



REVISED

TESTED

EXAM
READY

-
- Three vertical progress bars are shown, each with a series of checkboxes. The first bar is blue and labeled 'REVISED' at the top. The second bar is green and labeled 'TESTED' at the top. The third bar is orange and labeled 'EXAM READY' at the top. Each bar has 15 checkboxes in total, arranged in a single column. The checkboxes are currently empty, indicating that no progress has been recorded yet.

Three vertical strips of paper are shown, each with a header and a series of checkboxes. The first strip is blue and labeled 'REVISED' at the top. The second strip is green and labeled 'TESTED' at the top. The third strip is orange and labeled 'EXAM READY' at the top. Each strip has 10 checkboxes, with the first one at the top and the others arranged vertically below it.

- 151 Forgiveness
- 152 Violence and violent protest
- 154 Terrorism
- 155 Religious responses to the reasons for war
- 156 Religious attitudes to war
- 157 Just war
- 158 Holy war
- 159 Victims of war
- 160 Weapons of mass destruction (WMDs)
- 161 Religious attitudes to peace and pacifism
- 162 Exam question practice

AQA GCSE Religious Studies Specification A (8062) Exam Technique sheet

Question 1 Recall / Give :

This question is worth 1 mark

Circle / copy the correct answer



Question 2 Recall/ Give / identify :

This question is worth 2 marks

Bullet point two correct answers

No longer than a sentence per bullet point

This can be simply two words if this is sufficient to answer the question e.g.

Give two ways Christians can be good stewards

- Recycle
- Pick up litter



Question 3 and 4 Explain:

This question is worth 4 or 5 marks

Use the PEED structure for your answer x 2

P	Point	First and foremost / Additionally...
E	Example / Evidence	As is shown by "quote" / teaching
E	Explanation	This means ...
D	Development	Furthermore... "quote" / teaching... This highlights / shows....



MUST:
If the question asks for contrasting views give two opposing PEEDs
If the questions ask for two beliefs you can give two from the same or different religions

Question 5 Evaluate:

This questions is worth 12 marks Use the **FACE PEEEL** writing structure or free write using the checklist and challenge ladder

For	P E E	Point Evidence Explanation	Some religious people think.... For example..... "quote" / teaching This shows.... Furthermore / In addition to this For example
Against	P E E	Point Evidence Explanation	Some religious people think.... For example..... "quote" / teaching This shows.... Furthermore / In addition to this For example
Conclusion & End	P E E E L	Point Evidence Explanation Evaluation Link	My view on this perspective is ...This is because..... This shows / means.... In conclusion, based on the evidence..... it would seem as though.....For example.... "quote"/teaching My view on this perspective is ...This is because.....However.....it could also be argued that.... This shows / means.....

MUST INCLUDE	OPTIONAL
Specify religious believers as Christians and / or Muslims	Non religious beliefs in FACE PEEEL
Religious beliefs and quotes/teachings in FACE PEEEL	Your general opinion on the question
Different view points from within or between religions	Include views that differ both within and between religions



Question 5 Evaluate:

This questions is worth 12 marks. Guidance / check list for free writing



What can we conclude from our arguments? What final judgements can we make? Do you agree with the questions? Why? Why not? Is there a definitive answer? Why? Why not?

What are the causes/consequences? Are there any positives/negatives? What are the criticisms? What are the differences within Christianity / Islam? What are the differences between Christianity / Islam? Explain your view on the religious perspectives that you have used.

Are there any similarities between the teachings / religions / your arguments? What are the main differences / contrasts?

Use below to answer the question. Link all paragraphs to the questions. How does your evidence answer the question?

Use key teachings and quotes

Use key words
Use Key content

Connectives

Connectives			
Good		Better	Best
Explaining ideas	For example For instance Such as	Namely In other words That is	As already mentioned As is shown by
Adding to ideas	Also And As well as Another	Furthermore In addition Similarly Besides	Likewise Moreover As can be seen by This can be proven by
Comparing ideas	However On the other hand Although Whereas Still Rather	By contrast Despite this Instead In spite of At the same time	Nevertheless Nonetheless On the contrary
Putting ideas in Order	Firstly Secondly Next To begin with	Most importantly Further In the first place Afterwards	Initially In addition to this First and foremost
Conclusion	Overall In conclusion Finally Therefore	To sum up In summary Hence In short	All in all Consequently As a result All this suggests that

Create

Evaluate

Analyse

Apply

Understand

Remember

Create

Evaluate

Analyse

Apply

Understand

Remember



Beliefs & Teachings



▶ 1.4 Judaism:

Section 1 – Beliefs and teachings

The nature of G-d

REVISED

G-d as One and as creator

The Shema (statement of belief) affirms belief in One G-d. Monotheism separated the Jews from others who were polytheists. Belief in One G-d means belief in One Creator G-d who is indivisible and complete.

G-d made the world – ex-nihilo (from nothing) in His way and not dependent. The Jewish story of creation is found in the Book of Genesis describing the six days of creation and G-d resting on the seventh (hence the Shabbat day of rest).

The world exists because G-d wills it to, He existed before anything else and is eternal, and the world continues to exist because He wills it to.

G-d revealed Himself through His creation but remains incomprehensible.

Law-giver and judge

Having created the world G-d wants humanity to live a certain way and if they do, they will be serving G-d.

G-d has given many laws (mitzvot), the first to Adam (not to eat from the tree) and the second to Noah after the flood. These laws are a spiritual and ethical code of practice.

G-d gave 613 laws, which combine the Seven Laws of Noah, the Ten Commandments given to Moses and others. They cover all aspects of life, both spiritual and material actions.

The Tenakh gives examples of people disobeying G-d's laws, and how G-d punished them. Jews believe that G-d will judge everyone, resulting in punishment and reward.

Shechinah – the Divine Presence

This expresses how G-d is involved in the world. Humans cannot see G-d but people have said they have felt His presence. It has been described as a light created to connect G-d and the world or as 'the glory of G-d' surrounding people.

Phrases such as 'the earth shone in His glory' or as 'a pillar of cloud by day and fire by night' or 'clouds covering something to be filled with G-d's presence' or reference to 'G-d dwelling' in places all refer to this idea of Shechinah.

How the nature of G-d influences Jewish people

Jews believe that following the law is to please and serve G-d.

All aspects of their lives are ruled by G-d, including family, food, clothing, business, interaction with others, worship, etc. Religious clothing like the tallith (prayer shawl) is a constant reminder of G-d's laws.

G-d has and will punish people for not following His laws.

Exam tips

- Make sure you can outline the creation story – you can use it to exemplify your answers.
- Learn some examples of people G-d has punished in the past, and how, so that you can refer to them in your answers.
- Revise the laws of Noah, the Ten Commandments and some examples of the kinds of things the 613 laws apply to in daily life.
- Learn some of these phrases so that you can refer to them, showing how the scriptures describe how G-d is present in the world today.

Now test yourself

- 1 Give two names for G-d.
- 2 What are mitzvot?
- 3 What is the Shechinah?
- 4 How does belief in what G-d is like influence Jewish people in their lives?

TESTED

Covenants

REVISED

The Chosen People of G-d

Out of all of earth's people the Lord chose the Jews as His treasured possession. Jews believe the offer was made to all peoples but was taken up only by the Jews.

The idea of being chosen brings with it responsibility. The job is to serve G-d though the laws, rather than being chosen giving people privilege.

Jews believe others have responsibilities to G-d too, just different ones to theirs. They will always be the chosen people – an everlasting **covenant**.

Covenant: an agreement between G-d and mankind.

Abraham (formerly Abram)

Who was he?

Abram's father believed in many gods but Abram believe the world was created by One G-d.

He was married to Sarai and told by G-d to go to the Promised Land where He would make them a great nation and Abram the Father of it.

Abram had no children so he took another wife (who gave him a son), then Sarai bore a son too – Isaac (which means 'laughter'). Abram was renamed Abraham (father of many). Sarai became Sarah (princess).

For this course you need to know about **the covenants** with Abraham and Moses. For each covenant, there is a promise made by G-d to His people, a promise made by humans to G-d, and each has a physical sign to seal the agreement.

A covenant (berith) creates a permanent link between the past, present and future that will never be dissolved. G-d needed a people to 'dwell' in, who would serve Him and prepare the world for a future time when all humans would know G-d. If the Jews did this, G-d would never abandon them.

The covenant

G-d promised Abraham land and descendants (hence he is seen as the father of the Jewish nation).

Abraham would only ever worship One G-d and be obedient to Him. The symbol was the circumcision of male babies.

Why is Abraham so important?

This first covenant connected the Jews to G-d before the Torah was written. Abraham had his faith in G-d tested ten times (the last being the sacrifice of his son Isaac). Both he and Isaac passed the test so G-d knew Isaac would carry on his father's work.

Abraham was the founding father of Judaism, and the circumcision of all males unites the children of Israel. For G-d this begins the idea of the 'Promised Land', so giving the Jewish nation a homeland.

For Jews, Abraham is a role model of belief and worship of their One G-d.

Moses

Who was he?

Moses was born into slavery in Egypt. He was saved from the Pharaoh's order to kill all Israelite babies by being placed in a reed basket in the river. He was found by an Egyptian princess who brought him up. Later he had to flee Egypt after he attacked an Egyptian guard who had attacked an Israelite slave.

Moses was ordered by G-d to set the Israelite people free, and with G-d's help (the Ten Plagues) they were released. He was given the Ten Commandments and the Torah by G-d and led to the Promised Land.

Influences

If I believe G-d set up covenants with my people, then I have to keep to my side of that agreement; following the mitzvot does that. I also feel I have good role models in Abraham and Moses, so can look to their tenacity, humbleness and devotion to G-d and try to also be like that.

The covenant

Moses was given the laws as well as their interpretation. His people promised to follow the laws (the Ten Commandments and the mitzvot). G-d would continue to give the people His blessings as His chosen people. The Sabbath day of rest was the physical symbol.

Why is Moses so important?

Moses freed the Israelite people from slavery. He led the chosen people to the Promised Land so that they were no longer a nomadic people.

He laid down the laws that bind all Jews to G-d and so by their observance Jews continue to serve G-d.

Key quote

Genesis 12:1–3 – The Lord had said to Abram, 'Leave your country, your people and your father's household and go to the Land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.'

Activity

Support or challenge?

'Covenants do not mean anything in the modern world.' Evaluate this statement. Refer to Judaism in your answer. You should agree and disagree, and come to a justified conclusion.

