who are not killing thousands – *you must do more good when fighting than harm, and cause as little harm as possible to achieve your goal*
- ◆ People can fight against soldiers but not against those not involved / **civilians**
  - For example, you cannot just start killing innocent people to make the other side surrender (to surrender is to give up fighting and let the other side win)
- ! Some other people think that a just war is **just** if it does more good than bad – **utilitarianism**. For example, if a war results in more pleasure than pain, utilitarians would believe it is just.
  - A simplified example of this would be if a war resulted in a thousand lives saved and a thousand lives lost.

### Discussion of Just War

Some people do not think any wars are justified, because killing others is never justified for any reasons or consequences. This will be discussed further in the section on *Just War Tradition*.

Some people have other ideas about what makes a **just war** than the criteria above. Some **utilitarians**, as shown above.

Of the people who broadly agree with *Just War Tradition*, there are points of disagreement.

#### Going to war

- ◆ Not everyone agrees who can choose to start a war. Some countries are run by leaders who the people have had no say in their leaders. If these leaders start a war, is it fair for the people from any other group of people? Also, in countries which are run by royal leaders (e.g. monarchies or dictators), if a group of people declare war, do they have any less right to authority than those leaders?
- ◆ While many people agree on which reasons are acceptable for going to war, there is still debate if others disagree.
- ◆ It is very hard to measure an intention. It is hard to know why people really go to war. Is anyone who gives a good reason to go to war morally obliged to do so when they have that motive?
- ◆ It is impossible to know in advance if a war will do more good than harm. We can only see what happens with wars after they have happened and they know how many people have died.
- ◆ It can also be hard to know how likely you are to win. For instance, you might start a war and other people might fight against you before you begin fighting. A large army might keep producing more soldiers.
- ◆ It is very hard to say that all other methods have been tried before starting a war.

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## Fighting in war

- ♦ It is hard to know exactly what level of destruction to the other side is **proportional**. Soldiers especially may not know exactly what the enemy has done, or will do in the future, when they have to make quick decisions.
- ♦ Many people have debated who is a **legitimate** target in war. Do people who make weapons count as **combatants** (those who fight)? Do farmers count, because supplying the army with food may be as important as supplying them with weapons? Is it fair that government officials, who may have caused the war, are counted as **civilians** and should not be targeted?

**Pacifism**  
Are the criteria for a just war just any criteria? If so, war is just any violent problem, meaning that war will be justified whenever there is a violent problem.

Of the Christians who are not **pacifists**, **just war theorists** are those who disapprove of wars that do not want wars to fulfil *Just War Theory* criteria. However, they might raise any problems, showing that it is hard to truly know if a war is just or not.



## Impact and Influence

Which criteria people, and governments, accept for going to war may affect the outcome of the war. It also affects how others who go to war are judged.

## Quick Questions

- Which of these criteria must violence in war fulfil according to Just War Theory?
  - It does not lead to death
  - It targets civilians
  - It does not surprise the enemy
  - It is proportional
- Give **two** examples of criteria for going to war justly (according to Just War Theory).



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## Holy War

**Holy war** is an interesting concept. Wars are not considered holy just because soldiers, but a war has to be fought in the name of religion to count as a holy war.

### Keywords:

- ♦ **holy war** – a war fought in the name of religion
- ♦ **Crusades** – a series of Christian holy wars between the eleventh and thirteenth centuries to retake the Holy Land for Christians
- ♦ **Holy Land** – Jerusalem and some of the surrounding area; important within Christianity, and to some extent, within Islam
- ♦ **judgment** – when God will separate good and bad people at the end of time

Holy wars are commanded by religious authority: God or a religious leader such as the Pope. They are fought to accomplish something for religion, and those taking part are often promised, by God or a religious leader, a reward for taking part.

### Important

Wars may be considered holy if there were only religious motives or that they would be fought for a religious cause. However, there are different motivations for holy wars: religious from political. A religious leader might wish to win a war but convince their soldiers that it is for the war.

- ♦ Muslims may believe that they have been called by God (in the Qur'an) to extend the reach of Islam, and gain more land and believers for Allah. This motivated Muslim **colonisation** of land. In the Old Testament of the Bible (and the Jewish version of the same material) God sends the Jewish people to war on several occasions through his prophets. Several popes encouraged Christians to go on the **Crusades**, examples of Christian holy war in the eleventh to thirteenth centuries.
- ♦ Some holy war aims to spread the faith of the fighters; Muslims carrying out lesser **jihad** may hope to win new converts. Holy war may also aim to win land, so that countries are ruled by a particular religion. This is true in the case of lesser jihad, and in the case of the Crusades, where the Pope wished to have the **Holy Land** (Jerusalem and the surrounding area) under Christian control. This also links to the idea that holy war can be used to acquire areas (such as the Holy Land), buildings or possessions which are deemed important to a religion. Holy wars might also aim to protect or rescue members of a faith, or to kill people of another religion, if it is believed that they have angered God in some way.
- ♦ Muslim soldiers who die during lesser jihad believe that this purifies them, and they go to paradise, without having to wait for **judgment** at the end of the world. The Pope promised that those who fought would have all their **sins** forgiven.

Nowadays, many Christians reject the idea of holy war, believing that God does not want people to be killed. Many other religious people will also believe that God does not want people to be killed. Non-religious people will disagree with holy wars, believing that killing in the name of religion who does/do not exist is completely unnecessary, and brings much unnecessary suffering. Holy wars in modern times are much less common than they have been in the past.

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However, some religious people believe that God desires certain conflicts; the pursuit of political power for a religion – so that more places are ruled in line with God's will – may support conflict which they believe is God's will.

### Quick Questions

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11. Which of these is an example of a holy war?
- |                         |                              |
|-------------------------|------------------------------|
| a) The Second World War | b) The 2003 invasion of Iraq |
| c) The Crusades         | d) The Seven Years War       |
12. Give **two** examples of what a fighter in a holy war might hope to gain.



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## Pacifism

**Pacifism** is the belief that all **violence** is wrong, and the opposition to violence.

### Keywords:

- ♦ **sanctity of life** – a belief that life is sacred and/or special, implying that life should not be destroyed.

**Pacifism** is an interesting concept; many people are pacifists and oppose violence. They believe that violence is wrong, that people are mentally and physically hurt by violence and that this is not acceptable. They believe that violence does not achieve anything or that what it achieves is not worth the cost. They believe that violence creates a circle of violence; those who have experienced violence are more likely to use violence. Some people are pacifists partly because of a belief in the **sanctity of life** – that life is sacred, has been given by God, and so should not be destroyed.

### There are two types of pacifism:

- ♦ **Absolute pacifism** is the belief that violence is always wrong, no matter the circumstances. It is never acceptable to carry out violence, including in self-defence, or to help others.
- ♦ **Conditional pacifism** is the belief that violence is wrong in principle, but it can be acceptable in some circumstances, for example, as a lesser evil to bring peace or defend the innocent.
- ♦ **Note:** there is a fine line between conditional pacifists who believe that violence is sometimes acceptable and those who see it as *less* bad than a terrible alternative and those who see it as *not* bad when they see it as the best course of action.

Pacifists feel that it is better to reject violence. Absolute pacifists make a distinction between *passive* (accept others' actions) and *active* (actively do something bad), where this has bad consequences.

However, others may not be convinced of this. Some people believe that **pacifists** are cowardly; they are not prepared to get hurt fighting for what is 'right'. They might also argue that pacifism can be more damaging than some violence – for example, fewer people might be hurt if a country, or group of people, defends itself violently, than if they do not defend themselves, and are all killed.



Many see non-violence as a weakness. An example of a pacifist is a person who refuses to fight in a war.

Conditional pacifism may be able to rescue itself from this criticism, as it reluctantly accepts violence in extreme circumstances.

- ? See what you think** – would you rather let one bad person, or allow good people? Some people say it is better to save the five good people. Others will say that it is better to become a murderer than to allow others to be killed.

Pacifism is not as widely accepted today as it was at some points in the past. Many people respect pacifists for their beliefs about not harming others.

However, during the Second World War, when there was conscription (people were legally required to fight), some pacifists who refused to fight were disobeying the law.

Some people are not total pacifists, but associate with pacifist opposition to wars are **unjust** because it would be acceptable to kill enemy soldiers, but not civilians, and war almost always results in innocent deaths.

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## Religious Responses

**Important!** You need to be able to contrast beliefs about pacifism from Christianity with more religious tradition.

### Christianity

Some groups of Christians such as the Quakers, and other individual Christians, and the teachings of the Quakers teach absolute pacifism. Due to Christian teachings promoting **peace**, **forgiving** those who do wrong, and not **retaliating** with violence and war are wrong, and do not serve God. Jesus stopping his disciples from violence provides particular biblical evidence that God opposes violence, even in defence.

‘... but Jesus said to him, “Judas, is it with a kiss that you are betraying me?” When those who were around him saw what was coming, they asked, “Lord, why are you doing this?” Each one of them struck the slave of the high priest and cut his ear. Jesus said to them, “No more of this!” And he touched his ear and healed him.’ (Luke 22:47-51)

Other Christians are not pacifists. They believe that violence and war can be justified, as to defend and protect people. They may feel that the Golden Rule sometimes would wish to be defended (with violence) from violence, then it is acceptable.

‘In everything do to others as you would have them do to you’  
(Matthew 7:12 NRSV, the Golden Rule)

### Islam

Because the Qur’an appears to allow violence as defence and for the cause of justice (*Violence*), and because Muhammad himself went to war, many Muslims may observe strict limits on when violence is appropriate.

‘And fight them on until there is no more tumult or oppression, and there is justice in Allah; but if they cease, let there be no hostility except to those who oppress.’  
(Qur’an 2:193)

However, some Muslims do stress that Islam is a religion of peace, and argue against violence. This is reflected in the Qur’an and in the teachings of Muhammad. Some Muslims are conditional pacifists, including the Ahmadiyya branch of Islam, and Sufis, who see war as the divine and expressing Allah’s love.

‘For Allah loves those who restrain themselves, and those who do good.’

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## Hinduism

Many Hindus believe in pacifism and are absolute or conditional pacifists because they take a strong interpretation of the Hindu concept of non-violence (**ahimsa**). A notable Hindu absolute pacifist was Gandhi (1869–1948), who protested in public (non-violently), fasted / went on hunger strike, and marched, among other non-violent methods to make his points heard. Among other things, he opposed British rule and Indians fighting due to different religious beliefs. The quote below shows that he believed that violence and retaliation solve issues, result in more violence, and cause great damage.