Use the list of arguments below to help you write a strong answer to the question. They are mixed up though, so first you need to work out which ones agree (support) and which disagree (challenge) with the statement. Remember that a conclusion should not just be repeating what has already been said, so it is worth keeping back one argument to use as your reason for agreeing or not. You may have other arguments to use as well.

Argument	Supports statement in question	Challenges statement in question
They were made centuries ago – they are pre-scientific.		
They are eternal because they were made with G-d.		
G-d does not renege on his promises, which is what the covenants are.		
Jews still manage to keep them and observe the outward symbols (circumcision, Sabbath, rainbow) so they are still valid.		
Torah teachings are absolute and eternal, making the covenants relevant for all time.		
Most people are not Jewish and do not recognise these covenants, so they are no longer valid.		

Laws (mitzvot) and reasons for observance

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The mitzvot total 613 laws given to Moses. They are the rules of G-d found in the Torah. They govern every aspect of Jewish life, covering rituals of worship and ethics to do with morality. Jews agree to follow them as part of the covenants.

Some laws are judgements, such as 'thou shall not kill'. These are called mishpatim. Some are statutes, that is, laws testing faith. The reasons for these laws and this type of law are known only to G-d.

These laws bind the Jewish nation; the well-being of the nation depends on keeping these laws. Observance of the laws separates Jews from non-Jews, making them a distinct group.

The Ten Commandments

The Ten Commandments are found in Exodus 20:1–17 and repeated in Deuteronomy 5:6–21.

These ten laws are found in the Torah, directed at people for ever. They are a condensed version of the 613 mitzvot written on tablets of stone by G-d for Moses. They are essential to Jewish life to serve G-d and together with the Torah they form the sources of authority for Jewish life.

They are depicted over the ark in the synagogue and are a standard feature of all synagogues, as well as quite often being depicted additionally elsewhere.

Following the Ten Commandments builds society, as it sets a baseline of moral behaviour which, if everyone followed it, would mean harmony and respect from/to/by all. Four of the laws concern G-d and six concern our relationships with each other.

613 mitzvot

Of the 613 laws, 356 are commands to 'not do' and 248 are commands 'to do'. They are listed in the Mishneh Torah written by Maimonides.

These laws are religious laws encompassing all aspects of daily life to build a better person and more harmonious society. The mitzvot cover areas such as food, business practices, punishments, agriculture, clothing, wars, the poor, G-d, rituals, the temple and many more aspects of life.

Now test yourself

TESTED

- 1 What are mitzvot?
- 2 What are mishpatim?
- 3 Where would you find the Ten Commandments?
- 4 Why are the Ten Commandments an important set of rules?

Mitzvot between humans and G-d

The mitzvot show G-d reaching out to His people and vice versa.

Jews believe G-d also gave Moses the **Halakah** (an interpretation of the laws). The Halakah is 'the path that one walks' and by following the laws they are doing as G-d wants. Rabbis add to it to keep Jewish life up to date in the modern world.

Influences

If I believe G-d has given these laws, then I should follow them. By following the laws, I 'walk the right path' and will be rewarded. These laws give structure and security to my actions, which I find comforting.

Activity

Exodus 20:1–17 is the content of the Ten Commandments. Look it up and make notes.

Halakah: Jewish law – 'the path that one walks'.

There are six constant mitzvot – to know there is a G-d, to not believe in other gods, that G-d is One, to love G-d, to fear G-d and not to be misled by your heart of eyes.

Jews are encouraged not just to believe in G-d but also to know Him (by study) in mind and to love Him (in their hearts). All mitzvot bring Jewish people 'closer' to G-d and so they underpin the whole of Judaism.

Mitzvot between human and human

These laws relate to action towards others – family and neighbours – creating a code of ethics. Each law is also a guiding principle.

If Jews act in a responsible way, G-d is pleased, His goodness flows through people, so G-d and humans are closer. This means the act of serving G-d is fulfilled.

Following the law is 'walking in the path', fulfilling one's part of the covenant and bringing G-d's holiness to the world ready for the time when all humans will know G-d.

Free will and the 613 mitzvot

Free will is having the ability to make decisions and to choose right from wrong. Without free will, actions have no religious or moral value. In the Torah G-d has a role in determining what humans do, but it is also clear that humans choose what to do.

Rewards and punishments follow choices. The 613 mitzvot tell Jews how to do good and avoid evil – humans have the power to do either.

Sometimes humans cannot control what happens but they can control their reaction to it, for example responding to suffering by showing compassion or helping, responding to persecution by standing up against it, being strong rather than giving up in the face of difficulty.

Free will: how do Jews know humans have it?

Genesis says that humans know good from evil. However, knowing good is not a guarantee that humans will do good; punishment follows evil acts. If a person can be punished, then by definition they have had free will to be able to do the punishable act.

Orthodox Jews follow the mitzvot strictly, so their free will is directed to obeying; Reform Jews say some of the mitzvot are open to interpretation, so they use their free will to decide whether to obey.

Activity

Fix it!

Read the answer to this question. Work out how it can be improved.

Explain two Jewish beliefs about the mitzvot. (4 marks)

Jews believe G-d gave them these rules to follow all their lives. They also believe the laws bring a person closer to G-d.

Key moral principles

REVISED

Tikkun olam – healing the world

Mankind has a responsibility to heal or restore and change the world. On a fundamental level, people do it through keeping Shabbat. This is a day when Jews renew their efforts to bring about a better world. Found in the Mishnah (the first writings of the oral laws by rabbis) it teaches doing actions not because holy texts say so but rather because it helps create social harmony.

Ethical mitzvot show that to be a Jew is to live and work as a collective to create a better world. If these laws are followed then the world will be repaired. The more people who do this, the more the world is repaired and the nearer it is to the **Messianic Age**.

The Aleinu prayer (said three times a day) implies that Jews should heal the world so that the goodness of G-d can shine through. Many Jews pray for the harmony of nations, uniting of people, no more hatred, where the sick are healed and the damage done by humans to humans ends. Through this desire to heal the world Jews hope that their actions will be an inspiration to others to follow suit, whether they are religious or not.

Orthodox Jews believe **tikkun olam** comes from following the mitzvot; Reform Jews believe it needs to be done in a practical way.

Chesed: Hebrew word for loving kindness.

Messianic Age: a time on earth with peace and togetherness.

Tikkun olam: Hebrew term meaning to repair or heal the world.

Tzedakah: charity and giving to the poor, bonded together with justice.

Justice and charity

Micah says G-d requires them to 'only do justice, love kindness and walk humbly with G-d'.

Jews believe their wealth is on loan from G-d. By helping the less fortunate through the means of charity, this brings justice to the poor.

Jewish people believe that giving **tzedakah** brings the power to change the world. This is because when you help people they become more able and empowered, and the injustice they are subject to is made a little less.

Jews support many areas that promote justice – social justice for different races/sexes/disabilities/sexualities. They work for religious freedoms, women's rights, the rights of people to live in a safe world, for example street children in poverty, or the need for American gun laws.

Exam tip

Make sure you know the work of Tzedek as this will give you some practical examples of how Jews work for justice through charity.

Now test yourself

TESTED

- 1 What do we mean by 'moral principles'?
- 2 What is tikkun olam? Give examples.
- 3 What is tzedakah? Give examples.
- 4 Why is it important to follow such moral principles as these?

Loving kindness

'The world is built on chesed.' (Psalm 89)

This virtue also contributes to tikkun olam, because out of kindness we try to heal the world. It is central to the commandments as it focuses on people's relationships with each other.

Jews believe that G-d's creation was a clear act of **chesed** and he sustains the world through chesed. The Pirkei Avot states the world stands on

the Torah, service of G-d and acts of chesed. The world will always be difficult but chesed can make many situations better. It is the loving intention behind these acts, rather than just doing these acts, that is important.

Chesed is about personal service, personal attitudes and efforts of the heart and includes all aspects of life – people, animals and the environment. Chesed can be done for rich and poor, the living and the dead, and with money and actions. No one should harm another, or take advantage of others' misfortune. This would be the opposite of chesed.

Activity

Read the question and both answers. Which answer is better? Use a highlighter and annotations to show why it is better.

Explain how belief in Tzedakah influences Jews in their lives. [5 marks]

Answer A:

They treat other people with justice. They give money to charity.

Answer B:

'Do only justice' it says in the Book of Micah. So Jews believe that everything they do must be done with fairness, not being unkind or discriminating against anyone. For example, if they owned a shop, they shouldn't cheat their customers by charging unfair prices.

Influences

I believe that tzedakah is a really important attitude to have. It isn't just about charity – believing in justice means I want to help as by giving charity I restore some element of justice. This world, which G-d created, needs to be looked after – tikkun olam – so I try to live in a way which contributes to looking after it.

Activity

Support or challenge?

'The key moral principles are nothing to do with religion.' Evaluate this statement. Refer to Judaism in your answer. You should agree and disagree, and come to a justified conclusion.

Use the list of arguments below to help you write a strong answer to the question. They are mixed up though, so first you need to work out which ones agree (support) and which disagree (challenge) with the statement. Remember that a conclusion should not just be repeating what has already been said, so it is worth keeping one argument back to use as your reason for agreeing or not. You may have other arguments to use as well.

Argument	Supports statement in question	Challenges statement in question
The Jews would disagree as they have religious teachings and duties about them.		
The Jews believe G-d has given humans these as duties, so there is religious motivation in carrying them out.		
Really they are about being a decent person – no religion needed.		
Most humanists would agree with these as basic principles for living.		
By keeping tikkun olam, they believe the Messianic Age comes closer, so are motivated by that.		
Justice is what all modern societies work towards – few of them are religiously motivated.		

The Messiah

REVISED

What does Messiah mean?

- Not G-d as he will be born of human parents.
- The Hebrew Moshiach means Anointed One.
- Will be a descendant of King David (second king of Israel).
- The term is used in the books of the Torah.

How will the age of the Messiah happen?

- Will be announced by Prophet Elijah.
- Graves will open and the dead will rise.
- A human figure will be sent by G-d to bring in a new era of peace – the Messianic Age.

When will this happen?

- Some Jewish scholars believe G-d has set aside a specific date ... so when G-d decides, really.
- Others say society's conduct has to improve before a Messianic Age can happen.
- Two options: (1) when humans deserve it the most as beliefs and behaviour are better; or (2) when life is so terrible that humans need it the most.