'An eye for an eye only ends up making the whole world blind' (M)

However, some other Hindus believe that violence is acceptable in some circumstances. Gandhi was killed by another Hindu who did not agree with what Gandhi was doing. Some Hindus believe that violence will help them to achieve important aims, or believe that violence will help to achieve goals quicker than non-violence. As mentioned in the section on *Violence*, Hindus believe in the concept of **dharma**. This is a very complex concept, but one part of this means that they have certain duties, based on factors such as their age, gender and social group. Those who feel they have a duty to complete, where violence might aid that duty, will be more open to violence, and less open to pacifism.



Gandhi leading a march

Gandhi's family appealed to have his killer spared execution, because this was against Gandhi's belief in non-violence. However, this was not granted. This is interesting because Gandhi was a greatly respected figure, but his ideas were not respected enough to overrule the law. The punishment in those who were responsible for sentencing his killer.

## Non-religious

Non-religious people may have a variety of views of pacifism: disapproving, a moderate response to enemies, supporting the concept, or being pacifists themselves because of their belief in the dignity of all humans, which they feel violence is against.

## Impact and Influence

**Pacifism** has had an interesting impact on the world. Some disputes which were initially **violent**, have been concluded **peacefully**, due to the pacifistic beliefs of some people (such as with Gandhi). Some conflicts have had fewer fighters because pacifists have also influenced them. Some people do not agree with violence in certain circumstances and whether, it is necessary.

On the other hand, there are many violent conflicts in the world, which show that pacifism, at least in its absolute form, is not always followed.

## Quick Questions

13. Give **two** examples of reasons why someone might be a pacifist.

## Now Try This...

14. Explain **two** contrasting religious beliefs about pacifism, referring to Christianity and another religion.

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## Summary for Religion, Violence, Terrorism and War

Different people have different opinions on **violence**, **terrorism** and war:

### For

- ◆ Some believe that **violence** and war can be **just** and justified. For example, the Bible contains examples of God sending the Jewish people to war, and there are reasons for going to war today.
- ◆ Religious and non-religious people may believe that it is **just** to fight and hurt others.
- ◆ Some feel it is acceptable to **protest** violently against concepts and practices (Others, such as Martin Luther King and Gandhi, feel that peaceful protest is better).
- ◆ Some people resort to **terrorism**.
- ◆ Greed, **self-defence** and **retaliation** are all reasons for war and **violence**.
- ◆ Some people believe that there are criteria which must be fulfilled for war to be **just**.
- ◆ Some religious believers believe that they should pursue **holy war** – fighting to earn a spiritual reward.

### Against

- ◆ Some people believe that **peace** is very important. For example, Christians believe in peace because Jesus said that peacemakers were blessed, and encourage people not to retaliate against attackers.
- ◆ Religious people often have a particular focus on **forgiveness**, and religious people may work to **reconcile** people to prevent future **violence**.
- ◆ Many people disagree with **violence**, including **violent protest**, **terrorism** and **war** (they believe it is never **just**).
- ◆ Many people completely disapprove of **violence**, and are **pacifists**.



A soldier with a peace symbol on his hand. War and peace are inextricably linked.

### Now Try This...

15. 'There is no good reason for violence.' Evaluate this statement.

Argue **for** and **against** this statement. You must give religious arguments and non-religious arguments. Reach a conclusion which follows from your arguments.

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# Religion and Belief in Twenty-first Century

Religion can be seen in different ways as a cause of **violence** and as a force for good. Different religious people have different views about nuclear weapons and weapons of mass destruction. There are different views about what should be done to help the victims of war.

## A Cause of War and Violence

Some people see religion and belief as a cause of war and **violence** in the contemporary world.

Examples of contemporary violence associated with religion include:

- ◆ So-called Islamic State and violence around Middle East
- ◆ The conflict between Israel and Palestine
- ◆ Different religious groups in many places clashing and fighting with each other

Religion and violence have other causes with

It may be seen that:

- ◆ Islamic State causes violence because some Muslims believe that they should have a religious government.
- ◆ Jews in Israel want to claim land which has religious importance to them. The Palestinians are reluctant to give them this land because they owned it, and because it is important to them as well.
- ◆ Religious groups fight because of their difference in religion – without any other reason for religious groups to fight.

In one respect it is true that many conflicts have religious motivations. Without religion there would be no desire for religious government; no desire for 'holy' land; and no reason for people to fight over religious beliefs – to try to convert others or to try to wipe out, or remove power from, those who believe different things.

the Syrian conflict

It is also possible that religion fuels conflict because if people believe they are more prepared to fight and die than if they do not believe this, and also

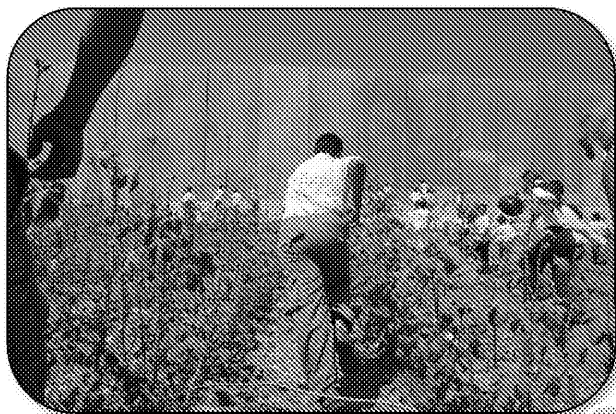
However, it is also true that many conflicts are not motivated by religion; more non-religious conflicts than in religious ones.

Many people also argue that even without religion it is possible that some of the conflicts happened, but many conflicts which have a religious element also have other motivations. In a mix, many conflicts might still occur (or others in their place).

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The Israeli West Bank Barrier

For example, religion may be a claim to a certain piece of land, based on greed. People may not always aim to establish new religions with political policies, although – these might not always be linked with religion. People are different for any number of reasons (e.g. differ in race, class, beliefs, spiritual beliefs), and may not always fight with groups they belong to. It would be possible and

So many people do see religion and belief as a cause of war and violence, but there are often motivations other than religion within so-called 'religious' conflicts. If religion, then, is not the cause, there will be a similar level of conflict due to other reasons.

Further, while religion may give people reason to fight, belief in non-violence may give them the principles and the courage not to be violent and cause conflict. To a certain extent, to assess which conflicts have been motivated by religion, to assess how many conflicts have *not* occurred, or have been shorter than others, is a measure of the influence of religious teaching against conflict. If this could be analysed, it might show a greater influence against war and violence than it is a cause for it – it is important to consider.

### Quick Questions

16. Give **two** examples of why religion might cause conflict.

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# Nuclear Weapons and Nuclear Deterrence

## Keywords:

- ♦ **deterrence** – something used to stop someone from doing something e.g. to deter people from committing crime.

## Nuclear Weapons

**Nuclear weapons** use the power of atoms to achieve destructive results. They split atoms into smaller parts, or collide atoms at a fast speed to release energy that can destroy by powering a bomb, for example. If radioactive components are left after a bomb explosion, as they may pollute the environment, and cause damage to plants and animals.

The only wartime use of nuclear bombs was the use of two atom bombs dropped on Hiroshima and Nagasaki at the end of the Second World War. The results of the use of nuclear weapons has been condemned by many, and nuclear bombs are not used today.

## Nuclear Weapons in the Twenty-first Century

There are no examples of nuclear weapons being used in wars in the twenty-first century, but some countries still keep nuclear weapons, and others may be developing them.

## Ethical Positions

Many religious and non-religious people are strongly against nuclear weapons.

- ♦ They can kill many people.
- ♦ They harm the environment, and future people who are not even born.
- ♦ They do not allow people a chance to defend themselves or to negotiate.
- ♦ Accidents with nuclear weapon use and nuclear weapon tests can be very dangerous.
- ♦ Using nuclear weapons cannot fulfil **Just War** criteria for just fighting (e.g. → Nuclear weapons are highly unlikely to be proportional to the reason for using them (used in retaliation against other nuclear weapons).  
→ Nuclear weapons will kill and harm anything and anyone in the area, and almost certainly harm innocent people / civilians).

Many religious and non-religious people believe that such a destruction of life is not justified in any circumstances, either because it violates the concepts of **sanctity of life** (life is sacred and should not be destroyed), or shows a lack of respect for the dignity of human beings. Religious people may also reject nuclear weapons because they are seen as a threat to the world, and they feel that the world belongs to God, so nuclear weapons are seen as a challenge to God. Christians believe that God called humans to be stewards of the world – to manage it well. Many would say that nuclear weapons go against this duty of care.

However, religious and non-religious people may accept the use of nuclear weapons in certain circumstances if:

- ♦ they are used in an extreme emergency
- ♦ they are used to **retaliate** against another nuclear strike
- ♦ they will save more lives overall (governments may be more likely to use nuclear weapons to reduce soldier casualties on their side)

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The last reason is the reason why atom bombs were dropped on Japan. More than these would cause great destruction and loss of life, they would also bring more lives.

Christians might see using nuclear weapons as the lesser of two evils in such a situation. Some people might believe that using nuclear weapons would be acceptable if the good consequences in the long term (more pleasure) than bad consequences (pain and suffering) from a utilitarian perspective.

## Nuclear Deterrence

One use for nuclear weapons is to keep them, (honestly), without using them to attack (with nuclear weapons). Several countries around the world, including the USA, have nuclear weapons today for this purpose. The idea is that if one country uses nuclear weapons against you, they will receive a nuclear response in return – this is the idea of **nuclear deterrence**. Nuclear deterrence is the practice of having nuclear weapons to stop others from using nuclear weapons against you. Nuclear deterrence is a form of self-defence. In practice, this has worked well, but it is not without criticism.

Some religious and non-religious people still disapprove of keeping nuclear weapons as deterrence. This is for reasons they would disapprove of nuclear weapons (see above), and also because it is very expensive to have these weapons which are not being used, and the money could be spent elsewhere.

However, others feel that they are important, because having nuclear weapons stops other countries from taking advantage, and this is better in the long run, if having such weapons saves lives.

Another consideration is that people may fear that if many countries have nuclear weapons, this makes it more likely that people who will actually use weapons of mass destruction will acquire them.