What are Jews told he will be like?

- Will be a great political leader descended from King David who fully understands and keeps Jewish law.
- Will be a charismatic leader who inspires people to follow him.
- Will be a military leader and a righteous judge ... but not a G-d or supernatural.

What will he do?

- He will bring political and spiritual peace to Israel and Jerusalem will be restored.
- A government will be set up in Jerusalem for all peoples of the world.
- He will rebuild the Temple and set up worship as it should be.
- Jewish law and the religious court system will be re-established as the law everywhere.

What will the Messianic Age be like?

- People will live together in peace, with no hatred or intolerance or sin.
- Animals will no longer prey on each other and crops will be plentiful.
- All Jews will return to Israel and all people will recognise the Jewish G-d as the true G-d.
- All people will understand religious truths so religion will no longer divide people.

Note: it is a bit like what people generally believe heaven to be like!

Figure 6 Messiah

Activity

Look at the following exam answer: can you spot the problems with it?

Explain how a belief in the Messiah influences Jews today. [4 marks]

Jews believe that by behaving better, making the world a better place, then the Messiah will come. Others believe that it will happen when the world is so bad G-d will know we totally need his help.

Influences

I believe in the Messiah. His coming depends on us – so I follow the mitzvot, and try to do my bit for making the world a better place. I always live with hope that I will see the Messiah in my lifetime.

There is a very difficult topic in Jewish belief as it is clear we know nothing about death and we cannot explain rationally what will happen after death. Life after death is also not a central belief for Jews and there are many different views. But what Jews do agree upon is that this life is not the end of everything.

So, what do Jewish holy books say?

The Torah says nothing about an afterlife; it focuses more on this life now (**Olam ha-ze**). There are references to the righteous being reunited with loved ones and that the not so righteous will not.

Later prophets like Daniel discuss the afterlife in terms of the body being created from dust (so it will decay) but the soul comes from the presence of G-d (so it will live on).

Resurrection

The **resurrection** of the dead is a key belief, though it is not discussed in the Torah. Masorti Jews believe this but say our understanding is too limited to know clear details. Reform Jews believe this too but 'this life now' is more important.

Efforts to repair the world are a way to a good afterlife.

Resurrection will happen in the Messianic Age – the righteous dead will rise and evil people will not be resurrected.

The world to come – Olam ha-ba

Olam ha-ba is like a perfect version of the world that will exist at the end of days after the Messiah has come and G-d has judged the living and the dead. The righteous will rise to Olam ha-ba (the spiritual realm where souls go at death).

Olam ha-ba has to be prepared for by good deeds and knowing the Torah (like the perfect Shabbat). This can be seen in two ways: first, as life after the Messiah, or second, as a place where souls go at death or in the future.

Gan Eden

There is no clear picture as to what this is and how it fits into the afterlife. Some say it's a good place people go when they die.

All nations sit and eat in **Gan Eden** when the peaceful Messianic Age comes.

Gan Eden: a place good people go when they die.

Gehenna: a place associated with hell.

Olam ha-ba: the world that is to come.

Olam ha-ze: life in the present, here and now.

Reincarnation: the rebirth of the soul.

Resurrection: a physical coming back of the body to life after death.

Reincarnation

Some people believe **reincarnation** is happening all the time – souls are reborn to continue tikkun olam (repairing the world) so this should be their focus.

Reincarnation allows the soul to fulfil the mitzvot, showing a compassionate G-d giving the soul a second chance to get it right.

Gehenna

Gehenna is associated with hell, but it is more a place of cleansing of the soul for less than 12 months, then people move to Olam ha-ba. It is a place to recognise and be remorseful for wrong-doings, not a place for eternal punishment. Anyone who does not live by the Torah will spend time there.

Some Jews think the soul of an evil person ceases to exist after 12 months whereas others believe the soul remains in a state of remorse.

Influences

I am not sure what will happen after death, so I live now as if something will! I worship G-d my Creator, I treat others with respect and kindness, I live by the commandments. It is important to be a good person, but also to show devotion to G-d.

Pikuach nefesh

REVISED

This is the belief that the saving/preservation of human life takes precedence over everything because 'life is sacred'.

The sanctity of human life

G-d made humans special – He breathed life into them, gave them free will and gave them a soul. The human task was to carry out tikkun olam and to work for a close relationship with G-d. The human soul is made in the image of G-d.

Life is sacred even beyond the law, so rules can be broken to save it – even Shabbat rules!

Each Jewish person has a purpose – to live as G-d wants through the Torah and the mitzvot. Their aim is to change and repair the world from evil and horror to peace and harmony. They have a duty to make the most of the gift of life.

No human can take life, unless in self-defence, state punishment or war.

So how does pikuach nefesh work?

In the Talmud there is the idea that people 'live' by the law – it protects life and helps them survive. So where laws may cause harm (for example, by a doctor not helping someone because the Shabbat laws do not allow him to work), the law must be set aside because 'saving life' is more important.

Jews are required to break the law in cases where life is at risk, whether it is animal or human. If it is unclear whether life is actually at risk then action should be taken as if it is because waiting might cause more harm.

Exam tip

It is not always easy to apply this law in the modern world. For your exam you can use these beliefs in topics about life/death but you have to balance them out with the idea that sometimes taking life can prevent far more suffering in the long term. Think about the four ethical themes you have studied – there is no harm in using these ideas with those topics. It will show you have the ability to apply connections and show how beliefs affect decisions people make.

Revision tip

Try using mind-mapping diagrams as a way to remember all the topics. Look at the simple one in Figure 7, covering all the Judaism beliefs topics. As the diagram becomes wider, more information is added. The law section has been started for you. Try your own as all our minds work differently – use the words/colours that will help you.

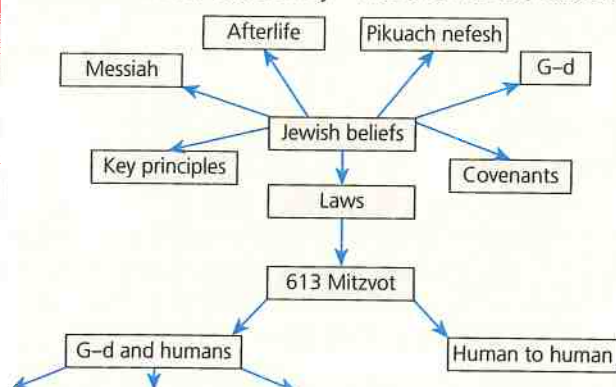


Figure 7 Judaism beliefs topics

It also applies to occasions where life-shortening issues occur – organ donation is allowed to continue the life of the patient (as long as the giver's life is not at risk). Autopsies can also be done if the knowledge gained from them helps save lives in the future.

In the world today Jews are involved in pikuach nefesh – as health workers, aid workers, environmental campaigners, police and fire services, and peacekeeping soldiers, for example.

Now test yourself

- 1 What does 'pikuach nefesh' mean?
- 2 Explain the Jewish concept of sanctity of life.
- 3 How does pikuach nefesh impact on daily life for Jews?

TESTED

Exam practice

What questions on this section look like:

Judaism: Beliefs and teachings

This page contains a range of questions that could be on an exam paper. Practise them all to strengthen your knowledge and technique while revising. Check back to pages 13–14 to see the marking grids that examiners use: this will help you to mark your answers.

- 1 What is meant by chesed?
(a) Justice (b) Charity (c) Loving kindness (d) Repairing the world [1]
- 2 Which of the following means 'the world to come'?
(a) Tikkun olam (b) Gehenna (c) Gan Eden (d) Olam ha-ba [1]
- 3 Name two prophets G-d made covenants with. [2]
- 4 Name two types of mitzvot. [2]
- 5 Give two reasons Jews believe tikkun olam is important. [2]
- 6 Explain two ways in which a belief in the law influences Jews today. [4]
- 7 Explain two ways in which a belief in 'loving kindness' influences Jews today. [4]
- 8 Explain two ways in which a belief in pikuach nefesh influences Jews today. [4]
- 9 Explain two ways in which a belief in G-d as creator influences Jews today. [4]
- 10 Explain two Jewish teachings about Shechinah (the Divine Presence). Refer to scripture or sacred writings in your answer. [5]
- 11 Explain two Jewish teachings about G-d as law-giver and judge. Refer to scripture or sacred writings in your answer. [5]
- 12 Explain two Jewish teachings about the importance of the covenants. Refer to scripture or sacred writings in your answer. [5]
- 13 'Mitzvot between man and G-d should be the most important mitzvot for Jews today.' Evaluate this statement. In your answer you should:
 - refer to Jewish teaching
 - give developed arguments to support this statement
 - give developed arguments to support a different point of view
 - reach a justified conclusion. [12]
- 14 'Life here and now is more important than the afterlife for Jews today.' Evaluate this statement. In your answer you should:
 - refer to Jewish teaching
 - give developed arguments to support this statement
 - give developed arguments to support a different point of view
 - reach a justified conclusion. [12]
- 15 'It is impossible to repair the world so the Messianic Age will never happen.' Evaluate this statement. In your answer you should:
 - refer to Jewish teaching
 - give developed arguments to support this statement
 - give developed arguments to support a different point of view
 - reach a justified conclusion. [12]

ONLINE

Commentary

Grade 2 students have limited knowledge of the content of the course. They struggle to recognise key terms and so find some questions difficult because they don't understand the central term. If this is you, learn key words to begin to help yourself.

Grade 5 students have general knowledge of the topics, so they recognise most of the key terms. Their understanding of them may be limited, so they don't go into detail often enough. If this is you, practise by making yourself explain everything, which comes from understanding the content better.

Grade 8 students have a strong understanding of the content and know the key terms well. They use more than just the obvious terms and use them showing good understanding and application. Their answers are detailed and clear.



► Theme A

Relationships and families

Sex

REVISED

People choose to have sex for many reasons, for example love, fun, lust, to create life, money ...

Society's attitudes to sex and relationships have evolved over the last 50 years. **Homosexuality**, for example, is far more acceptable today whereas it used to be illegal to be gay. Now many people do not get married and divorce rates are much higher.

As relationships change, attitudes to sex change, but the religious view remains traditional – you need to know both secular and religious views for this theme.

Contraception

REVISED

Contraception is a precaution taken to prevent pregnancy so that a couple can 'family plan'. Using contraception is seen as a responsible way to bring children into the world – when a couple have decided the time is right for them, they are in a position to look after and provide for the child.