Many people who feel that there should be no nuclear weapons campaign for their countries to disarm and get rid of their nuclear weapons encouraging all other countries to do the same. One British organisation working for disarmament is CND – the Campaign for Nuclear Disarmament. Whether deterrence is a topical issue in the UK.

## Quick Questions

17. Give **two** examples of why countries should keep nuclear weapons.

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## Use of Weapons of Mass Destruction

**Weapons of mass destruction** are weapons which have power to kill and indiscriminately (without judging between people, e.g. soldiers and civilian weapons, or other types of weapons, e.g. chemical weapons such as nerve gas adversely affecting how their nerves function) and biological weapons such as potentially lethal disease caused by bacteria).

Using weapons of mass destruction is very controversial; many relevant religious arguments against using them are similar to those for and against using *Nuclear Weapons*. Arguments against nuclear weapons which can cause great damage instantly, and chemical and biological weapons which can kill those immediately exposed to them, disregard the dignity of those targeted, as they may die in prolonged agony. Chemical weapons are also invisible or hard to detect (if they are airborne) meaning civilians may not have a fair chance to avoid them, or escape from them.

Interestingly, some people appear to believe that possessing weapons of mass destruction is more or worse, depending on who holds them. For example, the US and the UK were criticised for attacking Iraq in 2003 over claims that they had weapons of mass destruction (these claims were never confirmed and Iraq may never have had these weapons). However, the US and UK possessed weapons of mass destruction themselves.

### Religious Responses

**Important!** You need to be able to contrast beliefs about weapons of mass destruction with at least one more religious tradition.

Weapons of mass destruction are an interesting topic for many religious groups. Many religions were founded before such weapons existed – for example, there could be older religious texts specifically about weapons of mass destruction.

It is, therefore, important to be able to apply religious teaching from other traditions to weapons of mass destruction; teachings which promote pacifism will oppose weapons of mass destruction, while teachings which allow violence for certain reasons *might* be able to support the use of weapons of mass destruction.

However, more contemporary religious figures have spoken about their opinions on weapons of mass destruction.

What do you think about weapons of mass destruction or as deterrence?

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## Christianity

Several popes have spoken out against weapons of mass destruction because of the harm to the environment, and because the money spent developing and maintaining them could be better spent on helping society, including the poor. This reflects the opposition to weapons of mass destruction not only about the potential damage which weapons of mass destruction could cause if used, but also the harm they do by just existing.

'One of the most serious [challenges] is increased military spending on maintaining and developing nuclear arsenals. Enormous resources are being devoted to these purposes, when they could be spent on the development of peoples, especially in the Third World.'  
(Pope Benedict XVI)

However, some Christians may support having weapons of mass destruction as a means of deterrence. Notable countries which possess such weapons include the UK and the USA, where the majority religion is Christianity, and there are many Christian government ministers in favour of retaining such weapons of mass destruction. They may believe that the threat of mass destruction will deter others from actually using such weapons, making the world a safer place.

## Islam

Many Muslims are against weapons of mass destruction because they believe that using such weapons goes against the will of Allah – using such weapons would go beyond defence, which is allowed in Islam, and weapons of mass destruction do not allow the victims of such attacks to surrender. As weapons of mass destruction also kill civilians, this would go against Islamic teachings which protect children and the elderly.

However, some Muslims may believe that owning weapons of mass destruction is acceptable, if they fear attack from other nations. For example, Pakistan, which is an Islamic republic, justifies having nuclear weapons to protect itself against threat from Israel and India. They may see this as acceptable because Islam allows self-defence.

## Buddhism

Buddhism teaches against weapons of mass destruction; the Dalai Lama, the leader of Tibetan Buddhism, has absolutely opposed them, because, like Hinduism, Buddhism teaches the principle of ahimsa (non-violence), and that violence is bad **karma**. Also, the first precept of Buddhism teaches not to kill – and weapons of mass destruction destroy many lives when used.

'But for the world, the single danger facing human-kind, in fact the single danger facing all living beings on our planet – is the threat of nuclear destruction. I would like to appeal to all the leaders of the nuclear powers ... begin to work at dismantling and destroying all nuclear weapons. We know that in the event of a nuclear war there will be no victors, because there will be no survivors.'  
(The fourteenth Dalai Lama, Tenzin Gyatso)

## Non-religious

Many non-religious people are opposed to weapons of mass destruction because of the harm they can cause, while others believe they are useful as a deterrent, and in cases



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## Impact and Influence

Because the world has seen how damaging weapons of mass destruction can be, many people do not want them to be used, because of the damage they cause. Many people have called for the world to destroy their weapons of mass destruction, to make a safer world.

However, many people also believe that keeping weapons of mass destruction is sensible. Others believe that using weapons of mass destruction is sensible. Others may even wish to use weapons of mass destruction to achieve certain political aims, leaving others worried that this could lead to a world of mass destruction.