Contraception allows a couple to enjoy a sexual relationship without getting pregnant, and reduces the need for abortion of unwanted pregnancies and the spread of sexually transmitted diseases.

Methods include:

- artificial devices – these are 'made', such as condoms
- natural methods – these are behaviours to limit the chance of pregnancy, such as withdrawal or rhythm methods
- permanent methods – these are operations to prevent the production of eggs or sperm. Commonly known types include the Pill, the coil and the cap.

Only the permanent methods are 100 per cent guaranteed.

Relationships

REVISED

People marry for many reasons – for love, sex, to make a marriage legitimate, for children, money, companionship and because it is an accepted way in society and within religions. Others choose not to marry but are still in a solid relationship.

Some people have a free choice about who to marry, some have marriage partners chosen by parents, and some religions advocate marriage to someone in that religion.

Adultery: married person having sex with someone other than the person they are married to – an affair.

Age of consent: the legal age a person is considered old enough to have sex – 16 in Britain (though many young people have sex under this age, which is in fact against the law).

Celibacy: abstaining from sexual relations.

Chastity: being sexually pure; in a relationship, waiting to have sex until married.

Commitment: a relationship based on a promise to be faithful and supportive.

Contract: binding agreements, such as a marriage contract.

Heterosexuality: a sexual relationship between a man and woman (i.e. opposite sexes).

Homosexuality: a sexual relationship between a same-sex couple (i.e. man/man or woman/woman).

Responsibility: what must be done as part of the commitment agreement; what a person has a duty to do.

Sex before marriage: a sexual act between two people before a marriage has taken place.

Types of marriage and cohabitation

REVISED

Theme A

Cohabitation is living together as if married. The couple have no marriage licence, however, so do not have the same legal rights as a married couple.

Many people in the modern world accept cohabitation and same-sex relationships, believing people should live in a way that makes them happy. Nevertheless, some people still see cohabitation as 'living in sin' and the relationship as 'unofficial'.

As a cohabiting couple have a sexual relationship, this is seen as sex outside marriage and not in line with what many religions teach.

Same-sex relationships are legally protected through **civil partnership** or a marriage in a registry office. But many religions do not accept same-sex relationships. Under Islamic Shari'ah law, it carries the death penalty. Many religious people, while accepting people are gay, believe they should refrain from sexual relationships.

Sex is for the pro-creation of children and as a same-sex couple cannot naturally have a child then some people would question the need for a sexual relationship. Many same-sex couples now do have children through the aid of medical science as they want a family just as much as other couples do. Some religions accept this and some don't.

Roles in marriage

Marriage vows or promises can help us understand the different roles within marriage. People promise to be good to each other, to be faithful, to love and cherish, to support each other through good and bad times until death – so the intention in marrying is to make a life-long commitment to someone.

Roles have a practical angle focused on looking after the household and finances. Roles have changed in this respect; now it is often about what works best for each couple – who works, who looks after the children, who cooks and cleans is their choice rather than conforming to the expectations of society. Money is also a big factor in decisions.

The nature and purpose of polygamy

Polygamy is the practice of a man being married to more than one woman at the same time, and often having children with each wife. It is illegal in the UK.

Under Shari'ah law polygamy is allowed under certain circumstances. Some British Muslims marry 'Islamically' – no British marriage licence is signed, allowing several marriages. None would be recognised under British law and the couple(s) have no protection under the law.

Muhammad allowed this system because *at the time* many women were war widows so unable to support themselves. Rather than leave them unprotected, polygamy was condoned.

Today the rules are difficult to implement – the man must seek consent from the first wife, treat the women all the same, spend time and nights with each one, help with bringing up children with each one, and financially support all of them.

Civil marriage: a marriage for a couple (or same-sex couple since 2014) carried out at a registry office – (they may be divorced or are not religious).

Civil partnership: the legal registration of a same-sex couple, giving them some legal and financial protection.

Religious marriage: a marriage service for a heterosexual couple carried out in a religious place of worship.

Now test yourself

- 1 What is the difference between 'religious' and 'civil' marriage?
- 2 Why do people marry?
- 3 What are the roles in marriage?
- 4 Explain 'polygamy'.

TESTED

Religious attitudes to sexual matters

REVISED

Buddhism

- Sex is about desire and craving (tanha) – both prevent enlightenment.
- Buddhism has a strong tradition of celibacy. Sex is natural but rewarding as part of a loving relationship, so chastity is encouraged. Contraception is allowed to limit family size.
- The Five Precepts say to avoid sexual immorality, including adultery.
- Sex before marriage or homosexuality is fine as part of a loving relationship.

Christianity

- Generally only married couples should have sex, and only with each other. Many Christians tolerate sex before marriage in a relationship which is leading to marriage. Catholics believe every sexual act must be within the framework of marriage. Chastity is a virtue. Celibacy is practised in monastic life and the priesthood.
- For many Christians, homosexual sex is considered unnatural (it is against scripture, with no chance of pregnancy). People can be gay but not have sex.
- Responsible parenthood is encouraged, so the use of contraception is accepted. Contraception is against Catholic teaching because it cancels out the chance of pregnancy. Most Catholics follow natural methods of contraception as pregnancy should be possible within every act of sex.
- The Bible says 'Do not commit adultery'; Jesus says that even a lustful look is wrong, so affairs are wrong and a sin.

Hinduism

- Sex can happen only in the married householder stage. For the other three stages, the man should remain celibate. Sex before marriage and homosexuality are both wrong. Sex is a gift from the Ultimate Reality (God), for enjoyment and to have children, and must be treated with respect.
- Chastity is important, with a person's only sexual partner being the person to whom they are married. Hindu virtues are self-discipline and respect – adultery goes against both of these.
- Hindus encourage contraception. Family planning is stressed, though Hindus need to have a son to carry out certain religious rituals and this often leads to less use of contraception. There are 208 days – festivals, holy days and a full/new moon – on which sex should be avoided, which acts as birth control.

Islam

- Marriage and having children is a religious duty. Every person should be a virgin before marriage. They should observe chastity before and during marriage. Celibacy is wrong within marriage.
- Muhammad said sex was special within marriage – pleasurable, and providing the blessing of children, if the couple so wish. Muslims can and should use contraception as part of responsible parenthood.
- Sex before marriage, adultery and homosexual relationships carry severe punishments under Shari'ah law.

Judaism

- The Torah says a woman is made to be man's companion, so there should be marriage.
- Sex within marriage is for pleasure and having children. Humans are to be fruitful and multiply. Celibacy within marriage is not recommended.
- Orthodox Jews accept contraception – they often use the Pill because it does not cause the wasting of seed, which is forbidden in the Torah.
- The Torah says sex before marriage, adultery and homosexuality are wrong and chastity should be observed. Adultery breaks one of the Ten Commandments, and the Torah prescribed the death penalty for this. Homosexuality is accepted by some Jews only.

Sikhism

- Sex is a gift from God but only within marriage. Sex before marriage is wrong. Married life is seen as the norm. Chastity is highly valued before and within marriage as it shows self-control.
- Although most Sikhs see homosexuality as wrong – a form of haumai (selfishness) – some accept it as part of what God has created in a person.
- Adultery is wrong – haumai.
- Sikhs follow responsible parenthood so allow contraception.

Buddhism

- Marriage is a cultural not religious act, but is seen as a social good. There are some common rituals. The vows – to love each other, be kind and considerate, be faithful – set the tone for the relationship. The wife must perform household duties, be hospitable, protect and invest earnings and the husband must delegate domestic duties and provide gifts to please his wife.

Christianity

- Marriage is a gift from God and a symbol of Christ's relationship with the Church.
- The vows symbolise the nature of the marriage – full of love and respect, good times and bad times, faithful to each other and life-long.
- The rings symbolise the everlasting nature of the marriage – that love, like God, is eternal and only death can end this contract.

Hinduism

- The marriage is a life-long commitment to each other and the ceremony actually ends with prayers to show the marriage cannot be broken.
- The bride's father pours out sacred water to show he gives his daughter away and the groom accepts the duties and responsibilities of being her husband.
- The bride's scarf is tied to the groom's shirt to symbolise their external union, for which rings are exchanged. They are expected to be faithful to each other.

Islam

- Marriage is the joining not just of two individuals but of two families. A successful marriage is the basis of a successful society as the couple treat each other with respect, kindness and love and children will learn this behaviour as normal.
- The mahr is symbolic of the need for the groom to provide financially for his bride and family. Men are seen as the protectors and maintainers of the family.
- The signing of the contract shows the couple are now together freely and they must be faithful to each other. Marriage is the acceptable place for sex and, in time, children.
- Wives must obey their husbands under the laws of Allah, look after them and their children, and bring them up in the Muslim faith. Often rules are agreed and signed so that both husband and wife are happy in the marriage.

Judaism

- Placing the veil over the bride's face shows that the husband will protect and look after his wife.
- Wine is drunk, the first of seven glasses, to show the couple are at the start of building their marriage. Creating something successful is never easy and needs to be worked at.
- Rings are exchanged – they are plain and undecorated to symbolise the hope of a harmonious marriage. Troubles will occur and so the groom crushes a glass under his foot to reflect the destruction of the temple in Jerusalem.
- The couple should be faithful and should have children.

Sikhism

- The Palla ceremony is where the bride's father takes the end of the groom's scarf and gives it to the bride, symbolising the 'giving away' of his daughter into the care of the groom. This is the external symbol of the two now being together.
- The lavan means 'joining together'. There are four marriage hymns which are read by the granthi. The bride and groom circle the Guru Granth Sahib for each lavan and bow to show they have accepted the advice. This is the internal symbol of the two now being together.

Exam tip

While it is unlikely that you will be asked to describe an actual marriage ceremony, knowing the symbolism might help with questions on the roles within a marriage and how to make a marriage successful.

Families and parenting

REVISED

A nuclear family is a family unit consisting of mother, father and children. It is considered the normal family unit in the Western world.

An extended family is the nuclear family plus other relatives, usually including grandparents, who may all live together. This is a common structure in many areas of the world, such as Africa, the Far East, the Middle East and South America. It is also common in many poorer parts of the world and in the Muslim and Hindu traditions.

A single-parent family is a family of one parent and child(ren).

One of the main reasons for marriage is to have children, and a key role is good parenting. Having children shows commitment and love, fulfils a relationship and is a religious duty. It may well be unplanned or a way to keep the marriage together.