## Quick Questions

18. Which of these is not a type of weapon of mass destruction?

- a) Chemical      b) Biological      c) Nuclear      d) Atomic

## Now Try This...

19. Explain, contrasting religious beliefs about **nuclear weapons**, refer to Christianity and another religion.



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## Contemporary Religious Peacemaking

As well as seeing religion as a cause for war and **violence**, many people see

Many religious people desire peace, for reasons given in the section on *Peace and Reconciliation*. They work for peace:

- ◆ between different countries
- ◆ between different religious groups
- ◆ between any other conflicting groups of people

The Christian Church works for peace in a number of ways:

- ◆ Some Church leaders speak out about peace, urging countries and religious groups to stop fighting.
- ◆ Some Christians help organise negotiations so that people involved with their issues, and hoping to solve some of them.
- ◆ Some Christians give money to charities which help those who have been affected by conflict, so that they can rebuild their lives and know a peaceful life without fighting.
- ◆ Some Christians protest against war.

### Individuals Influenced by Religious Teaching

Pope Francis is a religious figure who has worked for peace. He helped to negotiate between the US and Cuba, who have been involved in conflict, and has spoken publicly promoting peace in many areas of the world, and condemning conflict. He is influenced by Christian teachings; for example, Jesus' focus on peace and opposition to conflict.

Tenzin Gyntso, the 14<sup>th</sup> Dalai Lama is also a religious figure who has worked for peace. As a follower of Tibetan Buddhism, displaced from Tibet by the Chinese, he has encouraged Tibetans to resist the Chinese with non-violence. This is because Buddhism strongly promotes non-violence, believing in non-violence (**ahimsa**) like Hinduism.

### Quick Questions

20. Give **two** examples of religious figures who have worked for peace.

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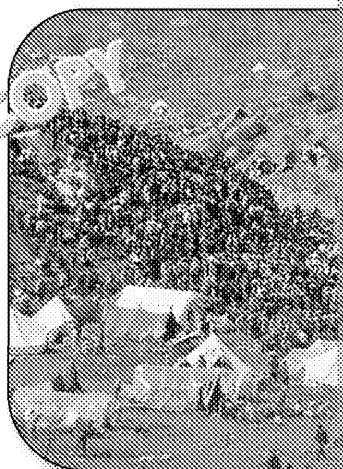
## Responses to Victims of War

Many religious people are sympathetic to the victims of war. There can be war: **civilians** who have been killed, harmed, or lost their homes and possessions. Some have fought in the conflict and been damaged by it.

Many religious people and religious organisations often focus on civilians, soldiers and help them as well.

### Christians may wish to help victims of war by:

- ♦ praying for them, believing that God will help them
- ♦ campaigning for their government to provide support for war-torn countries and/or help refugees who have escaped from war zones
- ♦ helping victims of war directly, by giving donations of clothing or food, or even giving war refugees a place to live
- ♦ giving money to charities so that they can help the victims of war



Victims of war, refugees who

### The Work of Religious Organisations

Many charities help the victims of war. They, and the religious people who work for them, help because they feel compassion for those who are in difficult situations, often of their own faith. Christians, and Christian charities, also help the victims of war because they believe that followers should help others. In the parable of the sheep and the goats he says that people will be judged at the end of time based on whether they fed the hungry and gave to the poor among other things. He explains that everything people do to help others counts. Victims of war need food, clothing and shelter, and so many Christians will help them.

‘Truly I tell you, just as you did it to one of the least of these who are now with me, you did it to me.’ (Matthew 25:40 NRSV)

**Christian Aid** is one charity which helps the victims of war and conflict, and for example, they have helped civilian victims of war in places such as South Sudan, especially including Syria.

Things that Christian Aid does to help them include:

- ♦ Providing food and water
- ♦ Providing education
- ♦ Providing healthcare
- ♦ Providing everyday items, clothing and shelter

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Such charities also try to help with **peace negotiations**, so that the situation in war can improve permanently. Other religions also have such charities, with an example, Islamic Aid does similar work to Christian Aid. Islam also has strong

‘Those who believe, and do deeds of righteousness, and establish regular charity, will have their reward with their Lord: on them shall be no punishment’  
(Qur’an 2:277)

### Impact and Influence

Many religious people feel that they are making a difference by campaigning for peace and providing practical support for victims of war. Non-religious people may not believe that prayer will make a difference to the victims of war, but are likely to support practical help, and try to act in similar ways, so that the lives of those who have suffered because of war are improved.

### Quick Questions

21. Which of these is **not** something charities provide for victims of war?

- a) Weapons                      b) Food                      c) Healthcare                      d) Shelter

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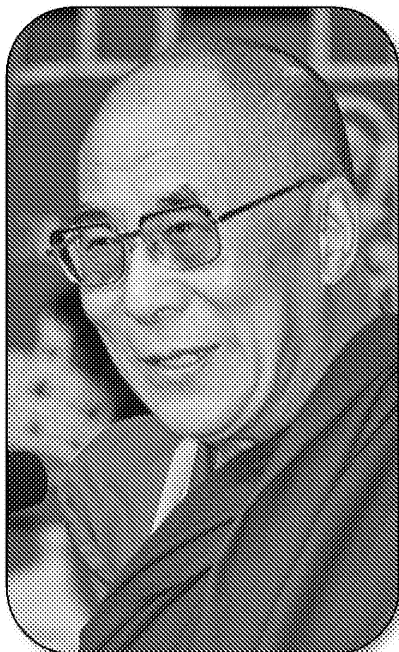
## Summary for Religion and Belief in Twenty-first Century