Marriage is seen as the correct environment to have children for all couples. The children bring a new purpose and new responsibilities to the relationship. Parents need to provide stability, a consistency in behaviour and life, so that the children feel safe and protected. Part of caring is to educate, enabling children to become successful individuals.

Children should show respect to their parents for their love and commitment.

Educating children in a faith

Religious parents often believe that introducing their children to the faith gives them the best start in life. They believe a religious upbringing will help their children be happy and ready to do well in life. Many have initiation ceremonies to 'officially welcome' the children into that religious group. Growing up, children are taught the beliefs and how to worship.

Religion provides a structure and behaviour code, helping children's development. It provides them with access to supportive people and to involve themselves in activities.

Some say it is wrong to 'force' religion on people, but religious people do not see it that way. Having an identity, being part of something – the benefits far outweigh the negatives. They do accept that some children may reject the faith when they grow up, but many return later in life, too.

Many same-sex couples have the same ideas about bringing up their children in the faith. They also believe it provides the best environment for their child to develop.

Exam tip

This is a good area for discussion. Hence the topic lends itself to not only evaluation (12 marks) questions but also similarities (4 marks) questions. You could be given a statement such as *When couples have children they should always bring them up in their faith* (12 marks) or *Explain two similar religious beliefs about parenting* (4 marks). Could you answer these now from the information above?

Why is there a need for divorce?

Marriage is 'til death us do part' so there will inevitably be difficulties because there are many pressures in life. Some serious issues might be illness, jobs, addictions, affairs and abuse, which are very difficult to overcome, so **divorce** is seen as the only solution.

The debate is whether divorce should be allowed or not and if allowed, how easy it should be to get one. Many religious people believe vows are absolute, so divorce is always wrong. Others would agree that it is wrong, though at times necessary, but it should not be an easy option. All marriages should be worked at – marriage is a serious commitment and difficulties should be worked through.

In 1969 the Church of England in the UK was key in getting the divorce laws relaxed because the Church believed that a couple living in a loveless marriage or separated were not being given the chance to move on with their lives. Also, Jesus taught compassion, forgiveness, understanding and second chances – divorce is compatible with that.

Annulment: the Roman Catholic way of ending a marriage – the marriage is set aside as if it were never real. However, a legal divorce must still happen to officially end it.

Divorce: the legal ending of a marriage.

Remarriage: a person's second (or more) marriage, after a divorce.

Second marriage: this can happen after the death of a partner so the one left marries again.

What support is available?

Couples will find support from their families, religion, friends, charities, support groups and marriage counselling services. Differences can be overcome if people are prepared to listen, change or alter ways of doing things. Divorce should be the last resort.

Religion would also encourage prayer – asking for God's help.

That divorce rates are high in the UK suggests that people are rushing into marriage or not taking their vows seriously, or that the couple give up too easily – and divorces are too easily obtained.

It must be remembered that some people have no choice – for their own and their children's safety, welfare and life chances. Very few people would disagree with divorce in such cases.

Remarriage

Remarriage can be to a different or the same partner after divorce. Failure of one marriage does not mean another cannot be successful.

What does religion think of remarriage? This really depends upon what the religion's view of divorce is. If the religion disagrees with divorce, then it will disagree with remarriage because it believes the first marriage still exists. Some religions say divorce is not recognised by God so neither is remarriage.

Some might say they see that new happiness has been found but although it is good that people want to remarry, they cannot accept that vows made before God can simply be set aside.

Others would allow a remarriage, just not a religious one. They would support a civil marriage while perhaps offering a blessing to that couple.

Now test yourself

- 1 What is divorce?
- 2 Give two reasons a couple might divorce.
- 3 What do religions think about divorce?
- 4 What do religions think about remarriage?

TESTED

Religious attitudes to divorce

REVISED

Buddhism

Vows are a serious commitment which should not be broken easily. Since marriage is seen as keeping society stable, divorce is discouraged. Sometimes divorce has to be seen as the right option as two people causing themselves and others great suffering by staying together breaks the Precepts, creates bad karma and goes against Buddhist principles of compassion and ahimsa.

- Keep the Five Precepts.
- Be compassionate.
- Thoughts, deeds and actions should always be positive because they have a karmic value which shapes our next lifetime(s).

Christianity

For Roman Catholics, divorce is always wrong. Marriage is a sacrament, which cannot be broken. Promises are made to God and each other to stay together 'until death do us part', and these promises are binding.

For most other Christians, divorce is discouraged but accepted as a last resort. It is sometimes the lesser of two evils and also a necessary evil.

- God hates divorce (Old Testament).
- Whoever divorces ... then marries another; it is as if he committed adultery (Jesus).
- Forgiveness and love (Jesus).

Hinduism

Hindu law forbids divorce to the Brahmin caste, but it is available to all others. It happens throughout Hindu society, though it is frowned upon. The law allows for divorce in the case of cruelty, non-production of children and for other reasons. Clearly, divorce is both available and within the religious teachings; however, it is not a common event. There is great stigma over divorce, and it is especially difficult for women who have been divorced. Couples tend to stay together because of these pressures.

- 'I promise never to abandon her, whatever happens' (wedding vow).
- Marriage is one of the spiritual stages in life.
- Divorce is granted for specific reasons (Hindu Marriage Act (1955) and Manusmriti scriptures).

Islam

Divorce is a last resort – families are expected to mediate, there is a three-month waiting period, and the second part of the dowry must be paid.

- Of all legal things, the one Allah most hates is divorce (Qur'an).
- Marry and do not divorce (Hadith).
- The throne of Allah shakes due to divorce (Hadith).
- If you fear a breach between a man and his wife, appoint two arbiters (Qur'an).

Judaism

Marriage is a sacred commitment and union. Although divorce is allowed, it is as a last resort. Time should be allowed for reconciliation to take place.

- G-d hates divorce (Nevi'im).
- When a man puts aside the wife of his youth, even the very altar weeps (Talmud).
- A court can grant a woman divorce, if she can show that she can no longer live with him (Maimonides).

Sikhism

Divorce is not the Sikh way, but it is accepted by the faith. Marriage should be a lifetime commitment and a couple should work at it, especially when times are difficult. Families help to mediate for reconciliation.

- Marriage is a sacrament.
- Marriage is the union of two souls and a life-long commitment.
- If the husband and wife are in dispute, their concern for their children should reunite them (Adi Granth).

Exam tip

Remember not only to use (state) the teachings but also to apply (explain and relate) them to the question.

Exam tip

Try this formula/sentence structure to help:

In the (holy book) it says (give the teaching) which means (explain the teaching). Therefore (name of the believers, e.g. Christians) would believe (topic of the question) is (acceptable/wrong).

Gender equality and prejudice

REVISED

Prejudice is the pre-judgement of others based on a characteristic they have, rather than on what they are really like.

In some societies women are not the decision-makers, making them less powerful and seen as less important. This is gender prejudice. It can lead to different treatment (discrimination), so that women are given fewer opportunities – for example, not getting the same chances or promotions at work.

It may be that a culture sets stricter rules for women than for men – for example, where women are not allowed to leave the house, or must be chaperoned, or where girls are not allowed education beyond a certain age. It may be that women do not contribute to decision-making, so a female perspective is never considered. Prejudice within power structures can mean that when women are treated negatively, there is no consequence for the perpetrator, and this further encourages that negative behaviour. Gender discrimination spans from unkind comments to murder – it definitely has an impact.

Ultimately gender prejudice makes women (feel) powerless, affecting their confidence and self-esteem. It keeps women less powerful, making society work for men rather than for everyone. The UK has laws to prevent gender discrimination, and employment law looks at equal pay issues between the sexes.

Given that most religions are very old, it is ingrained for leadership to be assumed by men. In many cases, leadership has been seen as scripturally correct. Some say this has led to inequality between the genders within religion, with men having bigger, more important and decisive roles, and women reduced to supporting roles. In most religions, more progressive forms of the religion reflect more the changes society has accepted in status, but an Orthodox form of a faith, for example, will not have women as religious leaders.

Activity

Support or challenge?

'Men and women are equals in all religions.' Evaluate this statement. Refer to religious and non-religious arguments. You should agree and disagree with the statement, and come to a justified conclusion.

Use the list of arguments below to help you write a strong answer to this question. They are mixed up though, so first you need to work out which ones agree (support) and which ones disagree (challenge) with the statement. Remember that a conclusion should not just be repeating what you have already written, so it is worth keeping back a good argument to use there. You may have to read the next page to find some religious arguments to help with this.

Argument	Supports statement in question	Challenges statement in question
They don't let women lead religious services in lots of religions.		
Women are equal but with different roles.		
God created everyone, so all must be equal.		
Women stay at home and have children and look after them (go forth and multiply) – as men interact with the world, they have more power.		
Both men and women are needed to keep the religion going.		
Women are considered unclean during menstruation, men are never in that situation so are never unclean.		

Religious attitudes to gender equality

REVISED

Buddhism

- If a man denies the possibility of enlightenment of women, then his own enlightenment is impossible (Lotus Sutra).
- The practice of Buddhism is the same for men and women, showing no inequality of demands on either.

Christianity

- There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus (Galatians).
- So God created mankind in his own image, in the image of God he created them; male and female he created them (Genesis 1:27).

Activity

Read the teachings for your religion. Write a short paragraph to state the attitude of your religion(s) to gender equality.

Hinduism

- Good treatment of women is seen as a blessing (Laws of Manu).
- Where women are honoured, there the gods are pleased (Manusmriti).

Islam

- Men and women have the same spiritual nature, according to the Qur'an.
- Prophet Muhammad said, 'I command you to be kind to women.'

Judaism

- In Progressive Judaism, women can be rabbis.
- The equality of men and women begins at the highest possible level, as G-d has no gender. Both men and women were created equally and in G-d's image (Genesis).

Sikhism

- Man is born from a woman ... woman is born from woman; without woman, there would be no one at all (Guru Granth Sahib).
- Waheguru (God) is neither male or female (Guru Granth Sahib).

Now test yourself

- 1 What is gender prejudice?
- 2 How do religions treat men and women differently?
- 3 What is meant by 'different but equal'?

TESTED

Attitudes to the role of men and women

There is a religious debate about the role of women. They are treated differently, yet all religions condemn any kind of discrimination.

- In Christianity, women cannot be priests in the Catholic Church.
- In Islam, all Imams are men.
- In Orthodox Judaism, women sit separately and do not take part in synagogue services.
- With the exception of ISKCON in Hinduism, Brahmin priests are male.
- Theravada Buddhist women pray that their reincarnation will be as a man.
- In Sikhism, while either gender may read the Guru Granth Sahib at services, it is unusual to see women fulfilling this role.