### Religion as a cause of conflict or peace

- ◆ There are some reasons to see religion as a cause of conflict and some of **peace**
  - Some conflicts are caused by clashes between different religious groups
  - Many people (e.g. Gandhi and the Dalai Lama) and organisations for peace are religious

### Religious views on nuclear weapons and weapons of mass destruction

- ◆ There are many religious reasons against using **nuclear weapons** and **weapons of mass destruction**; however, some religious people support having them for
  - Such weapons are opposed because they cause great destruction to the environment, and cost a lot of money which could be used elsewhere
  - Some people support having such weapons as a **deterrent** and to prevent nuclear war in an emergency



Tenzin Gyatso, the 14<sup>th</sup> Dalai Lama – a religious figure working for peace

### Now Try This...

22. 'Countries should not keep weapons of mass destruction.' Evaluate this statement. Argue for **and** against this statement. You must give religious arguments and non-religious arguments. Reach a conclusion which follows from your arguments.



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# Answers

## Religion, Violence, Terrorism and War

Question Number	Answer / Mark Scheme
1	b) Justice
2	<ul style="list-style-type: none"> <li>♦ Jesus taught that it was good to make peace (Matthew 5:9).</li> <li>♦ Jesus taught that he brought peace (John 14:27).</li> <li>♦ Jesus also taught that his coming would cause violence (Matthew 10:34).</li> </ul> <p>Accept any relevant quote, 1 mark per point (maximum 2)</p>
3	<ul style="list-style-type: none"> <li>♦ War</li> <li>♦ Terrorism</li> <li>♦ Violent Protest</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>
4	<p>Christianity:</p> <ul style="list-style-type: none"> <li>♦ Christians may oppose violence because Jesus taught that people should not act badly, even if they had been attacked first</li> <li>♦ 'Love your enemies and pray for those who persecute you.' (Matthew 5:44)</li> <li>♦ Some Christians may believe violence is sometimes justified if they feel the violence against those who sin against God</li> </ul> <p>Islam:</p> <ul style="list-style-type: none"> <li>♦ Some Muslims may feel that violence in the name of Allah is acceptable because Allah allows violence in certain circumstances, and Muhammad went to war</li> <li>♦ 'Fight in the cause of Allah those who fight you, but do not transgress limits. Do not transgress limits. Do not transgressors.' (Qur'an 2:190)</li> </ul> <p>Hinduism:</p> <ul style="list-style-type: none"> <li>♦ Hindus may oppose violence because it goes against the principle of ahimsa (non-violence)</li> </ul> <p>Any additional religions should be accepted.</p> <p>Accept any relevant points and reference to scripture 1 mark per simple point, 2 marks per developed point (maximum 4), 1 mark for reference to scripture</p> <p>If <i>only</i> one religious belief is mentioned, maximum 2 marks + 1 mark for scripture</p>
5	a) It is carried out at night
6	<ul style="list-style-type: none"> <li>♦ It is violent / hurts people</li> <li>♦ It is not loving</li> <li>♦ It often targets civilians</li> <li>♦ It is not officially authorised</li> <li>♦ Terrorists (often) give no warning</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>
7	a) Amnesty
8	<ul style="list-style-type: none"> <li>♦ Jesus taught that people should not be greedy (Matthew 12:15).</li> <li>♦ Jesus taught that people should not retaliate, they should not resist evil-doers (Matthew 5:39).</li> <li>♦ Jesus taught that people should not fight back against those that hurt them (Matthew 5:44).</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>
9	d) It is proportionate
10	<ul style="list-style-type: none"> <li>♦ The right person/group must start it</li> <li>♦ There must be a good reason</li> <li>♦ People must want the right things</li> <li>♦ There must be more reason to go to war than not to go to war</li> <li>♦ There must be a good chance of winning / achieving your purpose</li> <li>♦ Other options must be tried first</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>
11	c) The Crusades

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Question Number	Answer / Mark Scheme		
12	<ul style="list-style-type: none"> <li>◆ Forgiveness/paradise</li> <li>◆ Land or artefacts which are religiously important (for the religion)</li> <li>◆ New converts for their religion</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>		
13	<ul style="list-style-type: none"> <li>◆ A religious belief that violence is wrong</li> <li>◆ Conscience</li> <li>◆ The belief that violence does not achieve anything</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>		
14	<p>Christianity:</p> <ul style="list-style-type: none"> <li>◆ Pacifism is good because it follows Jesus' teachings. Jesus taught to love them as you would want to be treated / he told his disciples not to defend themselves</li> <li>◆ Pacifism is unnecessary because God is violent in the Old Testament / Jesus came to bring peace / many Christians would like to be able to defend violence if necessary...</li> </ul> <p>Islam:</p> <ul style="list-style-type: none"> <li>◆ There is no need to be a pacifist because the Qur'an allows violence for self-defence</li> </ul> <p>Hinduism:</p> <ul style="list-style-type: none"> <li>◆ People should be pacifists because violence goes against the principle of ahimsa</li> </ul> <p>Accept any relevant point</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>If <i>only</i> Christianity OR <i>only</i> another religion is mentioned OR the two beliefs are mentioned, maximum 2 marks</p>		
15	<p>One argument with justification</p> <p>Different arguments for and against, with justification</p> <p>OR Several linked, justified arguments for one position</p> <p>Good well-justified arguments for and against, linked together</p> <p>Very well argued. Well-justified arguments for and against, linked together leading to a reasonable conclusion.</p> <table border="1"> <tr> <td> <p>Points and Justification For:</p> <ul style="list-style-type: none"> <li>◆ Violence does not solve any problems</li> <li>◆ Violence is against the principle of ahimsa/non-violence</li> <li>◆ Jesus taught to love others, and violence is not loving</li> <li>◆ Jesus taught against the causes of war; against greed, retaliation, and even against violence in self-defence</li> </ul> </td><td> <p>Points and Justification Against:</p> <ul style="list-style-type: none"> <li>◆ It may be necessary to use violence to defend yourself (the Qur'an)</li> <li>◆ God/Allah may demand that you may support the cause of justice</li> <li>◆ If you are not religious, you may need to follow any laws that are against violence</li> </ul> </td></tr> </table> <p>Accept any relevant point or justification – other religions should be accepted</p>	<p>Points and Justification For:</p> <ul style="list-style-type: none"> <li>◆ Violence does not solve any problems</li> <li>◆ Violence is against the principle of ahimsa/non-violence</li> <li>◆ Jesus taught to love others, and violence is not loving</li> <li>◆ Jesus taught against the causes of war; against greed, retaliation, and even against violence in self-defence</li> </ul>	<p>Points and Justification Against:</p> <ul style="list-style-type: none"> <li>◆ It may be necessary to use violence to defend yourself (the Qur'an)</li> <li>◆ God/Allah may demand that you may support the cause of justice</li> <li>◆ If you are not religious, you may need to follow any laws that are against violence</li> </ul>
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## Religion and Belief in Twenty-first Century Conflict

Question Number	Answer / Mark Scheme		
16	<ul style="list-style-type: none"> <li>Religious people may want a religious government</li> <li>Religious people may want a certain piece of land</li> <li>Different religious people may disagree about their beliefs</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>		
17	<ul style="list-style-type: none"> <li>To use against countries which are a threat</li> <li>To deter other countries from attacking them</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>		
18	d) Guns		
19	<p>Christianity:</p> <ul style="list-style-type: none"> <li>Christianity could support having nuclear weapons because it may be able to kill many people before they can kill any more other people.</li> <li>Many Christians are against keeping nuclear weapons as they feel it is wrong to use weapons for any reason, and popes have spoken about the dangers weapons do, just by existing and diverting money from better causes.</li> </ul> <p>Islam:</p> <ul style="list-style-type: none"> <li>Islam could support having nuclear weapons, as Muslims may wish to have the right to be able to worship Allah, and some Muslim countries feel they need the protection, e.g. nuclear deterrence to protect against the nuclear capabilities of Muslim countries.</li> <li>Many Muslims do not support keeping nuclear weapons because using nuclear weapons does not give the opposing side a fair chance, and would result in the death of many people, to spare women, children, or the elderly.</li> </ul> <p>Buddhism:</p> <ul style="list-style-type: none"> <li>Buddhists oppose nuclear weapons because of teaching from the Dharma, because of their commitment to ahimsa (non-violence).</li> </ul> <p>Any additional religions should be accepted.</p> <p>Accept any relevant point</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>If <i>only</i> Christianity OR <i>only</i> another religion is mentioned OR the two beliefs are <i>contrasting</i>, maximum 2 marks</p>		
20	<ul style="list-style-type: none"> <li>Pope Francis</li> <li>The Dalai Lama</li> </ul> <p>Accept any relevant point, 1 mark per point (maximum 2)</p>		
21	a) Weapons		
22	<p>One argument with justification</p> <p>Different arguments for and against, with justification</p> <p>OR Several linked, justified arguments for one position</p> <p>Good well-justified arguments for and against, linked together</p> <p>Very well argued. Well-justified arguments for and against, linked together and leading to a reasonable conclusion.</p> <table border="1"> <tr> <td> <p>Points and Justification For</p> <ul style="list-style-type: none"> <li>If the world is violent, this violence goes against pacifism / ahimsa / religious teachings against violence (violence is not loving...)</li> <li>WMD kill and damage the environment</li> <li>Money spent on these could be better spent elsewhere – popes have spoken about this</li> <li>If countries keep these weapons, the 'wrong' people could get their hands on them</li> </ul> </td><td> <p>Points and Justification Against</p> <ul style="list-style-type: none"> <li>WMD are good to have</li> <li>It may be the most effective way to save lives in the long run</li> <li>WMD save the lives of many people who would not have to fight</li> </ul> </td></tr> </table> <p>Accept any relevant point or justification – other religions should be accepted</p>	<p>Points and Justification For</p> <ul style="list-style-type: none"> <li>If the world is violent, this violence goes against pacifism / ahimsa / religious teachings against violence (violence is not loving...)</li> <li>WMD kill and damage the environment</li> <li>Money spent on these could be better spent elsewhere – popes have spoken about this</li> <li>If countries keep these weapons, the 'wrong' people could get their hands on them</li> </ul>	<p>Points and Justification Against</p> <ul style="list-style-type: none"> <li>WMD are good to have</li> <li>It may be the most effective way to save lives in the long run</li> <li>WMD save the lives of many people who would not have to fight</li> </ul>
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