Denying access to certain roles could be said to be discriminatory.

However, religion would say that roles are different but equal. If women are happy with their roles then it is not discrimination. The issue arises when women want to do something as part of their religion but are not allowed to because they are women.

Activity

Fix it!

Read this answer and suggest ways to improve it.

Explain two contrasting ways in which religions view gender equality. (4 marks)

Religions believe in gender equality because they say men and women are different but equal. Also they don't because Christians don't let women be priests so they can't lead church services.

Exam question practice

What questions on this section look like:

Theme A – Relationships and families

This page contains a range of questions that could be on an exam paper. Practise them all to strengthen your knowledge and technique while revising. Check back to pages 13–14 to see the marking grids that examiners use: this will help you to mark your answers.

- 1 Which of the following means to be 'sexually pure'?
 (a) Celibacy (b) Chastity (c) Adultery (d) Contraception [1]
- 2 Which of the following terms means to live together as if married?
 (a) Polygamy (b) Civil partnership (c) Civil marriage (d) Cohabitation [1]
- 3 Give two reasons people divorce. [2]
- 4 Give two religious reasons for having children. [2]
- 5 Name two types of family. [2]
- 6 Explain two contrasting religious beliefs about contraception in contemporary British society. In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions. [4]
- 7 Explain two similar religious beliefs about sex before marriage. In your answer you should refer to one or more religious traditions. [4]
- 8 Explain two contrasting religious beliefs about divorce. In your answer you should refer to one or more religious traditions. [4]
- 9 Explain two religious beliefs about divorce. Refer to scripture or sacred writings in your answer. [5]
- 10 Explain two religious beliefs about remarriage. Refer to scripture or sacred writings in your answer. [5]
- 11 Explain two religious beliefs about homosexual relationships. Refer to scripture or sacred writings in your answer. [5]
- 12 'A vow should never be broken so divorces should not be allowed.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]
- 13 'To have a sexual relationship before marriage is the sensible thing to do.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]
- 14 'Women as well as men should be able to be leaders in their religion.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]

ONLINE ☐

Commentary

Level 2 students use simple language and simple sentence structures. They generally make mistakes in spellings. If this is you, try using more connectives, and take more care with spellings.

Level 5 students use a mix of simple and complex sentencing. Their use of connectives can be limited (and repetitive). If this is you, become more consistent in writing better sentences and find a range of connectives so that you aren't always using the same (boring!) three.

Level 8 students use complex language and sentencing – they sound very impressive!



► Theme D

Religion, peace and conflict

Buddhism

- Speaking out about injustice shows compassion (karuna) and could be seen as Right Speech.
- **Justice** is to understand the issues, respond with compassion and avoid violence as it only breeds more violence.

Christianity

- God requires humans to live in justice and freedom and wars should be fought justly.
- Wars can lead to conditions no better before the war, but can be fought for the greater good.

Conflict: disagreement which can lead to fighting.

Justice: in regards to war has two parts – to put right injustice and to carry this out in a just/right way.

Peace: To live in harmony and without fear with all people.

Reconciliation: making things right between parties after conflict.

Hinduism

- Wars must be morally justifiable – for a just cause Hindus will take up arms.
- Self-defence is justifiable but all actions should be done with a moral approach.

Islam

- Muslims strive for 'justice', which can mean armed conflict to strive for the common good.
- Islam condemns violence so wars should be carried out in the right way to achieve freedom.

Judaism

- Justice is key for Jews – war is justifiable in self-defence but must be justly carried out.
- Any weapon for self-protection is justifiable, even nuclear weapons, as it is not an aggressive act.

Sikhism

- Sikhs will fight for justice in a righteous war. Weapons which kill indiscriminately are wrong.
- Only minimum force should be used to achieve a goal.

Justice and reconciliation

Reconciliation is the idea of bringing sides together to help resolve issues so people can live in peace; otherwise any peace cannot last.

Justice as a reason for war means that wars are fought to put right injustices – this could be to help people who are oppressed by the regime that rules their country. Religious people cannot stand by whilst people suffer – they feel duty bound by the teachings of their holy books to act.

Any such action must be carried out in a fair way so that this sets the example and sees people being able to live in peace.

Reconciliation is the act of bringing sides together to help put issues right so that there can be lasting peace. This can in the first place prevent war and in the second bring the victor and the defeated together. War on its own does not bring peace, as issues need resolving through discussion and diplomacy so that all sides can contribute to a peace that they are part of making.

Forgiveness

Forgiveness is a theme that runs through all religions and is taught by religious texts and leaders past and present. It is the idea that after wrongs have been committed, there has to be a way forward for that relationship. Often we accept an apology as the person has seen the error of their actions and put the wrongs behind us. After war-time atrocities, some forgive unconditionally (without an apology) as it is the only way they can get on with their lives. Their example has led to enemies actually coming together – an example would be concentration camp guards meeting camp survivors. Forgiveness can lead to understanding both of what happened for both the perpetrators and the victims. Often people can never forget, and nor should they, but people of strong religious faith can forgive. Often the benefit of forgiveness is of more value to the person doing the forgiving than to the person forgiven.

Religious attitudes to forgiveness

- 1 The Buddha suggests that anger is 'like holding a hot coal – intending to throw it at someone – but you are the one who gets burned' (anger eats away at people so forgiveness prevents more hurt).
- 2 Jesus said, 'Love your enemies' (a person must forgive to love, leaving no one to be the enemy).
- 3 Gandhi said, 'Forgiveness is the attribute of the strong' (the stronger person is the one who is able to forgive despite what may have happened to them).
- 4 The Qur'an says, 'Those who pardon and maintain righteousness are rewarded by God' (forgiveness is a higher quality that Allah will reward after being faced with injustice).
- 5 Joshua Liebman said, 'We only achieve inner health from forgiveness' (not forgiving can eat people away inside and make them 'ill').
- 6 Guru Amar Das said, 'Dispelled is anger as forgiveness is grasped' (here forgiveness is the healer for the victim – allow people to move on with a peaceful mind).

Now test yourself

TESTED ☐

- 1 What is justice when speaking about war?
- 2 Why might justice be needed after war?
- 3 What does 'reconciliation' mean?
- 4 Why might reconciliation be difficult after war?

Exam tip

Remember these key words – justice and reconciliation – are religious principles that can be applied to many topics. So learn them and use them widely.

Violence and violent protest

REVISED

Religious people have a duty to fight/protest against injustice to create freedoms and peace. Wars can result from injustices. Religious believers have to try to stay true to and indeed balance the beliefs that they hold with the conflicts they face. Most religious teachings focus on peace, yet sometimes peaceful means do not work. When violent protest and violence seem to be the only way to achieve a common good, they become a 'necessary evil'.

What do religions say?

Buddhism

- Generally not accepting of violent (not ahimsa, causes dukkha, unskillful action).
- Speaking out about injustice is compassionate, is Right Action and Right Speech.
- Peace can happen only with mutual respect.
- Violence, although against Buddhist teachings, has been used when peaceful protest has not worked. Violence can gain attention, though there is still no guarantee of a positive outcome.

Hinduism

- Non-violence is the only way to achieve anything long term.
- Ahimsa is key, but injustice should not be tolerated – protest can be a religious act if done in the right way. Again in practice, violence can erupt.

Judaism

- Jews should protest against injustice as they are stewards, but their protest should be non-violent.
- Jews have suffered wicked evils in their history so want to help others – the focus of that help should be peaceful protest.
- Despite teachings, violence has often erupted as civil disobedience has failed to bring change.

Christianity

- Teaches against violence as Jesus said 'Blessed are the peacemakers'.
- Christians are told to love their enemies.
- Humans have free will and where non-violent protest is ignored, violent protests are used for the common good.
- Often situations are so bad, religious principles get overridden because of the needs of justice.

Islam

- Action should be peaceful but violence can be used in self-defence.
- Unfairness must be protested against and violence avoided, but it is still often used.

Violence or not?

Sikhism

- Teaches not to harm others but Sikhism is a warrior religion.
- There is a willingness to use violence to protest/fight against injustice.
- Sewa means Sikhs will defend the persecuted, always with peaceful intention but in practice violence happens.

Now test yourself

TESTED

- 1 What is violent protest?
- 2 Why might religions be reluctant to use violent protest?
- 3 Why might religious people choose to protest violently?

Activity

Support or challenge?

'Religious people should never protest violently.' Evaluate this statement. Refer to religious and non-religious arguments in your answer. You should agree and disagree, and come to a justified conclusion.

Use the list of arguments below to help you write a strong answer to that question. They are mixed up though, so first work out which ones agree (support) and which disagree (challenge) with the statement. Remember, a conclusion should not just repeat arguments, so it is worth keeping one back to use to strengthen your conclusion.

Argument	Supports statement in question	Challenges statement in question
Most religions believe in non-violence, e.g. Hindus and ahimsa.		
Jesus was a man of peace – he stopped his disciples from fighting when he was arrested.		
If all else fails and there is still injustice, protest violently.		
Non-violent protest does not carry any weight with bad people, e.g. Hitler did not stop the Holocaust when faced with protests.		
Violent protest makes you as bad as what you are protesting against, so is self-defeating.		
Religious people should respect life always, so violence shows disrespect and is wrong.		

Terrorism

REVISED

The UN Security Statement

Terrorist acts are 'acts intended to cause death or serious bodily harm to civilians with the purpose of intimidating a population or compelling a government or an international organisation to do or abstain from doing any act'. In other words, terrorists do terrible things to some people in order to intimidate other people, making them scared in their ordinary lives. The intention is to get their own way with one or more governments. These acts are considered criminal. This separates acts of war (which if done properly are not criminal) from acts of **terrorism**.

Terrorism in the world today

Today terrorism is a word used widely. The early 21st century has seen acts of terror come to the fore, either because of attacks carried out or attacks being threatened, and of course counter-terrorist measures and all the money and people these involve.

Terrorism is not new, but media coverage has brought it more to people's attention. Suicide attacks have taken terrorist acts to a new, perhaps more frightening, level.

The terrorism of today targets anyone: ordinary people, buildings, businesses, the internet, historical sites, sports events and market places – anywhere people gather.

Reasons for terrorist attacks

Terrorists often claim they are:

- fighting for God or to defend the faith
- fighting for social justice and against political injustice
- fighting poverty
- asserting their religious beliefs
- fighting because their wishes will not be heard any other way.

Why others disagree

All acts of terror because of their nature are wrong:

- Those targeted are innocent, with no direct link to the actual issue.
- Religion is wrongly associated with such acts – murder is wrong under all religious law.
- Terrorists are power driven rather than religious activists.
- Their causes are illegitimate.
- Murder, beheadings, kidnaps, rapes – all used in 21st-century terrorism – are never justified.
- Places that are terrorist strongholds are places of fear for ordinary people.

Terrorism: an act of violence intended to create fear.

Terrorist: a person who plans or carries out acts of terror.

Some religious teachings

Buddhism: no one should kill, nor incite others to do so.

Christianity: those who live by the sword die by the sword.

Hinduism: the pursuit of truth does not permit violence being inflicted on one's opponent.

Islam: the greatest sin is to take another man's life.

Judaism: when siege is laid – surround only three sides so that those who want to escape to save their lives can.

Sikhism: peace through justice is the ideal.

Exam tip

Terrorism is a difficult topic to ask questions about. This is because it is a very emotive topic. If asked about it, treat it sensibly and objectively.

Religious responses to the reasons for war

REVISED

War is a major issue in the world today – wars between nations, civil wars, the war on terror, futuristic wars such as nuclear and cyber wars. The world has enough weapons to destroy the planet many times.

Many reasons have been used to justify wars, but not all people agree or disagree with these.

So why do wars start?

Wars are fought over land, in self-defence, for power, to keep agreements (treaties) and in support of other nations. These factors can also be interpreted as greed, self-defence and retaliation. These are the reasons you could be asked about in this course.

Greed

- This is war to gain more land, more power and more resources.
- In general, most religious teaching would not support this as a reason.
- Greed comes from selfishness – both not approved of by religions. Considering the numbers of people who die in war, greed is justifiable as a reason for war.
- Greed is one of the Three Poisons in Buddhism, keeping us bound to the wheel of samsara; it is haumai in Sikhism.

Self-defence

- Religious holy books/texts describe wars, the Old Testament, the Qur'an, the Bhagavad Gita, the Guru Granth Sahib all suggest that war may be necessary in self-defence.
- If a country or religion is under attack then conflicts can happen. It would be seen as entirely right and proper to defend your country against attack.
- The problem comes when the response is disproportionately large and self-defence turns into aggression for its own gain.

Retaliation

- At times, a country will be attacked in a way that provokes retaliation. For example, the First World War began as retaliation against a political assassination.
- The problem with retaliation is that it is often a knee-jerk reaction which leads to the escalation of a situation with war. Religions would all say that peaceful negotiation and discussions to resolve issues are better than simple retaliation – they defuse rather than explode issues.

Religion and belief as a cause of war

Religion or religious teachings do not cause war. Many teachings are ambiguous, so interpretations cause the problems. However, some teachings are unclear, leaving the door open to use violence/war in the name of religion.

If religion is declared as a reason for war, it gains support from members of that religion. But people need to be guarded about this as many people directing war misuse religion to increase their own power – which actually is the whole point of the war.

Points to note are:

- 1 It is true that religion is involved in war if two different countries with different religions are in conflict. Religion is not the actual cause here, for example in the Israel/Palestine conflict.
- 2 It is true that religious beliefs divide people and when splits in religions have occurred, violence has often erupted.
- 3 Religions often try to show the differences between themselves whereas actually there are more similarities than differences. Religious beliefs can bring people together, solve crises and bring peace.

True religious beliefs do not cause war – they bring people together when viewed in the right way.

Now test yourself

- 1 Give two reasons for war.
- 2 What is self-defence?
- 3 Why do most people agree with war in self-defence?
- 4 Why do some people claim religion causes war?
- 5 Why should religion prevent/end war?

TESTED

Religious attitudes to war

REVISED

Buddhism

- The First Precept, to refrain from harming others, is ahimsa and is a core principle of Buddhism.
- Hatred does not cease by hatred, hatred ceases by love (Dhammapada).
- He should not kill a living being, nor cause it to be killed, nor should he incite another to kill (Dhammapada).
- Buddhism does not believe in war – it leads to greater problems than it solves. It is often the result of the Three Poisons, while also encouraging these in us.

Christianity

- Put away your sword. Those who live by the sword die by the sword (Jesus).
- Blessed are the peacemakers (Jesus).
- Love your enemies, and pray for them (Jesus).
- Christianity teaches peace and love, though many fight in wars to defend against invading forces. There has to be a just cause, a last resort and peace restored after.

Hinduism

- Kshatriyas are expected to be the first to battle, and the bravest in battle.
- Even an enemy must be offered appropriate hospitality if he comes to your home (Mahabharata).
- War is not in keeping with Hindu virtues of ahimsa, tolerance, peace, compassion and respect.
- Hinduism sees that if war is a just one, it is a duty to fight and not doing so brings bad karma. In protecting others, fighting may be the only way.

Islam

- Greater jihad is every Muslim's personal struggle to follow Allah, the lesser jihad is holy war in defence of Islam.
- To those against whom war is made, permission is given to fight (Qur'an).
- Those who die in the name of Allah will be rewarded with paradise (Qur'an).
- Hate your enemy mildly; for he may become your friend one day (Hadith).
- Islam has a duty to fight in defence of Allah, the weak and oppressed as a last resort. Muhammad had to defend himself and holy war is a duty. It might be required to bring change.

Judaism

- Get ready for war. Call out your best warriors. Let your fighting men advance for the attack (Ketuvim).
- The sword comes to the world because of the delay of justice and through injustice (Talmud).
- When siege is laid to a city, surround only three sides to give an opportunity for escape to those who would flee to save their lives (Maimonides).
- Judaism previously had war as a religious duty. The Tenakh describes battles fought with G-d on the side of the righteous. War today is still acceptable but only as a last resort in self-defence and against injustice.

Sikhism

- The Sikh khanda includes two swords and Sikhs wear the kirpan, showing a willingness to fight when necessary.
- When all other methods have failed it is permissible to draw the sword (Guru Gobind Singh).
- A true warrior is one who fights for the downtrodden, the weak and the meek (Guru Granth Sahib).
- Sikhism allows war in self-defence and for justice. The Gurus suggested military training for all, went into battle against oppression and an army was set up after the Khalsa. Many Sikh men today join the army.

Activity

Use the teachings on this page to answer these questions.

Explain two religious beliefs about fighting in a war.

(5 marks)

Explain two religious beliefs about peace.

(5 marks)

Revision tip

Remember, don't just learn the teachings, know how to use them. That means being able to interpret them in the light of the issues today.

Clue: start with your teaching, then say what it means in terms of the question. Finally, develop your point by explaining clearly.

Within some religions' tradition there are guidelines on the rules for a legitimate war. Those guidelines attempt to control the decision to go to war and then how it is fought, making it somehow just or fair. These sets of rules have allowed religious people to fight, even when their religion purports to be one of peace.

Christian just war

Proposed by St Augustine, written in detail by St Thomas Aquinas in the 13th century, these rules have still been referred to and used as a guiding principle in modern warfare:

- Controlled by just authority – elected government.
- Just cause – must not be for revenge.
- Clear aim – promote good over evil.
- Last resort – all diplomatic methods have been tried first.
- Winnable – it is wrong to risk life if the war cannot be won.
- Fair conduct – reasonable force must be used and civilians protected.
- Good outcome – the benefits of war outweigh the evil of war.

The just war suggests that if you do not fight, you allow a greater evil to happen than the war would have caused. In other words, the war is the lesser of two evils, or a necessary evil.

Sikh just war

Outlined by Guru Gobind Singh when he set up the Khalsa:

- Sikh refer to just war as dharam yudh: 'in defence of justice'.
- War is the last resort.
- The cause must be just – a Sikh defends himself, his nation and the weak.
- War should be fought without hatred or the wish for revenge.
- Territory must not be taken.
- All soldiers must behave justly and civilians must not be harmed.
- Only the minimum necessary force should be used.
- When aims are met, the war should end and peace be established.

Holy war: war fought in the name of God; believing God has sanctioned the war; in Islam, there are criteria for this kind of war.

Just war: war fought under the auspices of the just war criteria, relates to Christianity and Sikhism; believing it is right to fight a legitimate war in the interests of justice and peace.

Pacifism: belief that all war and killing is wrong, that peace is the only way.

Activity

Fix it!

Read the answer to this question, then try to improve it.

Explain two contrasting beliefs about war in contemporary British society. In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions. (4 marks)

Some people think that any war is acceptable if the government can give a good reason for it, like fighting the Iraq war when they thought Saddam Hussein had weapons of mass destruction.

Religious people, on the other hand, believe a war is only acceptable if it meets the just war criteria, because then it is allowed by God.

Holy war

REVISED

Christian holy war

- Fought for God or faith.
- Last resort – enemy must have the opportunity to make peace.
- Believers are obligated to fight.
- Conducted fairly – there should be just treatment of the enemy.
- Protection of civilians and the landscape.
- Justice and peace restored.

Islam holy war

- A holy war is a just war with rules laid down in the Qur'an.
- Jihad can be fought only as a last resort and not against another Muslim nation.
- Muslims have a duty to join the army and fight if a just leader begins a war.
- Not all Muslims have to fight. Muhammad said one man from each two should fight, so that there are still men to defend and look after the towns and villages.
- Sane Muslim men, not boys, whose families will cope without them fight.
- Soldiers on the battlefield must fight – running away is wrong because that makes it more difficult for other soldiers.
- If a town is attacked, everyone – men, women and children – have to fight back.
- It may begin only when the enemy attacks and it ends when the enemy shows they want peace.
- Civilians must not be harmed, attacked or mistreated. Crops should be left alone. Holy buildings especially should not be damaged.
- Prisoners of war should be treated well. Money collected for zakat can be used to pay for food for them.
- When people regain their rights, the war ends.

Now test yourself

TESTED

- 1 What are the conditions for just war?
- 2 What is the difference between just war and holy war?
- 3 What are the conditions for holy war?

Activity

Spot the problem!

Read the answer to this question. Work out how it can be improved, then rewrite the answer to achieve the marks.

Explain two contrasting beliefs about just war. Refer to scripture or sacred writings in your answer. (4 marks)

Muslims say Allah allows these wars – sanctioned by Allah. The Qur'an gives the rules for fighting these wars, so if Muslims keep to the rules, they are right with Allah.

Secondly, they believe that not everyone has to fight in a holy war. It is important that some people stay behind to protect civilians and keep things going. If the battle comes to their town, then everyone has to fight the aggressor.

Exam tip

Think about whether these ideas can be applied in the modern world today.

Remember, not all religions make reference to just wars or holy wars. If the exam question is about either of these, you may need to refer to other world religions you are not using as your main focus – it's the only way!

Explain two similar religious beliefs about just war. (4 marks)

Explain two different religious beliefs about holy war. (4 marks)

Victims of war

REVISED

War results in many victims through injuries and death, destruction of buildings and land, contamination of land and water, refugees, famine and disease, captivity and the defeated. There are organisations that try to help the victims of war, both when war is happening and after it.

It is part of all religions to help those in trouble and defend those who cannot defend themselves. To help the victims of war fits with the basic teaching of the Golden Rule: treat others as you would be treated, which every religion subscribes to.

Christian Peacemaker Teams (founded in 1984) covers a wide range of Christian denominations. The organisation sends small teams to work on peacemaking in conflict zones – this is an example of third-party non-violent intervention.

The Buddhist Peace Fellowship (founded in 1978) works by applying Buddhist principles to resolve issues in the world. It raises awareness of issues, tries to strengthen leadership in the troubled areas, and acts with other groups to make change happen. It supports victims of war by helping bring peace back to an area and doing relief work for victims of war.

Khalsa Aid (set up in 1999) bases its work on the Sikh principles of selfless service (*sewa*) and universal love. It provides relief assistance to victims of war, funded through donations from Sikhs all over the world, as well as other disaster and relief work.

Individual religious believers can help by joining an organisation to strengthen its work through contributions, taking a job which directly works with victims of war, campaigning politically and encouraging others to do so, and praying for peace.

Peacekeeping: how is religion involved in wars today?

There are three key areas for answers:

- Is religion the defining factor in wars?
 - Yes – as communities are divided by war, religion often comes to the fore.
 - No – religion is often misused just to try to explain who is fighting who. Religion is drawn in but war is more about land and power.
- Does religion play a part in ending war?
 - Yes – many religious leaders call for peace, including employing peace negotiators. The majority of believers want peace and should be able to bring into line those who don't.
 - No – religious people call for peace but they are ignored. Religious extremists will always find excuses for war.
- Does religion keep the peace?
 - Yes – all religions have a central message of peace, expressed through key principle sayings: *ahimsa*, do not kill, love enemies, etc.
 - No – teachings talk about peace but religious believers may not want it; indeed, some want war. Even with their best peace efforts there are greater overriding factors, such as the craving for power, etc.

Now test yourself

- 1 Who are victims of war?
- 2 How do religious organisations help victims of war?
- 3 How might individuals help them?

TESTED

Exam tip

The above are the types of questions that could be the basis of questions in any exam, so learn the for and against points. It would also be useful to have a couple of teachings from your chosen religions to show that peace and not war is what religions strive for.

Weapons of mass destruction (WMDs)

REVISED

Most religious people disagree with weapons of mass destruction (WMDs) and many have joined protests against them.

WMDs are capable of killing and maiming large numbers of people.

It is almost impossible to only target military operations.

WMDs are controlled from far away, so whoever releases the weapon does not experience or see the effect directly.

So they are indiscriminate in who they kill and the area they destroy. This is why most people disagree with them and why most forms are forbidden under international law.

Types of WMDs

WMDs use conventional (i.e. ordinary) weapons with a warhead with the WMD-type load. The explosion of the weapon causes widespread scattering of the contents/effect of the warhead. Other than nuclear ones, all are banned under international law.

Nuclear weapons – atomic bombs – cause immediate destruction of all life and structures within their range. The radioactive fallout will have long-term effects, contaminating land for long periods.

Biological warfare – germ warfare – uses live disease-causing bacterium or viruses such as anthrax to bring death or serious illness.

Chemical warfare uses non-living toxins such as nerve agents and mustard gas to cause death, incapacity or illness.

Radiological weapons – dirty bombs – are weapons using conventional explosives to disperse radioactive material. As well as killing people, they contaminate the impact areas for long periods (potentially years).

Religious attitudes

- Use of WMDs is wrong because of uncontrollable/extreme effects.
- It is against just war and holy war theories.
- It is against the principles of peace, justice and sanctity of life.
- WMDs are used as a means of oppression.
- Some believers accept that a nuclear deterrent needs to be maintained.

Should countries have nuclear weapons?

Nuclear weapons are often seen as the acceptable side of WMDs. They are held by a finite number of governments and are subject to international regulation. They are seen as 'defensive weapons', being held to keep the peace (working on the principle 'if I have this weapon, you will not attack me').

Reasons for proliferation (increase in nuclear countries) are:

- they discourage attack – have a deterrent value
- they maintain peace
- use of other WMDs is made less likely.

Reasons for disarmament (removal of nuclear weapons) are:

- nuclear proliferation makes use more likely
- there is no moral justification for their use
- WMDs are a waste of valuable resources (nuclear is extremely costly) which could be used more effectively
- it encourages other countries to develop them.

Exam tip

This question could come up as follows:

Explain contrasting religious beliefs about WMDs in contemporary British society.

In your answer you must refer to the main religious tradition of Great Britain and one or more other religious tradition. (4 marks)

Remember, the rider of the question is really important to read on the 4-mark question so that you answer it using the correct religions. 'Main religious tradition of Great Britain' is Christianity.

Now test yourself

- 1 What are WMDs?
- 2 Why do some people support the holding of WMDs?
- 3 Why do many religious believers reject WMDs?

TESTED

Buddhism

- Peace can exist if everyone respects all others (Dalai Lama).
- The Buddhist message is one of peace, not war. It is wrong to harm others (First Precept).
- Golden Rule: 'I will act towards others exactly as I would act towards myself.'

Christianity

- Everyone must commit themselves to peace (Pope John Paul II).
- The Christian message is one of peace. Jesus taught a message of love and Christians have a strong pacifist tradition.
- Golden Rule: 'Treat others as you wish to be treated.'

Hinduism

- Key Hindu virtues include ahimsa (non-violence), tolerance, compassion and respect, as well as protection of others.
- The Hindu message stresses that justice can be achieved only through non-violence. Since all life is sacred because Brahman is within all, the atman, war destroys this ideal.
- Golden Rule: 'This is the sum of duty: do nothing to others which if done to you could cause the pain.'

Islam

- The Muslim greeting is salaam alaikum ('peace be upon you').
- One meaning of the word Islam is peace. One of Allah's names is As-salaam, which means 'the source of peace'. It is said that if all people followed the Muslim way of life, there should only be peace.
- Golden Rule: 'None of you truly believe until he wishes for his brothers what he wished for himself.'

Judaism

- It shall come to pass ... nation shall not lift up sword against nation, neither shall they learn war any more (description of G-d's Kingdom).
- The Jewish message is tikkun olam – to heal the world. For this to happen, peace must be at the centre of all that people do.
- Golden Rule: 'What is harmful to yourself do not do to your fellow man.'

Sikhism

- The Lord is the haven of peace (Adi Granth). Peace is believed to come from God.
- The Sikh message of peace obtained through justice is the ideal for all.
- Golden Rule: 'As you value yourself, so value others – cause suffering to no one.'

Pacifists will never participate in war, regardless of the reasons for the war. Conscientious objectors refuse to fight directly but will assist in relief work, be medics or mediators – all seen as peacemaking roles.

The Quakers are a Christian group with a peace testimony never to use violence. They believe they follow the true teachings of Jesus, opposing all wars, and love should be the key between nations.

Gandhi, the Hindu leader, used non-violence for all his political actions – speeches, sit-ins, marches – showing it could be used effectively and be just as powerful as any physical force.

Bonhoeffer, a German pastor, used pacifism to oppose the Nazis. He believed helping the oppressed was a test of faith. In the end he did sacrifice his principles for the greater good – he planned to assassinate Hitler but was arrested and executed for treason.

Now test yourself

TESTED

- 1 What is peace?
- 2 What is the Golden Rule and how does it influence people towards peace?
- 3 Explain a religious attitude to peace.

Exam question practice

What questions on this section look like:

Theme D – Religion, peace and conflict

This page contains a range of questions that could be on an exam paper. Practise them all to strengthen your knowledge and technique while revising. Check back to pages 13–14 to see the marking grids that examiners use: this will help you to mark your answers.

- 1 Which of the following is not a reason for war?
 (a) Greed (b) Terrorism (c) Self-defence (d) Greed [1]
- 2 What does WMD mean?
 (a) Weapons of mass devastation (b) Weapons of major destruction
 (c) Weapons of death (d) Weapon of mass destruction [1]
- 3 Give two reasons for forgiveness. [2]
- 4 Give two effects of conflict. [2]
- 5 Name two reasons for a country to keep nuclear weapons. [2]
- 6 Explain two contrasting religious beliefs about violence in contemporary British society. In your answer you should refer to the main religious tradition of Great Britain and one or more other religious traditions. [4]
- 7 Explain two similar religious beliefs about peace. In your answer you should refer to one or more religious traditions. [4]
- 8 Explain two contrasting religious beliefs about pacifism. In your answer you should refer to one or more religious traditions. [4]
- 9 Explain two religious beliefs about terrorism. Refer to scripture or sacred writings in your answer. [5]
- 10 Explain two religious beliefs about helping victims of war. Refer to scripture or sacred writings in your answer. [5]
- 11 Explain two religious beliefs about reconciliation. Refer to scripture or sacred writings in your answer. [5]
- 12 'All religious believers should be pacifists.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]
- 13 'War can never bring peace.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]
- 14 'Greed is the greatest cause of war.' Evaluate this statement. In your answer you should:
 - give reasoned arguments in support of this statement
 - give reasoned arguments to support a different point of view
 - refer to religious arguments
 - refer to non-religious arguments
 - refer to a justified conclusion. [12]

ONLINE

Commentary

Level 2 students do not make it easy for the examiner to give marks. Their writing can be confused, too brief and too vague. If this is you, you just need to learn the content better – start by making notes that work for you.

Level 5 students use a mix of clear and vague ideas. Often the examiner has to look for where new ideas start. If this is you, try giving more clues – a new idea means a new paragraph, and you say 'Firstly' and 'Secondly' before your points.

Level 8 students write clearly and use – as the norm – clear signals for the examiner to work with.